

A
Greek English ¹⁴⁹⁰
LEXICON

Containing the
Derivations and various significations of all
the words in the

NEW TESTAMENT,
WITH

A Compleat Index in GREEK and ENGLISH
annexed thereunto:

Whereunto is added
A Praxis or an Explanation of the second of
the ROMANS,

And the Greek Dialects contained in the
NEW TESTAMENT

By T. C. late of C. C. C. in Oxford.

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TO THE
INGENIOUS READER
OF THIS
LEXICON.



That which I proposed to
my self when I first set up-
on this work, was the in-
crease of knowledge a-
mong the Sons of men : and chiefly a-
mong such of them who set their faces
towards *Sion*, & diligently inquire af-
ter the mind of God in his word, and
that such might be cherished in their
search after the truth, I concluded with
my self, that nothing could be more
accepta-

To the Ingenious Reader.

acceptable to them, then a Lexicon of the New Testament in Greek and English fitted for the meanest capacity, the use of which enables thee to understand the several derivations and various significations of each word of the New Testament, though thou understandest nothing of the Latine tongue, and there's that annex to the Lexicon it self, that (with thy diligence) will prove such help to thee in thy Study of the Greek tongue, that in a short time thou wilt be able not onely to read but understand an Author, and that peradventure in a shorter time, then many who have spent many years time in *Cambridg* or *Oxford* to their friends no small expence and charges; and for all this thou art exposed to no other charge then the bare price of this book; besides thou wilt be able to give the meaning of the Text as well

as

To the Ingenious Reader.

as those who are intelligent in the Tongue by profession, and so avoid the snare of those who wrest the text to their own and others detriment (if not destruction) and I am not ignorant but that I shall be liable to the Lashes and censures of some sort of men, (yea, learned ones too) for publishing of this in our native tongue: for some are of that spirit, as that they would engross all knowledge to themselves, and so keep others in ignorance, or at least let them know no more then they are willing to dispence to them, but this is neither my temper nor disposition, and I trust I shall meet with many as learned as they (and altogether as pious) who be so far from censuring my designe that they will approve of it to the world, and cherish my pen for making that speak English which formerly hath

hath been lockt up from the unlearn-
ed. I shall detain thee no longer
from the matter it self, and so wishing
it may prove as profitable to thee as
it is desired it may, by him who is thy
true friend.

Thy friend
J. C.

Thy friend
J. C.

Thy friend
J. C.



1

THE SIGNIFICANT WORDS OF THE NEW TESTAMENT, *with their various acceptations.*

A.

A α , It is derived from the Hebrew, which word in that Language signifieth a thousand. Also an Oxe, or Bull in the plural number. Psal. 8. v. 8. Sometimes a Captain, or Prince, because it hath the chief place among the letters. prov. 2. 17. It signifieth also an Oxe, in Jerem. 11. 19. which notation is taken from that figure, or shape of an Oxes head which it represents. Some derive it from that root which signifieth, he studied. Others, he taught, he caused to learn. Job 15. 5. because from hence the beginning both of teaching and learning is fetcht. Apoc.

1. 8. α is put for the beginning, and ω for the end. In the Arithmetick of the Hebrews, it signifieth unity, if it hath a rittle on the top of it, as thus α , if at the bottom, a thousand, α . In composition it is taken variously (1.) privatively, as $\alpha\sigma\epsilon\lambda\eta\varsigma$, wicked. 1 Pet. 4. 18. compounded of α privative, and $\sigma\epsilon\lambda\omega$ to worship, that worships not God. $\alpha\nu\delta\rho\theta$, wanting water, Iud. 5. 12. $\alpha\nu\eta\mu\epsilon\rho\theta$, rigorous. 2 Tim. 3. 3. (2.) α is taken negatively, as when God is said to be $\alpha\phi\delta\alpha\tau\theta$, incorruptible. Rom. 1. 23. from α negative and $\phi\delta\alpha\tau\theta$ corrupted. $\alpha\delta\epsilon\alpha\tau\theta$ 1 Tim. 17. invisible

visible, of *a* negative, and *δεξιός* visible (3.) Intensively, hence *ἀντιζω*, to fasten the eyes on one. Act. 1. 10. of *a* intensive and the verb *τένω* to stretch forth. (4.) *a* is taken congregatively, as *ἀδελφός* a brother of *a* congregative, and *δελφύς*, a womb, because brothers are together in a womb. Mark 1. 16. (5.) *a* is superabundant, as *ἀάρετος* for *ἀρετος*, intollerable not to be tamed.

Ἀγαθός ἢ δὺν, Good, it comes of *a* intensive, and *γηθέω*, for which the Doricks use *γαθῶ* to rejoyce Matth. 19. 17. Sometimes this word signifieth honest. Act. 11. 24. Bountiful. Matth. 20. 15. Profitable. Eph. 4. 29. Psal. 119. 7. Fruitful Luk. 8. 8. Fruit-bearing, Matt. 7. 17. Pure, Act. 23. 1. (*Ἀγαθὸν ἢ τὸ* substantive, Goodness. Rom. 3. 8. profitableness. Rom. 8. 28. virtue, 1 Pet. 3. 13. Christian Liberty Rom. 14. 16. In the plural Num. it signifieth earthly goods Luk. 12. 18. Heavenly goods. Heb. 9. 11. The delights of this World. Luk. 16. 25. The Comparative degree of this Adjective is *Βέλπων*. Better, and *Βέλπον* which is often taken adverbially and signifieth very well. 2 Tim. 1. 18. *Κρείων* also, and *κρείων* are of the comparative degree, which signifie more excellent.

Heb. 1. 4. 1 Cor. 7. 9. Heb. 8. 6. Heb. 10. 34. Heb. 9. 23. 1 Cor. 11. 17. also more profitable, Phil. 1. 23. 2 Pet. 2. 23. 1 Cor. 7. 38. In the Superlative degree, the word is *κρείστος ἢ οὐν*, most excellent, Act. 26. 25. *Ἀγαθωσύνῃ* *ἢ* *ἡ*. A good and very willing desire to do good to a Neighbour Rom. 15. 14. 2 Thes. 1. 11. *Φιλάγαθος ὁ ἡ*, a lover of good Tit. 1. 8. *ἀφιλάγαθος*. One that hate good men 2 Tim. 3. 3.

Ἀγάλλω, to adorn, or delight. Hence cometh *Ἀγαλλιδῶ*, *ῶ*. To rejoyce exceedingly. Also *Ἀγαλλισδομαι*, *ωμαι*. to leap for joy, Luk. 1. 47. 1 Pet. 1. 8. Math. 5. 12. Apoc. 19. 7. 1 Pet. 4. 13. Isa. 65. 19. Act. 2. 26. John 5. 35. *Ἀγαλλιδμα τὸς το*, Subst. joy, Exultation, Isa. 65. 18. *Ἀγαλλιάσις*, *εως*, *ἡ*. Subst. An exceeding gladness Luk. 1. 14.

Ἀγατακίω, *ῶ*. To disdain, or be displeased, (which seemeth to be compounded of *ἀγαν* greatly, and *ἄφθομαι*, to bear ill) Mark 10. 41. Luk. 13. 14. Mark 14. 4. Mark 10. 14. *Ἀγανάκτησις*, *εως*, *ἡ*. Subst. indignation, wrath. 2 Cor. 7. 11.

Ἀγάπη, *ἡ*, *ἡ*. Charity, love, Rom. 5. 5. Gal. 5. 13. Iud. 12. Hence *Ἀγαπῶ*, *ῶ*. to love, to desire greatly, which seems to be compounded of *ἀγαν*, greatly, and *παύομαι*, to acquiesce, because

because we rest in those whom we love,) Mark 10. 21. John 14. 31. John 21. 16. Luk. 7. 47. Heb. 12. 6. 1 John 4. 19. Luke 11. 43. Luke 6. 32. Eph. 5. 33. Luk. 6. 35. John 14. 23. 1 John 4. 21. 1 John 3. 11. 1 John 4. 7, 12. John 15. 12. Rom. 13. 8. John 4. 21. Rom. 13. 8. 1 Cor. 2. 9. John 21. 7. John 14. 21. Math. 5. 43. 2 Tim. 4. 8. John 15. 9. John 17. 26. Eph. 2. 4. 1 John 4. 10. Apoc. 12. 11. 1 Pet. 1. 22. Math. 5. 46. 2 Tim. 4. 10. Apoc. 1. 5. In the passive voice *Ἀγαπῶμαι ὦμαι*, to be loved. 2 Cor. 12. 15. Colof. 3. 12. Rom. 9. 25. Hence comes *Ἀγαπησις* *εως* *ἡ*, Subst. delight or love Jerem. 31. 3. John 14. 21. *Ἀγαπητός*, *ἡ*, *δὺν*, beloved. Matth. 3. 17. 1 John 3. 2. 1 Tim. 6. 5.

Ἀγσαρδῶ, to constrain, to compel, Mark 15. 21. Math. 5. 41. Math. 27. 32.

Ἀγγεῖον, *εἰς* *το*. a vessel, Math. 13. 48. Matth. 25. 4. Isa. 30. 13. 2 Cor. 4. 7.

Ἀγγέλλω, to relate, hence, *Ἀγγελος*, *ε, ὁ*, Subst. a Messenger, James 2. 25. Luke 7. 24. It signifieth also a Minister of the Divine word, Apoc. 2. 1. Acts 27. 23. Mal. 3. 1. sometimes a good created spirit, Math. 4. 6, 11. Math 13. 30. Matth. 25. 31. 1 Tim. 5. 21. Sometimes evil Angels Matth. 25. 41. 2 Pet. 2. 4. *Ἀρχαγγελος* *ε, ὁ* Subst. An Arch-angel, the Prince of the

Angels. 1 Thes. 4. 16. *Ἰσάγγελος*, *ε, ὁ, ἡ*, Like to an Angel, Luk. 20. 36. Matth. 22. 30. *Ἀγγελία*, *ας, ἡ* a foretelling, 1 John 3. 11. *Ἐυαγγελία*, a good Message, 2 Sam. 18. 27. *Ἐυαγγέλιον*, *ε, τὸ*, the Gospel, a joyful Message 1 Kin. 11. 25. In the New Testament it signifieth that Doctrine which is held forth concerning Christ, Mark 1. 1. Luk. 2. 10. Rom. 1. 1. 1 Cor. 4. 15. 2 Cor. 8. 18. Com. *Ἐυαγγελίζω*, to relate joyful things; 2 Sam. 18. 20. Apoc. 10. 7. Apoc. 14. 6. In the passive voice. *Ἐυαγγελίζομαι*, to be preached. Luk. 16. 16. Matth. 11. 5. Heb. 4. 2. 1 Pet. 4. 6. 2 Sam. 18. 31. Heb. 4. 6. 1 Pet. 1. 26. Gal. 1. 11. In the mean voice. *Ἐυαγγελίζομαι*, to preach. Luk. 2. 10. Gal. 1. 23. Acts 13. 32. 1 Cor. 9. 16. Gal. 1. 8. Luk. 4. 18. Rom. 15. 20. 1 Cor. 1. 17. Act. 10. 36. Luk. 8. 1. Luke 20. 2. Acts 8. 12. Acts 5. 42. To relate, Acts 14. 15. Rom. 10. 15. Acts 8. 40. Acts 14. 7. 1 Cor. 15. 1. 2 Cor. 11. 7. Acts 8. 35. Acts 8. 25. Luke 4. 43. To bring a joyful message, Acts 14. 21. 1 Thes. 3. 6. 1 Pet. 1. 12. *Ἐυαγγελιστής*, *ε, ὁ*, an Evangelist, a Cryer, or Proclaimer of the Gospel. Acts 21. 8. Com. *Προεπαγγελίζομαι* to preach before Gal. 3. 8. 1 Pet. 4. 6. Acts 13. 32. John 8. 56. Com. *Ἀναγγέλλω*, to relate, to declare.

to lay open. 1 John 1. 5. 2 Cor. 7. 7. Acts 19. 17. John 16. 25. John 4. 25. John 5. 15. Mark 5. 14. Mark 5. 19. Acts 20. 20. 1 Pet. 1. 12. Com. Ἀπαγγέλλω, to proclaim, to shew openly. 1 John 1. 3. 1 Thes. 1. 9. Acts 26. 20. 1 Cor. 14. 15. John 20. 18. Heb. 2. 12. Matth. 12. 18. Mark 16. 10. Luke 14. 21. Acts 11. 13. Luk. 8. 34. Matth. 28. 10. Luke 7. 22. Acts 23. 19. Luke 8. 20. C. Διαγγέλλω, to publish, to divulge, to declare abroad. Luke 9. 60. Acts 21. 26. Rom. 9. 17. Com. Ἐξαγγέλλω, to noise abroad. 1 Pet. 2. 9. C. Ἐπαγγέλλω, to proclaim, also to promise, in the mean voice ἐπαγγέλλομαι the same. 1 Tim. 6. 21. 1 Tim. 2. 10. Titus 1. 2. Mark 14. 14. Heb. 10. 23. Luke 1. 55. Rom. 4. 21. Heb. 12. 26. Gal. 3. 19. Ἐπιγγέλλω, τῷ, τὸ, a promise 2 Pet. 3. 13. 2 Pet. 1. 4. Ἐπαγγελία, the same. viz. a promise. Acts 2. 39. Acts 26. 6. Rom. 9. 4. Heb. 11. 33. Heb. 11. 9. Eph. 1. 13. Rom. 9. 8. Com. Πῶς ἐπαγγέλλομαι, to promise before. Rom. 1. 2. Com. Καταγγέλλω, to bring tidings. 1 Cor. 11. 26. Phil. 1. 6. 1 Cor. 9. 14. Acts 26. 23. Acts 15. 36. Acts 13. 5. In the passive voice Καταγγέλλομαι, to be declared or shewed forth. Acts 13. 38. Acts 17. 13. Καταγγέλλομαι, ἡ, ὁ, and καταγγέλλω, εἰς, ὅ, a declarer. Acts 17. 18. Com. Περὶ κα-

ταγγέλλω, to relate before. Acts 3. 18. Acts 3. 24. Acts 7. 52. 2 Cor. 9. 5. Com. Παρεγγέλλω, to command. 1 Cor. 7. 10. to shew. Acts 17. 30. 2 Thes. 3. 4. 1 Tim. 6. 17. 2 Thes. 3. 10. Acts 10. 42. Acts 5. 28. Acts 5. 40. Matth. 10. 5. Acts 16. 23. Παράγγελμα, τῷ, τὸ, a Commandment, likewise Παρεγγελία, αἱ, ἡ, a precept or Commandment. Acts 16. 24. Also a declaring abroad. 1 Tim. 1. 5. Acts 16. 24. 1 Thes. 4. 2. 1 Tim. 1. 18.

Ἀγγέλι, ης, ἡ, An herd of big Cattel. Matth. 8. 30. Cant. 4. 1.

Ἅγιος, α, ον, Holy, John 17. 11. Apoc. 3. 7. Luke 12. 12. Luke 20. 22. John 14. 26. Apoc. 4. 8. Isa. 6. 3. 1 Pet. 1. 16. Levit. 11. 44. Levit. 19. 2. Levit. 20. 7. This word sometimes is attributed to good Angels. Matth. 25. 31. Also every true Christian is called holy. Acts 9. 13. Rom. 16. 15. 1 Cor. 1. 2. Eph. 1. 1. 1 Pet. 2. 9. 1 Cor. 7. 14. 1 John 1. 7. Rom. 12. 1. 1 Pet. 2. 5. Ephes. 1. 4. 5. Rom. 16. 2. Colos. 3. 2. 1 Pet. 3. 5. 1 Tim. 5. 10. This Epithite holy is also attributed to other things. Matth. 4. 5. Matth. 27. 53. Matth. 24. 25. Acts 21. 28. Luke 1. 72. Rom. 1. 2. Rom. 7. 12. Rom. 11. 16. 2 Pet. 1. 18. Sometimes this word is read chaste. 1. Thess. 5. 26. In the comparative degree, ἁγιώτερος, more

more holy. In the Superlative ἁγιότατος, Most Holy. Jude 20. Ἄγιον, α, το, a Vestry, or Chappel, or Sanctuary Heb. 9. 1. Ἄγια ὄν, τὸ, the first part of the Tabernacle, or the first Tabernacle. Heb. 9. 2. Also the second Tabernacle, or the last part of it. Heb. 9. 25. It signifies likewise Heaven, of which that was a Type Heb. 9. 12. Now this second Tabernacle, was called the holiest. Heb. 9. 3. Ἀγιάζω, to Hallow, also to offer ones self for a holy Sacrifice John 17. 19. Heb. 9. 13. Likewise to designe for a holy use. Matth. 23. 17. Levit. 22. 9. Isa. 29. 23. Sometimes the word imports to appoint one for a holy office. Ioh. 10. 36. Sometimes to acknowledge that which is holy. 1 Pet. 3. 15. Iohn 17. 17. 1 Pet. 3. 15. Num. 20. 12. Isa. 5. 16. Isa. 29. 23. Sometimes it signifieth to render holy. 1 Thes. 5. 23. Eph. 5. 26. In the passive voice ἁγιάζομαι, to be made Holy 1 Tim. 4. 5. Heb. 2. 11. 1 Cor. 7. 14. Iohn 17. 19. Jude 1. Heb. 10. 29. 1 Cor. 6. 11. Luke 11. 2. Apoc. 22. 11. Ἀγιασμός, α, ὁ, Sanctification. 1 Cor. 1. 30. 1 Pet. 1. 2. Devoutnesse Heb. 12. 14. Ἀγιότης, ης, ἡ Holiness. Heb. 12. 10. Ἀγιωσύνη, ης, ἡ, Sanctity Rom. 1. 4. also Sanctification. 2 Cor. 7. 1.

Ἄγκλη, an arm, and by an Epenthesis Ἀγκλή ης, ἡ, an

arme. Luke. 2. 28. Hence, Ἀσκαλιζομαι, or with the preposition ἐν. Ἐνασκαλιζομαι to embrace, to take into the armes, to carry or bear in ones armes. Mark 9. 36.

Ἀγκιστρον, α, το, a Hook Matth. 17. 27. Ἀγκιστρῶ ὦ, to catch with the hook.

Ἄγκυρα, ἡ, an anchor. Act. 27. 30. 40, Heb. 6. 19.

Ἄγνους, ὁ, ὁν, Chast, pure, clean, Holy, Modest (it seems to be derived of ἄγιος, ὁ, τὸ, worship, because it renders a man worthy of worship and praise) 1 Tim. 5. 22. James 3. 17. 1 Pet. 3. 2. 2 Cor. 11. 2. Phil. 4. 8. Titus 2. 5. 1 John 3. 3. it is attributed to God. Hence, ἄγνως, an adverb, purely, Phil. 1. 16. Ἀγνοῖα, ης, ἡ, Chastitie, continencie, Purity, 2 Cor. 6. 6. Ἀγνεία, ας, ἡ, the same. Ἀγνίζω, properly to render Chast. But by Syncope of the Species, To keep one self free from every spot, to purifie. 1 John 3. 3. 1 Tim. 4. 12. 1 Pet. 1. 22. James 4. 8. Iohn 11. 55. Acts 24. 18. Acts 21. 24. Acts 21. 26. Ἀγνισμός, α, ὁ, Purification. Acts 21. 26.

Ἀγορά, ἡ, a Market-place. (It comes from the verb ἀγειν, ὁ, to gather together.) Math. 20. 3. Luke 20. 46. It is also taken for the place where Courts were kept. Acts 16. 9. Sometimes for a Faire. Ezech. 27.

12. Ἀγορεύω, ὁ, ἡ, that hunteth Markets and Publick meetings to deceive. Acts 17. 5. It imports likewise, belonging to the Judgement Hall; also an assembly of people warned by the high Officers commandments. Acts 19. 38. Ἀγορεύω, to beconversant in the Market place To deliberate or determine something there. Also to buy Matth. 13. 44. 1 Cor. 7. 30. Mark 11. 5. Luke 17. 28. John 6. 5. Luke 14. 19. Apoc. 5. 9. Matth. 13. 26. Mat. 27. 7 Mark 16. 1. Luke 23. 56. John 13. 29. Luke 22. 36. Matth. 25. 9. Luke 9. 13. Mark 6. 36. Apoc. 13. 17. Mark 15. 46. 2 Pet. 2. 1. In the passive voice. Ἀγορεύομαι, to be brought. Apoc. 14. 3. 1 Cor. 6. 20. Apoc. 14. 4. Com. Ἐξαγορεύω, to Redeem, or to purchase by buying. Gal. 3. 13 Gal. 4. 5. Ephes. 5. 16. Ἀγορεύω, to make words. Προαγορεύω, to compel, to salute, also to name. In the passive voice. Προαγορεύομαι, to be called or named Heb. 5. 10. Ἀλληγορέω, ὦ, to interpret otherwise then the words hold forth, its read passively in Gal. 4. 24. the word there, is, αλληγορέω. Δημηγόρεω, ὁ, ἡ, an Oratour. Δημηγορέω, to preach, to speak to the people. Acts 21. 21. Κατήγορος, ὁ, ἡ, an accuser. John 8. 10. Κατηγορέω, ὦ, to accuse, to speak against one. Acts 24. 8. Acts 25. 11.

Acts 25. 5. John 8. 6. Apoc. 12. 10. Rom. 1. 15. Mark 15. 3. John 5. 45. Luke 11. 54. Acts 28. 19. In the passive voice. Κατηγορούμαι, ἔμαι, to be accused. Acts 22. 30. Matth. 27. 12. Acts 25. 16. Κατηγορία, ἡ, an accusation Luke 6. 7. Παρήγορος, ὁ, ἡ, a Comforter. Παρηγορέω, ὦ, ἡ, Consolation, Coloss. 4. 11.

Ἀγύεις, ἑως, ἡ, a company. Ἀγύρτης, ὁ, (per Syncopen for Ἀγυρῆτης, ὁ, ἡ, a Jugler. Πανήγυρις, ἑως, ἡ, a publick assembly. Heb. 12. 23.

Ἀγέω, ἑως, ἡ, a taking a prey. A fishing. Luke 5. 4. Luke 5. 9. Hence Ἀγείω, to entrap, to hunt for, to fish for, to encompass with snares. Math. 12. 13. C. Σωζέω, to take any live thing Luke 5. 10. In the passive voice Σωζέομαι, ἔμαι, to be taken alive. 2 Tim. 2. 26.

Ἀγρός, ὁ, ἡ, a Field Matth. 27. 8. Sometimes a Country. Mark 15. 21. Luke 17. 7. Mark 16. 12. Mark 13. 16. Luke 17. 31. Luke 15. 25. Sometimes it signifieth a Village Mark 6. 56. Ἀγρίον, ἑως, ἡ, belonging to the wood. Matth. 3. 4. Mark 1. 6. Jud. 13.

Ἀγχόω, to choak. Com. Ἀπείχω, to strangle, in the mean voice Ἀπείχομαι, to procure, or work out ones death with an Halter Matth. 27. 5.

Ἀγώ

Ἀγών, ὁ, ἡ, a strife or conflict. 1 Thes. 2. 2. also a race. Heb. 12. 1. Ἀγωνία, ἡ, ἡ, it signifieth anguish, trembling, heat of the minde. Luke 22. 44. Ἀγωνίζομαι, to strive, to contend 1 Tim. 6. 12. Luke 13. 24. Col. 4. 12. John 18. 36. 2 Tim. 4. 7. Ἀγωνίζομαι, ὁ, ἡ, Dull, one that strives not. Com. Ἀνταγωνίζομαι, to oppose another in a strife, resist, to contend. Heb. 12. 4. Επαγωνίζομαι, to strive together, or contend. Iud. 3. Com. Καταγωνίζομαι, to vanquish by war. Heb. 11. 33. Com. Συναγωνίζομαι, to strive together, to bring help, to aid or assist. Romans 15. 30.

Ἀγω, to lead, guide, or govern John 19. 4. Luk. 24. 21. John 8. 3. 2 Tim. 4. 11. Iam. 4. 13. Iam. 5. 1. Sometimes the word signifieth to go. Mark 1. 38. John 11. 7. Acts 23. 10. Acts 21. 16. 1 Thes. 4. 14. Levit. 10. 19. Luke 13. 34. Luke 4. 9. Acts 19. 37. Matth. 21. 7. Acts 6. 12. Matth. 21. 2. Mark 11. 2. Acts 9. 2, 3. Mark 13. 1. John 10. 16. Acts 17. 5. Heb. 2. 10. Acts 5. 27. In the passive voice Ἀγόμεαι, to be lead, to be done, to be guided Gal. 5. 18. Acts 19. 31. Rom. 8. 14. Acts 21. 34. 2 Tim. 3. 6. Matth. 14. 6. Luke 21. 12. Luk. 4. 1, 2. 1 Cor. 12. 2, 3. Luke 23. 32. Acts 8. 32. Luke 18. 40. Matth. 10. 18. Ἀγωγός, ὁ, ἡ, a guide. Ἀ-

γωγή, ἡ, ἡ, the manner of life or education 2 Tim. 3. 10. Com. Ἀνάγω. To draw away, to enforce. Luke 22. 66. Acts 7. 41. to bring to, or offer Acts 9. 39. also to produce. Acts 12. 4. To lead forth, to bring back Rom. 10. 7. Luke 4. 5, 13, 20. Acts 16. 34. Acts 28. 10. In the passive voice, to be lead or carried forth. Acts 20. 3. Acts 27. 21. Matth. 4. 1. Acts. 20. 13. Luke 8. 22. Acts 27. 12. Acts 16. 11. Acts 27. 4. Com. Ἐπαγάγω, to return. Matth. 21. 18. To carry forth, to put forth. Luke 5. 4. Luke 5. 3. Com. Ἀπείγω, to lead aside. Matth. 7. 13. Acts 24. 7. Mark 15. 15. Acts 23. 17. Mark 14. 4. Luke 13. 15. In the passive voice. Ἀπείγομαι, to be lead away, to be snatcht, or pluckt away. 1 Cor. 12. 2. Acts 12. 19. Com. Συναπαγω, To be lead away together. Rom. 12. 16. Com. Διαγωγή, to lead ones life. 1 Tim. 8. 2. Titus 3. 2. Com. Εισάγω, to bring or lead in John 18. 16. Acts 21. 28. Luke 22. 54. Luke 14. 21. Heb. 1. 6. Luke 2. 27. Acts 21. 37. Com. Παρέρχομαι, to bring in privily. 2 Pet. 2. 1. Παρέρχομαι, ὁ, ἡ, one that creepeth in by stealth Gal. 2. 4. Com. Επισείω, to lay open. Ἐπισείω, ἡ, ἡ, a bringing in over and above. Heb. 7. 19. Com. Ἐξάγω, to lead forth John 10. 3. Mark 15. 20. Luke 24. 50. Acts 16. 37. Heb. 8. 9.

Acts. 5. 19. Acts 21. 38. Com. Ἐπάγω, to call, to go to call. 2 Pet. 2. 1. 2 Pet. 2. 5. Com. Καπάγω, to bring, or lead down. Acts 9. 30. Acts 23. 20. Acts 23. 15. Rom. 10. 6. Acts 22. 30. Acts 21. 3. Acts 27. 3. Com. Μετάγω, to lead, to turn or winde about. James 3. 3. In the passive voice. Μετάγομαι, to be guided about. James 3. 4. Com. Πάσσω, to passe by, or passe over or beyond. Matth. 9. 9. also to escape, to slip away, to vanish as it were 1 Cor. 7. 31. 1 John 2. 8. 17. John 8. 59. Com. Πείσσω, to go about, or to environ. Acts 13. 11. Matth. 23. 25. also to lead about 1 Cor. 9. 5. Mark 6. 6. Com. Πρωτάγω, to go before. Matth. 28. 7. Matth. 21. 31. Matth. 14. 22. Mark 10. 32. Matth. 21. 9. Heb. 7. 18. 1 Tim. 5. 24. This word signifieth also to bring out or forth. Acts 25. 26. Acts 16. 30. Matth. 29. Mark 10. 32. Matth. 25. 32. Com. Πρωτάγω, properly it signifieth to bring unto, also to approach. Acts 27. 27. Luke 9. 41. 1 Pet. 3. 18. to draw forth. Acts 16. 20. Πρωτάγω, ης, η, a passage, an access. Rom. 5. 2. Com. Συναγω, to gather together. Matth. 25. 28. John 4. 36. Matth. 6. 26. Luke 11. 23. Matth. 25. 38. Matth. 25. 35. Matth. 22. 10. John 6. 12. John 11. 52. Luke 15. 13. Acts 14. 17. Matth. 13. 47. Luke 12. 17.

Matth 3. 12. In the passive voice; Συναγομαι, to be gathered together. Marke 6. 30. Apoc. 19. 17. John 20. 1. Acts 4. 31. Apoc. 19. 19. Matth. 27. 17. Acts 20. 7. Mark 4. 1. Luke 22. 66. John 18. 2. Matth. 13. 2. Matth. 22. 34. Acts 4. 5. Matth. 28. 12. Matth. 25. 32. Matth. 24. 28. Συναξίς, Συναξίς εως η, a coming together, or gathering together, which word the Greek fathers used for the holy Supper. 1 Cor. 11. 18. 1 Cor. 5. 4. Συναγωγη, ης, η, an assembly in general, of any people Matth. 6. 2. a Synagogue, a Schoole, also an Ecclesiastical congregation Mar. 13. 6. Mark 12. 39. Luke 6. 6. Sometimes it is put for the Councill. Matth. 10. 17. Αποσυναγωγη, ος, ο, η, moved from, or excluded the Synagogue. John 9. 22. Αρχισυναγωγος, ος, ο, η, the ruler of the Synagogue. Mark 5. 36. Com. Επισυναγω, to gather. Matth. 23. 37. Matth. 24. 31. Luke 13. 34. Matth. 23. 37. Mark 2. 33. Luke 12. 1. Επισυναγωγη, the Church assembly. Heb. 10. 25. Com. Υπάγω, to go away. John 21. 3. John 13. 33. John 13. 26. John 3. 8. John 12. 11. Matth. 4. 10. James 2. 16. John 11. 44. Com. Συνάγω, to compel. Gal. 2. 13. Ἀγωγός, and Ἀγος, ος, ο, η, a Guide. Ἀρχηγός, ος, ο, η, a Prince, a Captain, an Author. Acts 3. 15. Com. Δελαζαγω, ος, ο, η, to bring into bondage

bondage. 1 Cor. 9. 27. Νυμφαγωγός, ος, ο, η, he that beareth all the sway at the Bridal. Judg. 14. 10. Οδηγέω, ος, ο, η, to lead in the way, to go before. Luke 6. 39. Matth. 15. 14. John 16. 13. Exod. 13. 17. Acts 8. 31. Παιδαγωγός, ος, ο, η, an overseer, an instructor of children. Rom. 2. 20. Matth. 23. 8. Gal. 3. 24. Παιδαγωγείον, ου, το, a Schoole-house. Στρατηγός, ος, ο, η, a General of an Army. Acts 4. 1. also a Major. Acts 16. 22, 35, 36, 38. Ἀντιπρόσωπος, ος, ο, η, he that is in the stead of an Emperour, also a Proprietor. Στρατηγέω, to lead an Army. Καταστρατηγέομαι, εμαι, to obey the command of a Captain, also to be overcome with a Stratagem. Αρχιστρατηγός, ος, ο, η, the chief Emperour, or Commander. Josh. 5. 15. Συλαγωγός, ος, ο, η, a robber, a spoiler. Συλαγωγέω, ος, ο, η, to drive the prey before him, to rob, to spoil Col. 2. 8. χαλιναγωγέω, to moderate with a bridle, to curb. James 1. 26. χειροηγός, ος, ο, η, he that leads by the hand. Acts 13. 11. χειραγωγέω, ος, ο, η, to lead by the hand. Acts 9. 8. χορηγός, ος, ο, η, the leader of a dance. χορηγέω, ος, ο, η, properly to be the leader of a dance. Also to afford, or supply. 1 Pet. 4. 11. 2 Cor. 9. 10. Gal. 3. 5. Com. Επιοχορηγέω, ος, ο, η, to supply. 2 Peter 1. 5. Επιοχορηγία, ης, η, a supplying. Ephes. 4. 16,

Ἀγω, also ἀγνύω ἀγνυμι, to break. Com. Κατάσω, κατὰ ἀγνύω, κατὰ γνυμι, to break in pieces. Matth. 12. 20. Isa. 42. 3. John 19. 32. In the passive voice Κατογνύμαι. To be broke, to be bruised. John 19. 31. ἀγνήτης, ης, η, a breaking. Ναυαγής, ος, ο, η, one that hath suffered Shipwreck. Ναυαγία, ας, ης, and Ναυαγίον, ου, το, Shipwreck. Ναυαγέω, ος, ο, η, to break or split a ship, to make shipwreck, to suffer shipwreck. And by a metaphor to loose, to let go. 1 Tim. 1. 19.

Αδελφός, ος, ο, η, a brother (derived of α which is of ἄμα together, and Δελφός, ος, ο, η, but of this afore in the letter α.) Mat. 4. 18. sometimes it signifies a Cousen, a Kinsman, or of one kindred. Matth. 12. 46. sometimes a Neighbour. Matth. 7. 3. 4. Also a Christian. Matth. 28. 10. Luke 17. 3. Acts. 11. 1. 1 Cor. 6. 5. sometimes it signifieth belonging to the same people of the same Country, to which is opposed a stranger, or one born in an other place. Deut. 23. 20. Sometimes of the same profession. Acts 22. 5. Αδελφή, ης, ης, a sister. Matth. 19. 29. Acts. 23. 16. also a kinswoman in & through Christ. Rom. 16. 1. 1 Cor. 7. 15. 1 Tim. 5. 2. Sometimes it signifieth a wife. 1 Cor. 9. 5. Cant. 5. 1. Αδελφότης, ης, ης, brotherhood, a company, a conjunction

junction of brethren. 1 Pet. 2. 17. 1 Pet. 5. 9. Com. Φιλᾶ-
 Δελοϑ, α, δ, η, endowed with
 brotherly Charity. 1 Pet. 3. 8.
 ΦιλᾶΔελοῖα, α, η, brotherly
 love. Rom. 12. 10. Com. Χᾶ-
 Δελοϑ, α, δ, a false bro-
 ther. 2 Cor. 11. 26.

Α᾽Νω, to please, hence the
 Adjective, Αὑδαῖνος, εϑ, δ,
 η, presumptuous, proud, com-
 pounded of αὑτος, himself,
 and αἰνω to please, who pleas-
 eth himself after an obstinate
 manner. Titus 1. 7. 2 Pet. 2. 10.
 Αὑδαῖσια, α, η, disdain, arro-
 gancy.

Α᾽δημονίω, ω, to be grie-
 vously tormented, to be fore-
 afraid, or to be amazed, after
 an horrible manner. Mark. 14.
 33. To be almost without a soul.
 It seems to be compounded
 of α privative, and Δῆμϑ, α, δ,
 people, because this is done
 alone, or without the company
 of people. Matth. 26. 37. Phil.
 2. 26.

Α᾽δης α, δ, hell, tis derived
 from the adjective αἰδής, εϑ, δ,
 η, obscure, of α privative, and
 the verb ἰδεῖν, to see. It is so
 called because the place of the
 damned is most dark and ob-
 scure. Luke 8. 31. It is called
 the bottomlesse pit. Scilicet,
 ἄβυσϑ, and in Luke 16. 28.
 it is called τόπος βασάνε, a
 place of Torment or grief.
 Matth. 11. 23. Sometimes, it
 signifieth a grave Acts. 2. 27.

Psal. 70. 16. Gen. 42. 38. 1 Cor.
 15. 55. Sometimes, the grea-
 test anguish, amazements, and
 terrours of conscience 1 Sam.
 2. 6. Matth. 16. 18.

Α᾽δρός α, δ, η, abounding
 much, strong, Isa. 34. 7. also
 great, thick, likewise sumptu-
 ous. 2 Kings 10. 6. in the
 comparative degree. α᾽δρότερος
 in very good liking. α᾽δρότης
 η, η, abundance, plenty.
 2 Cor. 8. 20.

Α᾽είδω, to sing to celebrate
 with a verse, (which seems to
 be compounded of α intensi-
 five, and the verb εἶδω, to see,
 to understand, because the
 knowledge of many things is
 attributed to Poets.) Acts 17.
 28. Titus 1. 12. Α᾽οιδός, ε, δ, and
 by contraction. οἶδός α, δ, a sin-
 ger, a Poet. Α᾽οιδή, η, η, and
 by contraction οἶδή, η, η, a song
 a singing, a sweet melody.
 Col. 3. 16. Α᾽δω, to sing (this
 word is set in prose for α᾽είδω,
 afore mentioned, which sig-
 nifies the same thing) Apoc. 5.
 9. Col. 3. 15. Rom. 12. 1.
 1 Chro. 6. 31. Psal. 12. 6. Psal.
 59. 18. Exod. 14. 32. Exod. 15.
 1. ᾠσμα, η, η, a singing. Παλι-
 νωδία α, η, a Recantation. Κι-
 ταρωδός, ε, δ, one that singeth
 & playeth unto the harp. Apoc.
 14. 2. Κιθαρίζω, to harp. Κι-
 θαρῆς α, δ, an harper. χαλτρη-
 δός ε, δ, a singer. 1 Chron.
 3. 3.

Α᾽επός α, δ, an Eagle (of
 α in

α intensive, and εϑ ϑ εϑ
 πὸ a year) Luke 17. 37. Apoc.
 12. 14. Deut. 28. 49. Jerem.
 4. 13.

Αἰ, alwayes, (an adverb of
 time) Heb. 3. 10. Αἰδιϑ, α, δ,
 η, eternal, perpetual. Rom. 1.
 20. Iude 6.

Αἷρ, ἐρϑ, δ, the aire, the
 lowest Heaven. (It seemes to
 be derived of ἄω, or ἄημι, to
 breath or blow) Apoc. 9.
 2 Ephes. 2. 2. 1 Cor. 14. 9.
 1 Cor. 9. 26. 1 Thes. 4.
 17.

Αἶθλϑ, ε, δ, (the contract of
 αἰεθλϑ α, δ,) a strife, which
 word is derived of αἰ, for αἰ,
 alwayes, and τλᾶς a participle
 of the verb. τλήμι, alwayes
 bearing and suffering, αἰθέω,
 α, to strive. 2 Tim. 2. 5. Α᾽εθλη-
 σις, εως η, a fight, a strife. Heb.
 10. 31. Α᾽θλητής ε, δ, a great
 wrestler, a Champion. Α᾽εθ-
 λον, α, η, πὸ, the rewards of the
 Combat. Ε᾽παθλον, α, η, πὸ, the
 same. Com. Συναθλέω, to
 strive together Philipians 4.
 3.

Αἰθροϑ, α, δ, η, full, stuffed,
 heaped up together. Αἰθροί-
 ζω, to gather together, to heap
 up. Com. Ε᾽παθροίζω, to ga-
 ther together. to assemble, in
 the passive voice Ε᾽παθροίζο-
 μαι, to be gathered together
 Luke 11. 29. Com. Συναθροί-
 ζω, to gather together. Acts 19.
 24. Acts. 12. 12.

Αἰμαλός, ε, δ, the Sea-
 shore, the borders of the Sea
 (which seemeth to be de-
 rived, of ἄγειν, to break,
 and ἅλς the sea) Matth. 13.
 2.

Αἰδώς, εϑ, ε, η, shamfast-
 nesse, blushing, chastity, (of
 α negative, and εἶδω, to see,
 because we cast down our eyes,
 and for shame will not look up-
 on one. 1 Tim. 2. 9. Heb. 12.
 28. Αἰδέομαι, to be ashamed or
 bashful, to fear, or have in re-
 verence 2 Macch. 4. 34. αἰδέσι-
 μϑ, ε, δ, η, to be revered,
 ἀναιδής εϑ, δ, impudent,
 without reverence, earnest.
 Ἀναΐδεια α, η, importunity
 Luke 11. 8. which interpreta-
 tion is given to the word, and
 not impudency, because in
 that Scripture; it is not a
 vice.

Αἷμα τϑ, πὸ, blood. Luke
 12. 1. Iohn 19. 34. also slaughter.
 Matth. 27. 24. Heb. 12. 4. some-
 times it signifieth the punish-
 ment of slaughter. Matth. 27.
 25. sometimes an innocent
 man. Matth. 27. 4. sometimes
 humane seed Acts 17. 26. Car-
 nal generation, or begetting
 Iohn 1. 13. sometimes the rea-
 son of man. Matth. 16. 17. also a
 man renewed 1 Cor. 15. 50.
 likewise any man in general
 Gal. 1. 16.

Αἶνϑ, α, δ, praise. Luke 18.
 43. Com. Ἐπαινϑ, α, δ, the
 same. Phil. 1. 11. 1 Cor. 4. 5. Ἀν-
 ῶ

ἔω, ὦ, To praise Rom. 15. 11. Luke. 19. 37. Acts 2. 8, 9. Acts 2. 47. Luke 2. 13. Αἰνεῖς εως, ἡ, praise. Heb. 13. 15 Com. Ἐπαινεῶ to praise. 1 Cor. 11. 2. 1 Cor. 11. 22. Luke 16. 8. Rom. 15. 11. Com. Παραινέω, ὦ to exhort. Acts 27. 22. Acts 27. 9. Παραινέσις, εως, ἡ, an exhortation. Λόγος παραινέτικος, an exhortatory speech. Ἀνίσταμαι, to signify a thing obscure. Ἰ. Ἀνιγμαι, τος, ῶ, a riddle. 1 Cor. 13. 12. Ἀνὴρ αἰζός, ὁ, ἡ, a he or she Goat Gen. 30. 32. Gen. 31. 38. Gen. 37. 30. Num. 15. 25. 1 Sam. 25. 2. Cant. 4. 1. Αἶγες, ε, ὁ, ἡ, Pertaining to a goat. Heb. 11. 37 Αἶγος ἐν, εως, the same, and hence is formed, αἶγος, ἡ, and by crasis αἶγῃ, ἡς, ἡ, a Goats skin. Ἀίρω, ὦ, to take, to take hold of, to surprise, to set upon, in the mean voice Ἀίρομαι, ἔμαι, to chuse, or pick out. Phil. 1. 22. 2 Thes. 2. 13. Heb. 11. 25. Αἵρεσις, an Heretic. 1 Cor. 11. 19. Acts 26. 5. Acts 24. 14. Acts 28. 22. Ἀρετὴς ἡ, ὄν, to be beloved, that is worthy of love, eligible, desirable. Ἀρετίζω, ὦ, to chuse Matth. 12. 18. Psal. 132. 13. Com. Ἀναίρω, ὦ, to take away, to abolish. Heb. 10. 9. Also to kill, Acts 16. 27. Acts 22. 20. Acts 7. 28. Matth. 2. 16. Acts 2 [23. Acts 10. 39. Acts 9. 24, 29. In

the passive voice. Ἀναρέωμαι, ἔμαι, to be slain, or killed. Acts 23. 27. Acts 26. 10. Luke 13. 32. Acts 13. 28. Ἀναρέσις, εως, ἡ, violent death with weapons, slaughter. Acts 8. 1. Com. Ἀφαιρέω, ὦ, to take, or carry away Apoc. 22. 19 Heb. 10. 4. Matth. 26. 51. Luke 22. 50. Luke 1. 25. in the mean voice Ἀφαιρέωμαι, ἔμαι, to bear away Luke 16. 3. in the passive voice Ἀφαιρέομαι, ἔμαι, to be taken away. Luke 10. 42 Rom. 11. 27. Gen. 40. 19. Ἀναρπάσσει, ε, ὁ, ἡ, that may be taken away Com. Διαίρω, ὦ, to divide, to distribute into parts 1 Cor. 12. 11. Luke 15. 12. Διαίρεσις, εως, ἡ, a division, distinction 1 Cor. 12. 4. Com. Ἐξαιρέω, ὦ, to pluck out, to pull up by the root, to take away, to snatch. 1 Cor. 5. 13. Matth. 5. 29. in the mean voice, Ἐξαιρέομαι, ἔμαι, to take away by violence, to pluck out. Acts. 26. 17. Acts 23. 27. Acts. 12. 11. Gal. 1. 4. Acts 7. 34. Com. Καταίρω, ὦ, to overturn or destroy. 2 Cor. 10. 4. also to pull down, or away. Luke 1. 52. Mark 15. 36. sometimes it signifieth to put, or lay down or from, Luke 23. 53. also to blot out, or deface. Acts 13. 19. Luke. 12. 18. Acts. 19. 27. Καταίρεσις, εως, ἡ, Destruction. Com. Περιαιρέω, ὦ, to take away on every side. 1 Cor. 3. 16. Acts. 27. 20. Heb. 10. 11. Acts 27. 40. Com. Περιαιρέομαι

Ἀντέρομαι, ἔμαι, a verb meane. To prefer, to appoint with ones self, to desire greatly, to be more willing 2 Cor. 9. 7. Προαίρεσις, εως, ἡ, a purpose, a desire, an appointment, the will. 1 Mach 8. 30. In Eccles. 4. 6. 16. It is taken for the affliction of the spirit. Προαιρετὴς ἡ, ὄν, that which is voluntary, or left to our own choice. Ἀποπροαιρέτως (an adverb,) unwillingly. Ἀνδραίρετος, ε, ὁ, ἡ, willing, free, of his own accord, its compounded of αὐτός himself, and αἰρέομαι, to chuse, because he himself is said to chuse, who hath a liking to a thing 2 Cor. 8. 3. 2 Cor. 8. 17.

Αἶρω. To take away, also to take. Luke 19. 21. John 10. 24. John 10 18. Acts. 22. 22. Luke 9. 3. Mark 6. 8. John 1. 29. Luke 6. 30. Luke 19. 22. John 20. 15. sometimes it signifies to lift up. Psal. 63. 5. Mark. 16. 18. Matth. 4. 6. Col. 2. 14. 1 John 3. 5. 2 Kin. 19. 22. Apoc. 10. 5. John 5. 9. John 11. 41. Luke 11. 52. Matth. 14. 12. Acts 4. 24. John 8. 59 Matth. 9. 6. John 19. 15. Matth. 20. 14. Luke 9. 23. Matth. 11. 29. John 17. 15. Matth. 27. 31. 1 John 3. 5. Matth. 24. 18. Mark 2. 12. in the passive voice. Αἶρομαι, To be lifted up, to be born away Mark 2. 3. John. 20. 1. Acts 8. 33. Ephes. 4. 31. Luke 8. 18. Com. Ἀπάρω, to loose, to lift up, to take away. In the passive

voice Ἀαίρομαι, to be taken away. Luke 5. 35. Com. Ἐξαίρω, to take suddainly, and carry up aloft, to hoise aloft, to take or remove from the place. 1 Cor. 5. 13. in the passive voice. Ἐξαίρομαι, to be taken quite away. 1 Cor. 5. 2. Com. Ἐπαίρω, to lift up, to erect. 1 Tim. 2. 8. John 13. 18. John 17. 1. Acts 22. 22. Luke 21. 28. Luke 18. 13. Luke 16. 23. in the passive voice. Ἐπαίρομαι, to be lifted up. 2 Cor. 11. 20. Acts. 1. 9. sometimes to be proud. Prov. 3. 5. Com. Μεταίρω, to depart from the haven, and take Sea. Matth. 19. 1. Com. Συναίρω, to take together also to reason. Matth. 25. 19. Matth. 18. 23. Com. Ὑπεραίρω, to lift up ones self above measure, to vaunt overmuch, also to excell 2 Cor. 12. 7. 2 Thes. 2. 4.

Αἰσθάνομαι, to feel, to perceive, also to understand. Luke 9. 45. Αἰσθησις, εως, ἡ, a perceiving; also a certain discerning of Doctrines, a tast of heavenly good things Phil. 1. 9. Αἰσθητήριον, ε, τὸ, the instrument of perceiving, in the plural numb. The senses. Heb. 5. 4. By a Metaphor the faculty of understanding and judging.

Αἰσχρός, ε, τὸ, Filthynesse, dishonesty. (of a privative, and ἴσχω, to contain, or curb in, when one contains not himself) Αἰσχύνη, ης, ἡ, shame for some foul deed, (which

(which the Philosophers define fear of just reprehension.) Luke 14.9. Sometimes the word signifieth disgrace. Jude 13. sometimes reproach 2 Cor. 4.2. Phil. 3.19. *Αἰσχύνομαι* to make ashamed. In the passive voice *Αἰσχυρόμαι*, to be ashamed. Luke 16.3. 1 Pet. 4. 16. Gen. 2. 25. 1 John 2.28. 2 Cor. 10.8. Phil. 1.20. *Αἰσχυρὸς ἢ, δν* Shameful. *Ἀναισχυρὸς, ε, δ, ἢ*, Impudent. Com. *Ἐπαισχυώμαι* to be ashamed. Rom. 1.16. Heb. 2.11. Rom. 6. 21. Heb. 11.16. 2 Tim. 1. 16. 2 Tim. 1.8. Mark 8.38. *Ἀνεπαισχυωτῶ, ε, δ, ἢ*, immodest, shameless, 2 Tim. 2.15. Com. *Καταἰσχυώω*, to make ashamed, to confound. Rom. 5. 5. Sometimes to disgrace 1 Cor. 11. 4. 1 Cor. 11. 22. 1 Cor. 1. 27. in the passive voice *Καταἰσχυώνομαι*, to be ashamed. Luke 13. 17. 2 Cor. 7. 13. 2 Cor. 9. 4. Rom. 9. 33. *Αἰσχυρὸς, α, δν*, filthy. 1 Cor. 11.6. Titus 1.11. In the Compar. degree. *Αἰσχυρότερος, α, εν, & αἰσχυρόν, υος, δ, ἢ*, more filthy. in the Superl. degree. *Αἰσχυρότατος, η, εν, and αἰσχυρῶς, η, εν* most filthy. *Αἰσχυρότης, η, εν*, filthineffe, security. Ephes. 5.4.

Αἰτέω, ὦ, to ask, or crave John 4. 9. James 4. 3. 1 Cor. 1.22. James 1.5. Matth. 7. 7. John 16. 24. Luke 11.9. 1 John 3. 22. Acts 3. 2. Luke 11. 10. 1 Pet. 3.15. Matth. 5.42. Luke

11. 13. Matth. 20.20. Luke 11. 11. 1 John 5.16. Luke 12. 48. John 4. 10. John 16.24. Mark 6. 22. Mark 6. 23. Matth. 7. 9. Mark 10. 35. Matth. 21. 22. Matth. 6.8. Luke 1. 63. 1 John 5. 15. In the mean voice, *Αἰτέομαι, ἔμαι*, to ask, or crave Ephes. 3.13. Ephes. 3. 20. Mark 10. 38. James. 4. 3. 1. Ioh. 5. 15. James 4. 2. Mark 15. 6. Mark 6.24. John 16.26. Acts. 9. 2. Acts. 3. 14. John 11. 22. Matth 14. 7. *Αἴτημα, ἡ, εν*, petition. Luke 23. 24. Com. *Ἀπαίτέω, ὦ*, to ask again, or often. Luke 6. 30. & 12. 20. Com. *Ἐξαίτέω, ὦ & Ἐξαίτέομαι, ἔμαι*, to require, to ask that a thing may be given to him, to require earnestly. Luke 22.31. Com. *Ἐπαίτέω, ὦ*, properly, moreover to desire, also to beg an almes. Luke 16. 13. Com. *Παραίτέομαι, ἔμαι*, to refuse. Acts 25.11. to reject, to be against, 1 Tim. 4.7. also to shun, Tit. 3. 10. sometimes to excuse, Luke 14.11. also to pray against, to resist. Heb. 12. 19. Luke 14. 19. Com. *Προπαίτέω, ὦ*, to ask more largely, to ask an almes, to beg, to seek bread from dore to dore John 9. 8. Job 27. 14.

Αἶψα, ε, δ, an Author. Heb. 5.9. *Αἶψα, ας, ἢ*, a final cause. Acts 10. 21. sometimes an enforcing cause. Matth. 19. 3. sometimes a fault. John 19. 4. also a condition Matth. 19. 10.

Αἶψα

Αἶψα, ε, δ, guilt, a fault Luke 23.4. *Αἰνδομαι, ὦμαι*, to accuse. *Αἰτίημα, ἡ, εν*, an accusation. Acts 25. 7. *Ἀναιτιῶ, ε, δ, ἢ*, Blamelesse. Matth. 12. 5. Com. *Προαἰνδομαι, ὦμαι*. To accuse before hand, Rom. 3.9. *Αἰὼν, ὧν, δ, ε, εν*, (of *αἰ* alwayes, and *ων* being, or existing, that is, lasting a long time.) an age, Eternity. Mark 3. 29. John 4.14. Heb. 5.6. John 14. 16. Mark. 3. 29. 1 Cor. 8. 13. Heb. 13.21. 1 Pet. 4. 11. Gal. 1.5. Ephes. 3.21. 1 Tim. 1.17. 1 Chron. 29.10. Acts 15. 18. Sometimes it signifieth the created world. John 9. 32. Acts 3.21. Sometimes the time of this present life. Luke 20. 34. sometimes the lower world, that which is now Matth. 28. 20. Luke 16. 8. 2 Cor. 4. 4. Sometimes it signifieth life. Eph. 2. 2. Deut. 15.17. Luke 18. 30. Eph. 3. 11. Heb. 1.2. Heb. 11.3. Eph. 2.7. *Αἰῶνι, ε, δ, ἢ, κν* τὸ αἰῶνιον Eternal. Rom. 16.26. 1 Tim. 6.16. Eph. 1. 4. 2 Tim. 1. 9. Rom. 6.23. Matth. 18.8. Rom. 6. 25. Heb. 9.12. 2 Thes. 2. 16. Phile. 15. *Ἀκνὴ, ας, ἢ*, a thorn. (of *ακνὴ* ἢς, ἢ, a point or edge, and the verb *αὐξάνειν*, to flourish) Isa. 7. 23. Mark. 4. 7. John 19. 2. Heb. 6.5. Mark 4.18. sometimes the weed called the wildbine. Isai. 5. 2. *Ἀκνὴ, δν, ε, δ, ἢ*, thorney. Ioh. 19. 5.

Ἀκμή, ἢς, ἢ, the point of any

weapon, also the edge of any weapon. 1 Mach. 12. 22. by a metaph. vigor of age or strength *Ἀκμῶω* to flourish, also to wax ripe. Apoc. 14.18. *Ἀκμῶος, α, εν*, flourishing in age. *Ἀκμῶς, ε, δ, ἢ*, exceeding the flower of age. 1 Cor. 7.36.

Ἀκούω, to hear, to obey John 8.47. to understand. 1 Cor. 14. 2.) Luke 16. 2. John 9. 31. John 3.8. Matth. 11.4. Luke 7. 22. Mark. 12. 29. Mark 11. 15. Matth. 17.5. Mark 4.12. Matth. 11.15. Matth. 13. 20. Luke 6. 27. Acts 5.5. Mark 6.20. Acts 15.12. Mat. 12.13. Mat. 31.14. Acts 11. 7. John. 11. 41. 2 Corinthians 12. 4. Acts 15. 24. Luke 7. 22. Luke 1. 58. Psal. 50.8. Acts 15. 13. Luke 16.29. Matth. 18.15. Mark 13. 7. Mar. 4.15. Luke 6. 17. Luke 6. 49. Mar. 7.25. in the passive voice, *Ἀκούομαι*, to be heard. 1 Cor. 5. 1. Acts 11.22. Matth. 28.14. In the mean voice *Ἀκούμεαι*, to hear. Acts 9. 13. John 3.42. Rom. 15. 21. Acts. 7. 37. Matth. 17. 5. *Ἀκοή, ἢς, ἢ*, an hearing. Acts. 28. 26. also the preaching of the Gospel. Rom. 10.17. Sometimes speech. John 12. 38. Sometimes it signifieth an ear. Mark 7.35. Luke 7. 1. 2 Tim. 4. 3. Sometimes fame or report Mark 1. 28. also rumours, or tidings. Mark 13. 7. *Ἀκυσμα, ἡ, εν*, τὸ, the thing

thing which is heard *Ἀκυσῆς*, *ἔδ*, an hearer, a Disciple. *Ἀκπιζω*. To make to hear. Psal. 51.9. Com. *Διακίω*, to hear, as the Scholer heareth his Master speaking. In the mean voice *Διακίωμα*, the same. Acts 23. 35. Com. *Εἰσακίω*, to hear perfectly. In the passive voice *Εἰσακίομαι* to be perfectly heard. Luke 1. 13. Heb. 5. 7. Matth. 6. 7. 1 Cor. 14. 21. Com. *Ε'πακίω*, to hear perfectly 2 Cor. 6. 2. Com. *Παρεκίω*, to hear amisse, or corruptly, also to neglect to hear, not to vouchsafe to hear. Matth. 18. 17. *Παρεκοῖ* *ἤς*, *ῆ*, disobedience. Rom. 5. 19. 2 Cor. 10. 6. Com. *Προακίω*, to hear first, or afore. Colos. 1. 5. Com. *Υπακίω*, to give the ears to hearing. To listen. Acts 12. 13. also to obey. 2 Thes. 3. 14. Rom. 6. 16. Matth. 8. 28. Gen. 22. 18. Jerem. 12. 10. Acts 6. 7. Heb. 11. 8. 1 Pet. 3. 6. Rom. 6. 17. Phil. 2. 12. Rom. 10. 16. Acts. 12. 13. *Υ'πικοῖ* *ῆς*, *ῆ*, obedience. Rom. 3. 19. 1 Pet. 1. 14. *Υ'πικό* *ῥ*, *ῥ*, *ῆ*, obedient dutiful. Phil. 2. 8. 2 Cor. 2. 9. also subject, Ios. 17. 13.

Ἀκόλυθ *ῥ*, *ῥ*, *ῆ*, a companion a serving man or maid, a page. (of *ἀ* congregative, and *κάλυθ* *ῥ*, *ῆ*, a way.) *Ἀκολουθίω* *ῶ*, to follow. Apoc. 14. 12. also to accompany, when the preposition (*μετά* with)

followeth. Apoc. 14. 13. some times it signifieth to imitate, or become like. John 13. 36. (the proper acception of the word, is in the Apoc. 18. 5.) Matth. 10. 38. John 10. 4. John 10. 23. John 21. 19. John 12. 26. John 8. 12. Matth. 21. 9. Matth. 8. 10. Matth. 5. 68. Mark 15. 41. Luke 9. 57. John. 13. 36. John. 21. 18. Luke 1. 3. 1 Tim. 4. 6. Matth. 9. 19. Mark 10. 28. John 1. 37. Mark 14. 13. John 13. 36. Matth. 19. 28. John 1. 41. Com. *Ε'ξακολουθίω* *ῶ*, to follow 2 Pet. 2. 2. 2 Pet. 1. 16. Com. *Ἐπακολουθίω* *ῶ*, to follow after, to chase. 1 Tim. 5. 24. Mark 16. 20. 1 Tim. 5. 10. 1 Pet. 2. 21. Com. *Κατακολουθίω* *ῶ*, to follow after. Acts 15. 17. Luke 23. 55. Com. *Παρακολουθίω* *ῶ*, to follow after, Mark 16. 17. 1 Tim. 4. 6. 2 Tim. 3. 10. (Luke 1. 3. In which place it signifieth to attain unto in ones minde) *Συνακολουθίω* *ῶ*, to follow together. Mark 5. 37. Luke 23. 49.

Ἀκρίβης *ἔ* *ῥ*, *ῥ*, *ῆ*, accurate, done with care, exquisite (of *ἀκρον*, the height or perfection of a thing, and *βίω*, out of use; from whence *βῆμι*, or *βαίνω* to ascend, in the comparative degree. *Ἀκρίβεστερ* *ῥ* *α* *ον*, more requisite *Ἀκρίβως*, an adverb, accurately, exquisitely Acts 18. 25. Acts 23. 15. Acts. 23. 20. *Ἀριβώς*, an adverb, diligently, with care. Acts 24. 22. Acts 27. 21.

21. Matth. 2. 8. 1 Thes. 5. 2. Acts. 18. 25. *Ἀκρίβεια* *α* *ς* *ῆ*, diligence with care, extremity, also an exquisite or perfect form or pattern. Acts 22. 3. *Ἀκρίβω* *ῶ*, to search diligently, to enquire with very much care Mat. 2. 7. Hence these compounds, *Ἀπακρίβω*, *Ἐξακρίβω*, *Διακρίβω*, to work out a thing with most earnest study. Num. 23. 10.

Ἀκρ *ῥ* *α* *ον*, highest, greatest, the uttermost. *Ἄκρον* *κ* *ῥ*, the end or extremity of any thing Luke 16. 24. Mark 13. 27. Matth. 24. 31.

Ἀκρίς, *ἰδδς* *ῆ*, a Locust, Mark 3. 4. Mark 1. 6.

Ἀκροδομαι, *ῶμαι*, to hear, *Ἀκροατής* *ῆ*, *ῥ*, an hearer, James 1. 23. Rom. 2. 13. *Ἀκροατήριον* *κ* *ῥ*, the place where men heare, also the company of them that hear Acts 25. 23. Com. *Ἐπακροδομαι* *ῶμαι*, to hear perfectly. Acts 16. 25.

Ἀλάβαστερον *κ* *ῥ*, *ῥ*, alabaster. a box of alabaster Matth. 26. 7. Mark 14. 13. Luke 7. 37.

Ἀλαζών *ον* *ῥ*, *ῥ*, *ῆ*, a boaster, a wanderer, a juggler. Some derive it of *α* intensive, and *λαζομαι*, to take, because such an one takes upon much, and attributes to himself more than is right Rom. 1. 30. 2 Tim. 3. 2. *Ἀλαζονδύομαι*, a verb meane, to boast, to speak false things of

ones self. Prov. 25. 6. *Ἀλαζονεία* *α* *ς* *ῆ*, boasting, pride, disdain. 1. John 2. 16.

Ἀλαλ, *ῆς* *ῆ*, Its a word insignificant, which was used by Souldiers before a fight, *Ἀλαλίζω*, to put forth an unsavory and confused sound, properly to cry Alala like Souldiers, to make a clear sound as mettall doth. 1. Cor. 13. 1. Sometimes to howl, Mark. 5. 38. This word, or those that make such a sound, or howl so, expressed by *St. Mark*, are called by *St. Matthew* describing the same History with *Mark* players on the Flute, which the Romans used at the death of any.

Ἀλγ *ῥ* *ε* *ῥ*, *ῥ*, grief, heaviness of heart, of *ἀλέγω* to be carefull. *ἀλγέω*, to grieve. Job 14. 22. Jerem. 4. 19. Com. *ἀπαλγέω* *ῶ*, to cease from grief, when as the minde through a custom of sinning hath waxed so stiff and hard, that it feels for a time no remorse or grief of conscience Ephes. 4. 19.

Ἀλείφω, to annoynt, to smear or daub over Luke 7. 34. Mark 6. 13. Luke 7. 46. John 12. 3. Mark 16. 1. James 5. 14. John 11. 2. Matth. 6. 17. Com. *Ἐξαλείφω* to annoynt, and by a Synecdoc. to blot out, also to wipe out Apoc 3. 5. Apoc. 7. 17. Colos. 2. 14. in the passive voice *Ἐξαλείφομαι*, to be annoynted, to be blotted out, Acts 13. 19.

Ἀλέω, to grinde, in the mean voice ἀλέομαι, to shun, to beware. Num. 11.8. Isa. 47.2. Ἀλοῖτον ἔ, τὸ, leaven. Ἀλευρον, ἔ, τὸ, Leaven. Luke 13. 21. Ἀλήθω, the same that ἀλέω, to grinde. Matth. 24. 41.

Ἀλεθής εἰ, ὁ, ἡ, true (of a negative, and ἀλήθω for λανθάνω to lie hid, because truth cannot be hid; and although for a time it may be kept under, or pressed down, yet at last it will conquer) John 5. 32. 1 Pet. 5. 12. Sometimes it signifies truth of speech Mark 12. 14. 1 Pet. 2. 22. Acts 12. 9. 2 Cor. 6. 8. Phil. 4. 8. sometimes sincere. John 7. 18. the same as that expression in John 1. 48. Ἀλεθώς an adverb, truly. Luke 21. 3. John 8. 31. Acts 12. 11. Ἀληθινός ἡ δὲ, true. 1 John 5. 20. John 15. 1. John 1. 9. Also true in speech. John 7. 28. Apoc. 3. 7. certain, sure, firm. Luke 16. 11. not feigned. Heb. 10. 22. Heb. 8. 2. Ἀλήθεια ας, ἡ, truth John 8. 31. Sometimes uprightnesse. Phil. 1. 18. 1 Cor. 5. 8. John 4. 24. 1 Sam. 12. 24. Sometimes it signifieth happinesse, a good estate. John 8. 44. Sometimes justice 1 Cor. 13. 6. sometimes the true Doctrine of Salvation 1 Tim. 3. 15. a true speech Col. 1. 6. sometimes that knowledge of God, which hath remained since the fall. Rom. 1. 18. Sometimes a fulfilling of the ceremonies, or

rites. John 1. 14, 17. Ephes. 24. Matth. 22. 16. Luke 4. 25. Acts 4. 27. Φιλαλήθης εἰ, ὁ, ἡ, Studious of the truth. φιλαλήθια ας, ἡ, a love, or desire of truth. Ἀληθεύω, to speak true Galatians 4. 15. Also to carry ones self uprightly. Ephes. 4. 15.

Ἄλις, an Adverb. Sufficiently, abundantly, to the full. Ἀλίζω, to gather together. Com. Συναλίζω, to gather together. In the meane voice Συναλίζομαι, To come together to come into an Assembly. Acts 1. 4. Ἀλίᾱ ας, ἡ, an Assembly or company.

Ἀλισγέω, to pollute; or defile Malac. 1. 7. Malac. 1. 12. Ἀλισγημα ἰ, τὸ, pollution. Acts 15. 20.

Ἀλίπω, to take, Ἀλωσις, ας, ἡ, a taking a prey. 2 Pet. 2. 12. Αἰχμαλώτῃ, ἔ, ὁ, ἡ, Captive, or taken prisoner. Luke 4. 18. Συναίχμαλώτῃ, ἔ, ὁ, ἡ, a companion in Captivity. Rom. 16. 7. Colof. 4. 10. Philemon 23. Αἰχμαλωσία ας, ἡ, captivity, a multitude of Captives. Ephes. 4. 8. Αἰχμαλωτῶ to lead Captive 2 Tim. 3. 6. Ephes. 4. 8. Ἀιχμαλωπίζω, the same. Rom. 7. 23. 2 Cor. 10. 5. In the passive voice Ἀιχμαλωτίζομαι to be lead captive. Luke 21. 24. Ἀνάλωτος ἔ, ὁ, ἡ, invincible. Εὐάλωτος ἔ, ὁ, ἡ, easie to be overcome. Δυσάλωτος ἔ, ὁ, ἡ, hard

hard to be taken. Θνητάλωτος ἔ, ὁ, ἡ, taken by a terrible wilde beast. Levit. 22. 8. Com. Ἀνάλισκω (of ἀνα and ἀλίσκω,) to consume, or destroy. 2 Thes. 2. 8. Luke 9. 54. In the passive voice, Ἀναλίσκομαι, to be consumed. Gal. 5. 15. Com. Καταναλίσκω, to consume, or lay waste. Heb. 12. 29. Com. Προπαναλίσκω, to lay out, to bestow or employ. Luk. 8. 43.

Ἀλλὰ, but, (a conjunction) 1 Cor. 15. 39: Sometimes it is taken for therefore. Gal. 2. 14. Sometimes for as much as. Acts 5. 13 sometimes for except Mark 9. 8. Matth. 17. 8. sometimes it signifieth but also, when ἔ. is joyned with it, and ἔ μόνον, not onely goeth before it, 1 Thess. 1. 8. sometimes, yea. John 16. 2. 2 Cor 7. 11. sometimes to wit, surely. Rom. 6. 5. Rom. 5. 14. sometimes ἢ signifying, Sometime is put after it, and then it signifieth but. Psal. 1. 2. Also, unlesse. 1. Cor. 3. 5.

Ἀλλάσσω, or ἀλλάττω, to change, to alter Acts 6. 14. Rom. 1. 23. Gal. 4. 20. 1 Cor 15. 51. Heb. 1. 12. Ἀλλαγμα τῃ, τὸ, a changing. Ἀλλαγή ἡς, ἡ, the same. Com. Ἀνταλλάττω, or Ἀνταλλάττομαι, to make recompence or reward. Ἀντάλλαγμα τῃ, τὸ, a recompence or satisfaction. Matth. 16. 26. Com. Ἀπαλλάσσω or ἀπαλ-

λάττω, according to the Attick Dialect, to let go, to free. Heb. 2. 15. Απαλλάσσομαι, or ἀπαλλάττομαι, to depart, or be gone. Acts 19. 11. to be freed. Luke 12. 58. Com. Διαλλάττω to make exchange, also to reconcile. In the passive voice, Διαλλάττομαι, to change, also to reconcile. 2 Cor. 5. 19. 2 Cor. 5. 18. Rom. 5. 10. 1 Cor. 7. 11. 2 Cor. 5. 20. Rom. 5. 10. Καταλλάγῃ ἡς, ἡ, Reconciliation. Rom. 5. 11. 2 Cor 5. 19. Com. Μεταλλάττω, to change from one place to another. Rom. 1. 25. Com. Παρελλάττω, to do by course, to wave. Παρελλαγή ἡς, ἡ, a changing James 1. 17. Com. Αποκατάλλάττω, to reconcile, to appease Colof. 1. 21. Ephes. 2. 16. Colof. 1. 20.

Ἄλλομαι, to skip, or leap. John 4. 14. Acts 14. 10. Isai. 35. 6. 1 Sam. 10. 10. Com. Ἐξάλλομαι, to leap out, to leap for joy. Acts. 3. 8. Com. Ἐσάλλομαι, to leap upon. Acts 19. 16.

Ἄλλος, ἡ, ὁ, another. John 21. 18. 1 Cor. 15. 41. Acts 21. 34. Acts 2. 12. Ἄλλως (Adverb) otherwise. 1 Tim. 5. 25. Ἀλλεχομέν Adverb. From elsewhere. John 10. 1.

Ἄλλότριος αὐτῶν. that which is an others, strange, not proper. Rom. 14. 4. Acts 7. 6. 1 Tim. 5. 22. Luk. 16. 12. of an other kinne, born in another place.

Matth. 17. 17. 25. Ἀλλοτριῶω, to alienate or estrange Com. Ἀπαλλοτριῶω, the same. In the passive voice, Ἀπαλλοτριῶμαι ἔμαι, to be estranged Ephes. 2. 12.

Ἀλλήλων, the Genitive case plural. Together, or one with the other. Some expound it one after the other, or mutually. Luke 23. 12. John 5. 44. Acts 15. 39. Rom. 2. 15. 1 Cor. 12. 25. James 5. 16. James 5. 9. Luke 24. 14. Mark 9. 50. Gal. 5. 13. Acts 7. 26. 1 Pet. 1. 22.

Ἀλόη ης, η, a very bitter hearb, the very juice whereof is called aloe. It groweth in places of India and Arabia, bordering on the sea, or neer the sea side, whence some derive the word from ἄλς the Sea. John 19. 39.

Ἀλοῶω ὦ, to thresh, to strike or shake out fruit. 1 Cor. 9. 9. Sometimes to destroy, to smite. Isa. 41. 15. Μητρολόος α, ὁ, according to the Dorick dialect. According to the Attick, Μητρελῶος α, ὁ, a murderer of his Mother. 1 Tim. 1. 9. Πατρολῶος α, ὁ, a murderer of his Father. 1 Tim. 1. 9.

Ἄλς ὁς ὁ, salt. Mark 9. 49. Num. 18. 19. Job 6. 6. Ἄλας, τος τὸ, the same. Matth. 5. 13. Mark 9. 50. Colos. 4. 6. Ἀναλός α, ὁ, ἡ, unsavory. Mark 9. 50. Ἀλυκὸς ἡ ὁγ, salt or salted.

Gen. 40. 3. James 3. 12. Ἀλίζω, to salt, to strow with salt, to season with salt. In the passive voice, Ἀλίζομαι, to be seasoned with salt. Ezech. 16. 4. Matth. 5. 13. Ἄλμη ης, ἡ, a salt humour Psalm 107. 34.

Ἄλς ὁς, ἡ, the sea, so called because it is salt, either it may come from ἄλλομαι, to leap, because it is in perpetual motion, or of the verb Ἀλίζω, to gather together, because the sea is a collection of waters. Ἐνδάλιος α, ὁ, ἡ, belonging to the sea. James 3. 7. Παρῳλῖος α, ὁ, ἡ, bordering on the sea, neer the sea. Luke 6. 17. Ἀλιῶς ὁς ὁ, a Fisher Matth. 4. 19. Ἀλιῶω, to fish, John 21. 3. Ἀλιεία ας, ἡ, a fishing.

Ἄλυσις εως, ἡ, a chain. Eph. 6. 20. 2 Tim. 1. 16. Acts 12. 6. Mark 5. 4.

Ἀλώπιξ εκος ὁ, a Fox. Luke 9. 58. By a metaph. a crafty or cunning man. Luke 13. 32.

Ἄλωος, ω, ἡ, a barn floore, ἄλωνωνος ἡ, the same. Luk. 3. 17. Ἀλωῶς εως ὁ, an Husbandman.

Ἀμα, Adverb, together, with. Matth. 13. 29. 1 Thes. 4. 17. Colos. 4. 3. Rom. 3. 12. 1 Tim. 5. 13. Matth. 20. 1.

Ἀμαρτίνω, to sin, to offend. Ios. 1. 18. some compound it of α negative, and ὁμαρτέω, to follow,

follow; some of α and ὁμαρτέω, to apprehend: Because to sin is to erre from the mark. Jude 20. 16. Isa. 28. 7. Psal. 32. 9. Isa. 51. 2. 1 John 3. 8. 1 John 5. 18. 1 Cor. 8. 12. John 5. 14. Ephes. 4. 26. 1 John 3. 9. 1 John 3. 6. John 1. 18. 1 John 5. 16. 1 Cor. 8. 12. Heb. 10. 26. 1 John 5. 16. 1 Tim. 5. 20. Matth. 18. 21. Rom. 6. 15. 1 John 1. 10. Matth. 18. 15. Rom. 5. 16. 2 Pet. 2. 4. Heb. 3. 17. Rom. 5. 14. Luke 15. 18. Acts 25. 8. 1 Cor. 7. 28. John 9. 2. Rom. 3. 23. Luke 17. 3. 1 John 2. 1. 1 Kings 8. 46. Ἀμαρτῖμα τὸ τὸ, sinne 1 Cor. 6. 18. Mark. 4. 12. Ἀμαρτία ας, ἡ, sin. Rom. 7. 17. Heb. 4. 15. 1 Tim. 5. 24. Acts 10. 43. Sometimes it signifieth a sin-offering. Levit. 4. 34. Sometimes a sinner. 2 Cor. 5. 21. Sometimes it imports Original sin. Rom. 7. 14. 1 John 5. 16. sometimes actual sin. James 1. 15. 1 John 3. 8. 1 Tim. 5. 22. Ἀμαρτωλὸς α, ὁ, ἡ, he or she that sinneth, or offendeth. Luke 5. 8. sometimes publicly slandered, or of no credit. Luke 7. 37. In the same sense Publicans are called (Luke 15. 12.) a sinner sometimes is taken for such an one in whom sinne reigneth, or ruleth. Rom. 5. 8. John 3. 9. John 5. 8. Matth. 14. 41. Rom. 7. 13. Ἀναμαρτίτος α, ὁ, ἡ, Void of sin, or without sinne, John 8. 7. Com. Ἐξ-

αμαρτίνω, to leave undone, to omit, also to make to sin, the same as ποιεῖ ἀμαρτῖν, to cause to sin, which phrase is read Isa. 29. 21. 2 Kings 13. 2. Com. Προαμαρτίνω, to sin afore. 2 Cor. 13. 2.

Ἀμείβο, to make exchange; also to change, or alter a thing. In the mean voice, Ἀμείβομαι, to requite, to recompence. Also to answer. Ἀμείβῃ ης, ἡ, a recompensing. 1 Tim. 5. 4.

Ἀμπλῶ α, ἡ, a Vine, (of ἄμα together, and πλὸς according to the Ionick Dialect. Wine) John 15. 1. Sometimes a Vineyard. Apoc. 14. 19. Ἀμπλῶν ὠν ὁ, a Vineyard. Matth. 20. 1. Matth. 21. 41. Matth. 21. 33. Cant. 1. 6.

Ἀμάω ὦ, to mow or reap, to gather James 5. 4. Ἀμῶος α, ὁ, an harvest. Isa. 18. 5. Deut. 23. 25.

Ἀμὴν, An Hebrew noun, it signifieth sometimes truth. So the Son of our Lord God, Jesus Christ is called Apoc. 3. 14. the ἀμὴν, that is the truth, as he calleth himself John 14. 6. This word is very often taken adverbially, & first, it is an Adverb of affirming, signifying the certainty and truth of a thing, that is spoken of, and it is the same as ἀληθῶς, truly, as will appear by comparing Luke 9. 27. with Matth. 16. 18. and Mark

Mark 9.1. Isa. 65.16. 2 Cor. 1. 10. Iohn 19. 35. Iohn 21. 24. Iohn doubles this word Chap. 1. 52. Sometimes it is an Adverb of swearing. But those use this word, which are about to affirm something which may be done without an oath. For in swearing we call upon God as a witness, and we name him either expressly as 2 Cor. 1.23. or in words equivalent, as Iohn 16. 19. hereupon by this word we testifie our assent. 1 Cor. 14. 16. Sometimes it signifieth a promise, when we promise obedience, and bind over our selves to God to perform it. Deut. 27. 15. Sometimes it is an adverb of wishing. Matth. 6.13. Apoc. 22. 20. Ier. 28. 6. 1 Kings. 1. 30. 1 Chron. 26. 35.

¹Αμυθ, α, η, The sand. Rom. 9. 27. Ier. 15. 8. Gen. 22. 18. Its an Hebrew Metaph. which the Hebrews were wont in great numbers to use, viz. the Metaph. of sand.

¹Αμνος, ε, ο, a Lamb. Iohn 1.29.

¹Αμω, to aid, to defend from injury. In the mean voice, ¹Αμωομαι, to fight or contend for, to defend. Acts 7.24. to revenge a quarrell. Ioshua 10. 13.

¹Αμω, both. Αμφοτερο, α, ον, the same. In the new Testament it is alwayes read in the plural number. Matth. 15.

14. 1 Sam. 30. 8. Eph. 2. 14. Acts. 23.8.

¹Αν, a note of the potential mood, of which afterwards in ¹αν, it signifieth nothing.

¹Ανα, a preposition, and signifieth by. Matth. 8. 31. Sometimes among. Gen. 9.13. sometimes in Matth. 13.25. Sometimes it signifieth a distributive number. Iohn 2. 6. Luke 9. 14. Luke 9. 3. Apoc. 21. 21. In composition it signifieth again, apart, upwards.

¹Ανάγκη, ης, η, necessity, urgent businesse. Matth. 18. 17. Luke 14.18. Luke 23. 17. Iude 3. Rom. 13. 5. 1 Cor. 9. 16. 2 Cor. 9. 7. Phile. 14. 1 Cor. 7. 37. Sometimes anguish or trouble, straitnesse, affliction, calamity. Luke 21. 23. 1 Cor. 7.26. 2. Thes. 3. 7. fatal Calamities imposed by God. 2 Cor. 6.4 ¹Αναγκαιον, α, α, α, Necessary. Acts. 13. 46. 2 Cor. 9. 1. Titus 3.14. In the Compar. degree, ¹αναγκαιωτερος, α, ον, more necessary. Phile. 1. 24. a friend, which in Latine is called a necessary one; because we want a friend, as we want fire and water. Acts 10. 24. ¹Αναγκω, to compel. Gal. 2. 14. Gal. 6. 12. Acts 26. 11. Mark. 6. 45. 2 Cor. 12.21. Luke 14.23. Acts 28.19. Gal. 2.3. ¹Αναγκασως adverb, urgently, by compulsion. 1 Pet.

5.2.

5. 2. ¹Επανάγκης adverb, of necessity. Acts. 15.28.

¹Ανεμος, υ, ο, the winde. Mat. 14.24. Mark 4.39. Iohn. 6.18.

Matth. 11. 7. Iames 3.4. Iude 12 Apoc. 6.13. Iohn 6. 15.

Matth. 14.30. Iames 3.4. Mat. 7. 25. Mark 4. 39. Luke 8. 25.

Sometimes it is taken for uncon-

stancy, or wavering. Ephes. 4.

14. sometimes for the Country

climate or region whence the

windes blow. Mark 13,27. Ecl.

5. 15. ¹Ανεμω, to toss, to

drive to and fro with the winde

Iames 1.6.

¹Ανδ, (without, adverb,

Matth. 10. 29. 1 Pet. 3.1. 1 Pet.

4.9.

¹Ανεψιδος, ε, ο, a couzin ger-

man a sisters son. Col. 4. 10. ¹Ανε-

ψιας, η, a Couzin german, a

sisters Daughter. It seemes to

be derived of ¹εψιας, η, fa-

miliarity, because such are wont

to be familiar.

¹Ανηδον, υ, ο, the herb Dill, or

Anise. Matth. 23. 23.

¹Ανη, (of a Hebrew word

which signifieth strength, or ¹ανω

ανω αρετης, because he is

set above or before a woman)

Luke 8.27. Sometimes it signi-

feth an Husband. 1 Tim. 2. 12.

Mark 10.2. Iohn 4.16. Acts 8.

12. Acts 17. 12. Colos. 3. 18.

Iohn 4.14. Acts 7. 2. sometimes

it is put for a certain one, or

some. Acts 8.27. ¹Ανδριζομαι,

to carry ones self like a man.

1 Cor. 16.13. ¹Τπανδρος, υ, η,

one that is subject to her hus-

band. Rom. 7. 2. ¹Φιλανδρος, υ,

η, a lover of her husband. Tit.

2.4.

¹Ανθος, ε, ο, a flower 1 Pet.

1. 24. ¹Ανθω, ω, to flourish, to

wax strong, lively, or quick;

Isa. 35. 1. Isa. 17. 11. Ecclef.

12.5. Cant. 6.10. C. ¹Εξανθω,

ω, to flourish, to blow as a

flower Levit. 13.12.

¹Ανθραξ, α, ο, a dead coal,

sometimes a burning coal. Rom.

12. 20. (by these coals of fire

some seem to understand the

griefs of one, whom conscience

convinceth. 1 Sam. 24. 18. some

say that the wrath of God ap-

proaching, is so mysteriously

set down, or by such an expres-

sion is intimated.) ¹Ανθρακω,

α, ο, η, burning coals. Ioh. 18.

18.

¹Ανθρωπος, υ, ο, η, a man or

woman. Matth. 4.4. Mark 1. 17.

Num. 23. 19. sometimes a hus-

band. Matth. 19.3. a man. Iohn

7. 22. a woman Gen. 1. 28. Isa.

44.8, 13. Iohn 16. 21. Ezech.

2. 1. Luke 21. 27. Psal. 49. 3.

Mark 14. 13. Levit. 13. 29.

1 Cor. 1.27. 2 Tim. 3.17. ¹Αν-

θρωπος, as some will, is so cal-

led, quasi ανω τρεπων ωπι.

Because he directs his counte-

nance upwards, according to

others τα ανω θεωρων, one that

contemplats on things above.

¹Ανθρωπινος, η, ον, humane,

or belonging to the nature of

man. 1 Cor. 10. 13. 1 Cor. 2. 13.

C 4 ¹Ανθρω-

⁹ *Ἀνθρώπων*, it is taken adverbially, and signifieth after the manner or custom of men. Rom. 6. 19. Whence we may note, that the Apostle useth this phrase, for the avoiding the suspicion of Blasphemy. Rom. 3. 5. Sometimes for the shunning of envy, when he is compelled from the deeds acted by him, to speak something, to the confirming the authority of his office 1 Cor. 15. 32. 2 Cor. 11. 16, 17, 21. Rom. 6. 19. 1 Cor. 9. 8. 1 Pet. 4. 6. Gal. 3. 15. Gal. 1. 11. sometimes. *Ἀνθρώπων*, signifieth the flesh 1 Cor. 3. 3. 1 Pet. 4. 6. Θεάνθρωπος *ε, ο, η*, God-man. Φιλάνθρωπος *ε, ο, η*, courteous, kinde, a lover of men. Φιλανθρωπία, *ας, η*, humanity, love towards men. Titus 2. 4. Φιλάνθρωπος. Adverb, courteously, gently, like a man. Acts 27. 3.

Ἄντα, by Syncopen, for *ἐντία*, before, or in presence. Hence *Ἀντάω* *ω*, to meet. C. *Ἀπαντάω*, *ω* to meet. Mark 14. 13. Mat. 28. 3. Lu. 17. 12. Lu. 14. 31. *Ἀπάντησις, εως, η*, a meeting. Mat. 25. 1. 1 Thes. 4. 17. C. *ἐπαντάω* *ω*, to meet, to come to meet, to go to meet. Lu. 8. 27. C. *Καταπνέω*, to attain, to come unto, to happen, to chance suddenly upon a thing 1 Cor. 10. 11. Acts 21. 7. Acts 25. 13. Phil. 3. 11. Ephes. 4. 13. Acts 26. 7. Acts 27. 12. C. *Συναντάω* *ω*, to be in the way with others, to

meet together, to come to meet. Luke 22. 10. Heb. 7. 10. Heb. 7. 1. Acts 20. 22. *Συναντησις, εως, η*, a meeting. Mat. 8. 34. C. *Υπαντάω*, *ω*, to meet. Mat. 8. 29. *Υπάντησις, εως, η*, a meeting, Iohn 12. 13.

Ἀντὶ, preposition which signifieth for. Mat. 2. 22. Mat. 5. 38. sometimes a little otherwise. Heb. 12. 16. sometimes by reason of, and notes the final cause. Heb. 12. 2. 1 Cor. 11. 15. *Ἀντὶ* *ω*, because, in regard that. Luke 1. 20. Luke 19. 44. Acts 12. 23. sometimes it signifieth wherefore. Luke 12. 3. also for this cause, when it is joyned with *τέτε*. *Ἀντὶ* sometimes is the same with *super* viz. upon. Iohn 1. 16. sometimes it notes profit, Mat. 17. 27. Mat. 20. 28. Mark 10. 45. Sometimes it is joyned with an infinitive mood, James 5. 15. in composition it signifieth against. As *Ἀντιλέγω* to speak against Iohn 19. 12. *Ἀντίχριστος* *ε, ο, η*, one that is against Christ 1 Ioh. 2. 18. sometimes in the place or turn, as *ἀνδύπατος* *ε, ο, η*, a Lord Deputy a President. Acts 13. 7. Also interchangeable, or likewise, as *Ἀντικαλέω* entice by course. Luke 14. 12. *Ἀνταποδίδωμι*, to restore, to give by turn. Luke 14. 14. also on the other side, as *Ἀντιπερέρχομαι*, to passe on the other side Luke 10. 31. *Ἀντιπερὲν*, the same. Luke 8. 26. *Ἀντιπερὲς* or *ἀντικρὺ*, adverb, over against

against. Acts 20. 15. C. *Ἐναντι*. Before Luke 1. 8. C. *Ἀπέναντι*, before or in presence. Acts 3. 16. also right over against, opposite. Mat. 27. 61. sometimes against. Acts 17. 7. C. *Κατέναντι*, over against. Mark. 11. 2. *Ἐναντίον* *α, ο*, or, contrary, against. Mat. 14. 24. *Ἐξ Ἐναντίας*, on the other side against one. Mark 15. 39. *Ἐναντίον*, adverb. Before or in presence. Mark. 2. 12. Luke 24. 19. C. *τέναντιον*, adverb. Contrariwise, against 2 Cor. 2. 7. Gal. 2. 7. *Ἐναντίον* *ε, ο*, one that is contrary to another secretly. Col. 2. 24. also an Enemy, an adversary Heb. 10. 27.

Ἀντλέω *ω*, To Draw. Ioh. 4. 15. Ioh. 2. 9. Iohn 2. 8. Iohn. 4. 7. *Ἀντλημα* *τ, ο*, a bucket, a Scoope. Iohn 4. 11.

Ἀνύω, to perfect. C. *Διανύω* the same. Acts 21. 7. *Ἀνύσι* *ε, ο, η*, impossible.

Ἄνω, adverb, upward, above. It is an adverb both of place, and time. Iohn 11. 41. Acts 2. 19. Heb. 12. 15. Gal. 4. 26. Phil. 3. 14. Col. 3. 2. Iohn 8. 23. according to the latin word, or as the latin word, its also compared as *ἀνώτερος* *α, ο*, that is higher, or Superior, and in the Superlative degree, *ἀνώτατος* *ε, ο*, the highest, or chiefest. From the comparative degree, which is *ἀνώτερος*, comes, *ἀνωτέρων*, adverb. Higher, or in a more sublime place. Luke. 14.

10. Heb. 10. 8. C. *Ἐπάνω* *α*, verb of place, upon, above. Mat. 2. 9. Luke 10. 19. Mat. 5. 14. Mat. 21. 7. Apoc. 6. 8. Mat. 27. 37. Luke 4. 39. sometimes its a note of dignity. Iohn 3. 31. Luke 19. 17. Luke 11. 44. sometimes of price, and then its rendered more than. Mark 14. 5. sometimes its referred to number. 1 Cor. 15. 6. C. *Υπεράνω*, far above. Ephes. 1. 21. Ephes. 4. 10. Heb. 9. 5. *Ἀνωθεν* its properly an adverb which signifieth from a place, and therefore is rendered from above, or from on high. In the New Testament its put for *ἐξ ἁνωθεν*, from heaven. James 1. 17. Iohn 3. 31. Iohn 19. 11. James 3. 17. sometimes it signifieth from the highest. Mark. 15. 38. Sometimes from the beginning. Lu. 1. 3. Sometimes Finally. Iohn 3. 3. sometimes its referred to time, and signifieth, even from the elders, or greater ones. Acts 26. 5. Sometimes it signifieth backward. Gal. 4. 9. *Ἀνωτερός* *η, ο, η*, Superiour, or higher Acts 19. 1.

Ἀνώγειον *ε, ο*, a place wherein men do suppe, a chamber in the upper part of the house (the same as *ὑπερῶν*, so called, because its *ὑπὲρ τῆς γῆς*, above the earth.) The Atticks write the word *ἀνώγειον*, *ε, ο*. Mark 14. 15. its writ also *ἀνώγειον*, quasi *ἀνω τῆς γῆς* *ον*, that is, from shewing it self above the

the antients would alwayes sup
in the higher part of the house.

Υπόγειον, ὁ, ἡ, under the
earth. Jerem. 38. 11. Υπό-
γειον, τὸ, a cellar, a vault.

Ἀξίνης, ἡ, an ax or hatchet
(of ἀζω or ἀγνυμι, to break)
Matth. 3. 10.

Ἀξίος, α, ον, worthy. (It is
derived πρὸς τὸ ἀγεῖν, to lead,
to draw. Its said properly of
that thing which is of an equal
weight, the translation being
taken from the manner of
weighing, wherein one scale
draws the other in things of an
even or equal weight. But the
things which weigh down the
scale, do depreſſe it.) Luke 10.
7. Sometimes it ſignifieth apt,
meet, or proper. Matth. 7. 38.
Sometimes deſerving. Rom. 1.
deſerving. Rom. 1. 32. Some-
times becoming, or convenient.
Acts 26. 20. ſometimes equal,
or of a ſufficient force to march.
Rom. 8. 18. Luke 15. 19. Luke
7. 4. Luke 23. 41. Ἀξία, ἡ,
worth, deſert. Ἀξίως, adverb.
Worthily. Rom. 16. 2. 1 Theſ.
2. 12. Ἀνάξιον, unworthy.
1 Cor. 6. 2. ἀναξίως, adverb.
Unworthily. Ἀξιδω, ὦ, to de-
ſire. Acts 28. 22. to determine,
to think good, or that which
is juſt. Acts 15. 38. Alſo to
vouchſafe or think worthy,
Luke 7. 7. Sometimes to render
worthy. 2 Theſ. 1. 11. In the
paſſive voice. Ἀξιόμαι ἔμαι.
To be thought or eſteemed

worthy. 1 Tim. 5. 17. Heb. 3.
3. Heb. 10. 29. C. Καταξιόω
ᾧ, to judge worthy. In the paſ-
ſive voice, Καταξιόομαι ἔμαι,
to be judged worthy. Acts 5.
41. Luke 21. 36. 2 Theſ. 1. 5.
Luke 20. 35.

Ἀπαλδς, ἡ, δν. tender, deli-
cate, ſoft. Mark 13. 28. In the
Compar. degree, ἀπάλωτερος,
more tender. Gen. 33. 13. this
word Ἀπαλδς is ſo called, quaſi
ἀφαιδς from the noun ἀφήης,
ἡ, a touching, yeelding to a
touch; Becauſe its the nature
of ſoft things ſo to do.

Ἀπαξ, adverb, once. Phil.
4. 16. Heb. 9. 28. alſo certainly,
immutably. Jude 5. Heb. 9. 7.
C. Ἐφάπαξ Once (of ἐπὶ and
ἅπαξ) Rom. 6. 10. 1 Cor.
15. 6.

Ἀπαλδω, ὦ, to deceive, to draw
aſide, or ſeduce (of α privative,
and πατέω, to walk, that goeth
not right. Ephes. 5. 6. James
1. 26. its read alſo paſſively in
1 Tim. 2. 14. Ἀπαλδων ὦν, ὁ,
an impoſtor, a deceiver. Ἀπά-
της, ἡ, a deceiving, a cozening,
alſo ſubtilty. Matth. 13. 22. Eph.
4. 22. C. Ἐξαπαλδω, ὦ, to ſe-
duce Rom. 16. 18. φρεναπάτης
α, ὁ, a deceiver of the minde.
Titus 1. 10. φρεναπαλδω, ὦ, to
deceive. Gal. 6. 3.

Ἀπειλέω, ὦ, [to menace or
threaten. Nahum. 1. 4. 1 Pet. 2.
23. Iſa. 66. 14. in the mean voice
ἀπειλέομαι, ἔμαι, to threaten
ſore (its once read paſſively as
Numb.

Numb. 23. 19.) Acts 4. 17. Ἀ-
πειλή, ἡ, threatnings. Acts 9.
(its derived of ἀπὸ from
and the old verb ἐλέω, for
which we uſe now, ἀιρέομαι
μαι, to draw away, or call a-
way, becauſe with our threat-
nings we draw others from
their purpoſe C. in the mean
voice Περσπαιλέομαι ἔμαι,
to adde threatnings Acts 4.
11.

Ἀπλό, ὤς, ἀπλόν, ἡ, ἀ-
πλόν, ἔν, ſimple, or without de-
ſeit. Luke 11. 34. ἀπῶς, adverb
Bountifully. James 1. 5. Ἀπ-
λόης, ὀπιτ, ἡ, ſimplicity,
alſo purity, ſincerity. 2 Cor. 1.
12. Colof. 3. 22. alſo bountiful-
neſſe. Rom. 12. 8. 2 Cor. 8. 2.
τετραπλό, ὤς, ὁ, fourfold.
Luke 19. 8.

Ἀπὸ, prepoſition. It ſigni-
fieth from Colof 1. 2. Heb. 8. 12.
John 3. 5. Rom. 16. 17. Matth.
27. 21. Luke 6. 13. Luke 8.
2. Matth. 23. 34. Luke 19. 39.
ſometimes, for by reaſon of
Matth. 14. 26. Luke 19. 3.
Luke 21. 26. Luke 24. 41. John
21. 6. Acts 20. 9. ſometimes
after. Luke 2. 36. Rom. 1. 20.
Rom. 15. 23. Sometimes before
Apoc. 17. 8. Ephes. 1. 4. 2 Theſ.
2. 13. compared with. 2 Tim.
1. 9. Pſal. 93. 2. Prov. 8. 22. and
23. Iſa. 43. 13. ſometimes it ſig-
nifieth By. Luke 12. 57. Luke
21. 30. Sometimes its referred
to example. 2 Tim. 1. 3. Acts
24. 14. after a verb paſſive it

ſignifieth from or fro. Mark 8.
31. Luke 11. 50. in which laſt
proof ἀπὸ is taken 3 wayes, as
(1.) ἀπὸ κατὰβολῆς, from the
foundation. Here is the terme
of time (2.) ἀπὸ τῆς γενεᾶς, of
this generation, where ἀπὸ is
put for ἐκ, of or at (3.) ἀπὸ
τῆς αἱμα, from the blood of
Abel, where we have the terme
of action. Acts 10. 21. Mat. 11. 19.
Mat. 16. 21. Lu. 9. 22. Lu. 17. 25.
ſometimes aſar off. Colof. 1. 23.
Acts 13. 23. ſometimes it re-
doundeth. Luke 15. 16. ſome-
times it notes the efficient
cauſe. Gal. 1. 1. James 5. 4. 2 Cor.
7. 13. ſometimes a place. Mark
7. 4. Luke 19. 39. ſometimes
the adjunct of time, or the term
from which. Ephes. 3. 9. ſome-
times it notes a thing that is
diſagreeing or contrary. Luke
18. 3. Matth. 6. 13. Luke 13. 21.
ſometimes it is put before ad-
verbs. Matth. 27. 51, 55. Luke
24. 21. John. 1. 52. Matth. 26. 16.
2 Cor. 8. 10. Rom. 15. 15. ſome-
times it imports by reaſon, or
means 2 Cor. 3. 18. John. 21. 2.
In compoſition it is conſtrued
out or from. ἀπελπίζω, to
hope for ſomething, or out of
a thing, to look for ſomewhat.
Luke 6. 35. Ἀπολαμβάνω, to
receive from, or out of John 3.
8. ſometimes again, ἀποκαθι-
νω, to appoint again. Acts 1. 6.
Sometimes of or from. Ἀποσε-
γάζω, to uncover, or to take
the cover of a thing away, or
from

from it. Mark 2. 4. sometimes very much, or greatly. Ἀποταλμαῖω, to be very bold. Rom. 10. 20. also from or fro, as ἀπὸ μὲν, to be from. Colos. 2. 5. ἀπομαρτυρομαι, to wipe away. Luke 10. 11. Apoc. 20. 11.

Ἀπτω, to make fit, to joyn, to make meet, or agree. In the New Test. to kindle, to set on fire. Luke 15. 8. Luke 8. 16. Luke. 22. 55. in the mean voice, Ἀπτομαι, to touch. 1 John 5. 18. John 20. 17. 2 Cor. 6. 17. Lu. 18. 15. Luke 6. 19. 1 Cor. 7. 1. Zech. 2. 8. Mark 6. 56. Mark 5. 31. Mat. 9. 21. Col. 2. 21. Mark 8. 22. Mark 6. 56. Luke 22. 51. Ἀρῆ, ἡ, a compunction, or joyning together, the joyning together of bones Ephes. 4. 16. Colos. 2. 19. C. Ἀνάπτω, to kindle James 3. 5. Acts 28. 2. It is read also in the passive voice. Luke 12. 49. C. Καθάπτω, to invade, or set upon. Acts 28. 3. Φιλαφάω ὦ, to handle gently, to stroke softly (its compounded of φάλλω, to touch, and ἄφω to touch, from the noun ἀρῆ ἡ, a touching) 1 John 1. 1. Luke 24. 39. Acts 17. 27. Gen. 27. 12. in the passive voice φιλαφάομαι ἔμαι, to be touched or handled gently. Heb. 12. 18.

Ἀρά ἄς, ἡ, (from the Heb. word) execrations, cursings, wicked Rayling, slanderous words. Rom. 3. 14. Sometimes

an Oath. Gen. 26. 28. Now the solemn oath is so called, because those that were in League did curse themselves in case they violated it, and by the same reason the souldiers oath seems to be called a covenant to be kept unviolated, from the word execrando, to curse. Ἀράομαι, ὦμαι, to pray, to entreat, also to desire cursings, it is a verb mean, which is taken both in a good and bad part. Num. 23. 8. C. Κατάρα, ἄς, ἡ, a wishing some evil, a cursing, or betaking himself to the Devil. Καταραζομαι ὦμαι, to curse with grievous execrations, to speak evil of. Matth. 5. 44. Rom. 14. 4. Jude 9. Luke 6. 28. Rom. 12. 14. James 3. 9. Gen. 12. 3. Mat. 25. 41. Mark 11. 21. C. Ἐπικατάρα, ὦ, ὁ, ἡ, cursed. Gal. 3. 13.

Ἄρα, conjunction, even as truly. Matth. 12. 28. certainly indeed. 1 Cor. 15. 18. to wit. 15. 15. πᾶς ἄρα, loe, who. Luke 22. 23. μήτι ἄρα, whether or no. 2 Cor. 1. 17. ἐπεὶ ἄρα, otherwise, therefore. Matth. 19. 25. Rom. 10. 17. 1 Cor 7. 14. Ἀραγε, according to the Atticks, therefore Matth. 7. 20. Ἄρα, interrogative, whether, what not. Luke 18. 8. John. 8. 10.

Ἀργυρῶ, ὦ, ὁ, silver, (it seems to be derived of ἀργός, white, clear, because silver is a white metal. Matth. 10. 9. from ἀργός,

ἀργός, white, clear, comes 'E- ἀργός, ὁ, ἡ, evident, manifest. Ἀργυρῶ, ὦς, Ἀργυρέν, Ἀργυρέον, ὦν, of silver. Acts 9. 24. 2 Tim. 2. 20. Ἀργύριον, ὦν, silver. Acts 3. 6. sometimes money made of silver. Matth. 7. 3. also money made of any metal. Luke 9. 3. C. Φιλάργυρος, ὦ, ὁ, ἡ, covetous. Luke 16. 14. Φιλάργυρος, ἄς, ἡ, covetousness, lust, desire. 1 Tim. 6. 10. Ἀφιάργυρος, free from covetousness. 1 Tim. 3. 3. Heb. 3. 5.

Ἀρέσκω, to please. 1 Cor. 10. 5. Rom. 15. 2. Gal. 1. 10. 1 Thes. 4. Gal. 1. 10. 1 Cor. 7. 34. Matth. 14. 6. Acts 6. 5. Rom. 8. Mark 6. 22. Ἀρεστές, ὦν, acceptable, pleasant. John 8. 29. John 3. 22. ἀρετὴν ὦν, equi-ty, right. C. Ἀνδραπάρεσκ, ὦ, ὁ, ἡ, one that studieth to please men, although with offence towards God. Ephes. 6. 6. Colos. 3. 22. a Courtly flatterer. Gal. 5. 6. C. Εὐάρεστος, ὦ, ὁ, ἡ, acceptable, pleasing. Rom. 14. 8. Heb. 13. 21. εὐαρέτως, adv. to the delight, that we may please. Heb. 12. 28. Εὐαρεστέω, to please. Gen. 17. 1. Heb. 1. 5. Gen. 30. 4. Gen. 5. 23. Heb. 6. 11. In the passive voice, εὐαρεστούμαι ἔμαι, to be delighted. Heb. 13. 16. Ἀρετή, ἡ, virtue. Phil. 8. Godliness. 1 Pet. 1. 3. sometimes these virtues are attributed to God (as wisdom, mercy, justice, power,

holiness, truth, which shine forth in the work of Redemption.) 1 Pet. 2. 9. Ἀρεσκῶ, ὦ, ὁ, one that is kind; Ἀρεσκόμεαι, a verb mean, to flatter. Ἀρέσκεια, ἄς, ὦ, delight, or pleasure. Col. 1. 10. C. Ἀπαρέσκω, to displease.

Ἄρθρον, ὦ, τὸ, an Article C. Διαρθρόω ὦ, to distinguish by articles. Luke 1. 64.

Ἀριθμὸς, ὦ, ὁ, a number. Luke 22. 3. John 6. 10. Acts 6. 7. Ἀριθμέω ὦ, to number. Apoc. 7. 9. it's read passively Luke 12. 7. C. Ἐξαριθμέω ὦ, to chuse out of a people Num. 31. 5. C. Καταριθμέω, ὦ, to count or number. Its read passively Acts 1. 17. C. Ἀναριθμητός, ὦ, ὁ, ἡ, innumerable (of a privative and ἀριθμητός Numerable, or that may be numbered. Heb. 11. 12.

Ἀριστερός, ὦ, ὁ, the left. 2 Cor. 6. 7 Luke 23. 33. Ἀριστερῶ, ἄς, ἡ, being understood the left hand. Matth. 6. 3.

Ἀριστον, ὦ, τὸ, dinner, it is so called as it were from ἀρίστην, viz. κατὰ καιρὸν, because its defined time cannot be observed. The Latin word prandium a dinner, seemeth to be called of πρᾶν, according to the Dorick Dialect for πρωὶ the morning, and ἔδω to eat) Matth. 24. 2. Matth. 22. 4. Luke 11. 38. Luke 14. 12. Ἀριστέω ὦ, to dine. John 21. 15. John 21. 12. Luke 11. 37.

Ἀρχίω

'Αρκίω, ω , to drive away, in the new Testament, to suffice, or be sufficient. 2 Cor. 12. 9. John 6. 7. Matth. 15. 9. In the passive voice, 'Αρκέομαι $\epsilon\mu\alpha\iota$, to be contented, to be at rest. Luke 3. 14. John 3. 10. Heb. 13. 5. 1. Tim. 6. 8. 'Αρκετός $\eta, \delta\nu$, (for $\alpha\rho\kappa\epsilon\sigma\tau\acute{o}\varsigma$) sufficient. 1 Pet. 4. 3. Matth. 6. 34. C. 'Επαρκέω ω , to comfort, to help, to favour. 1 Tim. 5. 16. 1 Tim. 5. 10. 1 Tim. 5. 16. C. 'Αυταρκής $\epsilon\sigma\tau\iota$, δ, η , sufficient to himself. Phil. 4. 11. 'Αυτάρκεια $\alpha\varsigma, \eta$, sufficiency. 2 Cor. 9. 8. a minde contented with its condition. 1 Tim. 6. 6.

'Αρκίον κ, σ, η , a Bear, either an he or she. Apoc. 13. 2. 1 Sam. 17. 37. Also it signifieth a star. Hence 'Αρκτικός $\eta, \delta\nu$, belonging to the North, πόλος $\alpha\rho\kappa\tau\acute{\iota}\kappa\acute{o}\varsigma$, the Northern Pole, to which is opposed $\sigma, \alpha\nu\tau\alpha\rho\kappa\tau\acute{\iota}\kappa\acute{o}\varsigma$, a circle in the Heavens Southward, towards the Antipodes.

'Αρνεόμαι $\epsilon\mu\alpha\iota$, to denie earnestly, or refuse. 2 Tim. 2. 12. Titus. 1. 16. 1 John 2. 23. Mark. 14. 70. Matth. 10. 33. 1 Tim. 5. 8. 2 Tim. 3. 5. Apoc. 3. 8. John 18. 27. Heb. 11. 24. Acts 3. 13. Acts 7. 35. Matth. 10. 33. Acts 4. 16. 2 Tim. 2. 13. Titus 2. 12. C. 'Απαρνεόμαι $\epsilon\mu\alpha\iota$ earnestly to deny, to reject, or put out of favour, the same as $\alpha\pi\omicron\tau\acute{\alpha}\tau\eta\sigma\alpha\iota$, to bid farewell, as Luke 14. 33. Deut. 33. 9. &

Mark 14. 31. Luke 22. 61. It is read passively. Luke 12. 9. Matth. 16. 24. Now to deny, that denieth himself, he doth properly renounce his own will, and subjects himself to the will of God, he is truly and inwardly humbled, so far as he knoweth himself, and out of the knowledge and regard he hath of heavenly things, despoileth all earthly things.

'Αρώ ω , to plow, to till husband ground. 'Αρωγόν κ, η , a plough. Luke 62. 'Αρωγός σ, η , a plough man. Isai. 61. 5. 'Αρωγιάω ω , to plough, till the ground. Luke 17. 1. 1 Cor 9. 10.

'Αγς $\alpha\rho\gamma\acute{o}\varsigma, \sigma, \eta$, Luke 10. Gen. 30. 35. $\alpha\rho\gamma\acute{o}\nu, \kappa, \eta$, a young or little lamb. John 21. 15, 16. 11. 19.

'Αρπάζω, to Snatch. John 12. Matth. 11. 12. John 10. 28. Acts 8. 39. It is read passively. 2 Cor. 12. 4. Cor. 12. 2. 1 The. 4. 17. Apoc. 12. 5. 'Αρπαγή η , robbing, a taking by force. Luke 11. 39. 'Αρπαγός κ, σ, η , for which is used, 'Αρπαξ $\gamma\acute{o}\varsigma, \sigma$, ravenous. Matth. 7. 15. also an extortioner, a ravisher. 1 Cor. 5. 11. 1 Cor. 5. 10. 'Αρπαγικός σ, η , a Robbing, or taking away by force. Phil. 2. 6. 'Αρπής κ, η , a hook, or sickle. C. Σιωπηρ $\pi\acute{\alpha}\lambda\alpha$, to take quickly, to snatch, to take away by force. Luke 8. 29. Acts 6. 12. Acts 19. 29. It is read passively. Acts 27. 15. C.

Διότι

Διαρπάζω, to spoil, or rob. Mark. 3. 27. Matth. 12. 29. It is read passively. Jerem. 21.

2. 'Αρπύη or $\alpha\rho\sigma\omega\epsilon\nu\theta, \delta$, the male of all kindes, also a man. Rom. 1. 27. sometimes it is read adjectively, as $\alpha\rho\pi\acute{\eta}\omega$, or $\alpha\rho\sigma\omega\epsilon\nu\theta, \delta, \eta$, manly or belonging to the male. In the neuter gender it is a substantive, as $\alpha\rho\pi\acute{\eta}\nu$, or $\alpha\rho\sigma\epsilon\nu\epsilon\nu\theta, \delta$, the male kinde. Matth. 19. 4. Luke 2. 23. Gal. 3. 28.

'Αρτέμων $\nu\theta, \delta$, a sail of a ship, a pulley whereon ropes do run. (It seems to be derived, of $\alpha\rho\tau\acute{\iota}\delta\omega$, to hang) Acts 27. 10.

'Αρπ, adverb. Now, even now. Matth. 9. 18. John 13. 7. John 2. 10. 1 Cor. 15. 6. $\epsilon\omega\varsigma$ $\alpha\rho\pi$, hitherto, even to this time. 1 Cor. 4. 11. 1 Cor. 13. 12. 'Απάρπ, from this time. Mat. 6. 29. even now. John 13. 2. also of late. 1 The. 3.

'Αρπ κ, δ, η , equal, (It is properly of number, as $\alpha\rho\pi\acute{o}\varsigma, \alpha\rho\iota\theta$, $\delta\varsigma$, an even number, to which is opposed $\pi\epsilon\iota\rho\acute{o}\varsigma$, uneven.) the word sometimes signifieth perfect. 2 Tim. 3. 17. 'Αρπίζω, to make perfect, to complear, to render absolute in all numbers, so that nothing be wanting, or superabound. Also to patch that which is broken or loose. Matth. 4. 21. Also to put members that are out of joynt

in their proper place again. C. 'Απαρπίζω, to render perfect, to fulfil in all numbers, 'Απαρπίζω $\epsilon\mu\alpha\iota$, perfection. Luke 14. 28. C. 'Εξαρπίζω, to finish. Acts 21. 5. Also to instruct perfectly. 2 Tim. 3. 17. where the word is read passively. C. Καταρπίζω, to patch, to renew, to make new and handsome again. Matth. 4. 21. also to make new, to build, or restore. Gal. 6. 1. also to make perfect. 1 Pet. 5. 10. In the passive voice. Καταρπίζομαι, to be made new. 2 Cor. 13. 11. also to be made perfect. Luke 6. 40. also to be joyned together. Rom. 9. 22. 1 Cor. 1. 10. Heb. 11. 1. It is read also in the mean voice, and signifieth to make fit, or prepare, as Heb. 10. 5. Matth. 21. 16. Κατέρπισ, $\epsilon\omega\varsigma, \eta$, a renewing, a making whole or perfect. 2 Cor. 13. 9. Καταρπισμός σ, δ , a joyning together. Ephes. 4. 12. C. Πρωκαταρπίζω, to finish first. 2 Cor. 9. 5.

'Αρπος κ, δ , Breed, (of $\alpha\rho\omega$, to make fit, because its meat made fit, or agreeing to an humane body.) 2 Cor. 9. 10. 2 The. 3. 12. 1 Cor. 10. 16. 2 The. 3. 8. sometimes it signifieth nourishment. Psal. 136. 25. Gen. 3. 19. Psal. 78. 29. Matth. 15. 2. Mark 7. 5. Luke 14. 15.

'Αρπύω, to season. Mark 9. 50. It is read passively. Coloss. 4. 6. Luke 14. 34.

*Αρπα

**Ἀρχω*, to rule, or govern. Iudg. 8. 22. Mark 10. 42. Iudg. 8. 23. Iudg. 9. 22. also to appoint a Prince. Hosea 8. 4. In the mean voice **Ἀρχομαι*, to begin. Luke 3. 23. Luke 21. 28. Luke 13. 26. Luke 23. 30. 1 Sam. 22. 15. Acts 18. 26. Luke 15. 24. Luke 14. 9. Luke 12. 45. Luke 3. 8. 1 Pet. 4. 17. Matth. 14. 30. Matth. 18. 2. Luke 27. 47. **Ἀρχων* *ὄντος*, *ὁ*, a Prince; a King, the head of a people. Matth. 20. 25. Apoc. 1. 5. Phil. 2. 10. a Ruler. Luke 8. 41. Acts 4. 8. John 3. 1. Luke 14. 1. **Ἀρχουσα* *ἡ*, a Lady, a Princeffe. 1 Kings 11. 3. **Ἀρχων* *όντος*, *ὁ*, a Magistrate. Rom. 13. 3. **Ἀρχόμενος* *εἰς*, one that is subject. **Ἀρχὴ* *ἡ*, a beginning. John 1. 1. Lu. 1. 2. 2 Thes. 2. 13. 1 Ioh. 1. 1. Psal. 93. 2. James 1. 18. 2 Pet. 3. 4. John 6. 64. John 8. 25. Heb. 2. 3. **Ἀρχὴ*, sometimes is taken for *πρῶτος*, the first. Col. 1. 18. sometimes it signifieth an Author. Apoc. 3. 14. Heb. 3. 18. Prov. 1. 17. Gen. 1. 1. John 2. 11. sometimes a short introduction. Heb. 6. 1. sometimes the first state of integrity. Iude 6. sometimes commeth, or rule. Luke 20. 23. sometimes it signifieth an Angel, because God useth their service in the government of Kingdoms, as Dan. 12. 1. Rom. 8. 38. Eph. 3. 10. Colos. 1. 16. sometimes a Magistrate. Luke 12. 11. Titus 3. 1. The Son of God is also called the

beginning and end. Apoc. 1. 1. It is read also of *Melchizedek*. Heb. 7. 3. that he had neither the beginning nor end of days. Because his nativity and death is not read any where; who are received concerning *Melchizedek* as a Type, are made true of Christ. Sometimes signifieth the utmost ends or corners of a thing. Acts 10. 11. C. **Ἀπὸ* *ἀρχῆς* *ἡ*, The first fruits, they are so called because the first spring from the earth, (as Leviticus they are called *ἀπὸ* *πρωτογενήματα*, from a word that signifieth the beginning of fruits, or the first fruits, which God will have by right consecrated to himself, as the Author and Giver.) Rom. 8. 23. Who have the first fruits of the spirit, a most Sweet Metaph. taken from the manner of the Church in the old Testament, as Deut. 26. Levit. 23. 14. Namely, God in this life is somewhat in the elect, in the other life he will be all in all. 1 Cor. 15. 28. Here we onely taste, there we shall sit down with *Abraham, Isaac, and Jacob*, and have a most joyful banquet. Matth. 8. 11. Therefore the taste of Gods fatherly favor, which is from the spirit, is called the first fruits of the spirit. So Christ. 1 Cor. 15. 23. is called the first fruits of them that sleep. Namely, as the Israelites offering to God the first fruits, did partly give thanks

to him, and partly conceive a certain hope of enjoying a full crop in its season: so in the Resurrection of Christ our head, we have a certain hope of our glorious Resurrection, which shall be hereafter. James 1. 18. The Elect are called the first fruits of the Creatures; namely, holy to God: because God hath chosen them out of a lost multitude, that they may be devoted to him, or as the Apostle speaketh. Eph. 1. 4. that they may be holy and unblameable in the sight of God, and may glorifie him in their obedience. John 25. 8. **Ἀπὸ* *ἀρχῆς* *μα*, to pay the first fruits. Prov. 3. 9. 2 Chron. 30. 24. **Ἀρχαῖος* *αἰας*, *ἁγιος*, ancient. Acts 21. 16. Apoc. 12. 9. 2 Pet. 2. 5. Matth. 5. 21. Matth. 27. 33. Luke 9. 8, 19. Ezech. 21. 21. 1 Sam. 24. 14. Acts 15. 7. Deut. 4. 32. Psal. 79. 8. 2 Cor. 6. 17. In the Compar. degree, **Ἀρχαιότερος*, more ancient. In the Superl. degree, **Ἀρχαῖος* *τατος*, most ancient. **Ἀσιάρχης* *εἰς*, *ὁ*, viz. *ἄρχων* *τῆς* *Ἀσίας*, a Ruler of Asia. Acts 19. 30. **Ἐθνάρχης* *εἰς*, *(ἢ εἰς)* *ἄρχων* *τῆς* *ἐθνῆς*, a Ruler of a Nation or people. 2 Cor. 11. 32. **Ἐκατοντάρχης* *εἰς*, *ὁ*, of *ἄρχος*, a Ruler, and *ἐκατὶν* an hundred, also **Ἐκατόνταρχος* *εἰς*, *ὁ*, a Captain over an hundred footmen. Acts 10. 1. Acts 27. 1. **Ἐπαρχία* *αἰς*, *ἡ*, (of the noun *ἐπαρχος* *εἰς*, *ὁ*, a Ruler,

or a Peer of a Realm,) it signifieth a Province. Acts 23. 34. **Πατριάρχης* *εἰς*, *ὁ*, (of *ἄρχων*, a Ruler, and *πατρία*, a tribe, or family,) a Prince of a tribe or family, a Patriarch. Heb. 7. 4. Acts 9. 29. Acts 7. 9. **Πειθαρχέω* *ὁ*, properly *πειθομαι* *τῷ* *ἀρχόντι*, to obey a Magistrate or Ruler, also to obey. Acts 5. 29. Acts 5. 32. Acts 27. 24. **Πολιτάρχης* *εἰς*, *ὁ*, (of *ἄρχων*, a Ruler, and *πολις*, a City,) Acts 17. 6. **Στρατοπεδάρχης* *εἰς*, *ὁ*, C. of *στρατοπέδον*, *εἰς*, *τοῦ*, a Tent, which also is derived of *στρατός*, *εἰς*, *ὁ*, an Army, and *πῶδον*, *τὸ*, the foundation or prop of a thing) the word signifieth a Ruler of an Army, a Captain. Acts 28. 16. **Τετραρχίας* *εἰς*, *ὁ*, (of *ἄρχων*, a Ruler, and *τεσσαρες* four,) a Prince of four Provinces, a Tetrarch. Matth. 14. 1. **Τετραρχέω* *αἰς*, to become a Tetrarch. Luke 3. 1. **Χιλιάρχης* *εἰς*, *ὁ*, (of *ἄρχων*, a Ruler, and *χίλιοι*, a thousand,) He that is over a thousand; The Latin that is given to it signifieth, such an officer in war that views the Soldiers well armed, and exercised, (the word is *Tribunus militum*.) **Χιλιάρχος* *εἰς*, *ὁ*, the same. John 18. 12. C. **Ἐνάρχωμαι*, to begin. Phil. 1. 6. Gal. 3. 3. C. **Προεναρχομαι*, to begin before, or afore. 2 Cor. 8. 6. 2 Cor. 8. 10. C. **ὑπάρχω*, to subsist, or be. Psal. 146. 1. Phil. 3. 20. Acts 3. 6. Job 2. 4. Acts 21. 20. Jam. 2. 15.

the Sun. It seemeth also to be so called, because the life-gard, and other servants ἐκ τῆς οὐλίζοντες, did tarry there, and expect their Officers and Masters. Matth. 26. 3. Matth. 26. 69. Luke 22. 56. Also a sheep-house: a fold. John 10. 1. C. Ἐπαυλις εως ἡ, a cottage, a manour, or house out of a Town or City. Also an abiding or tarrying in a place. Acts 1. 20. of ἐπὶ, in, & αὐλις ἰδ' ὁ, ἡ, a mansion place, a lodging place. C. Περσάυλιον ε, τὸ, a porch, an entrie, of παρ, before, and αὐλή, an hall. Ἀυλιζομαι, a verb mean, to be lodged in a place, to tarry all night in a place. Luke 21. 37. Ἀυλισμός ε, ὁ, a lodging out all night. Ἀυλιζομαι, is read passively. Matth. 21. 17. which differs not in signification from the other verb. C. Ἀγρυλῶ ὦ, (of ἀγρὸς a field and αὐλιζομαι, to lodge) to lie out all night in the field, to keep watch and ward. Luke 2. 8.

Ἀυλὸς ε, ὁ, a pipe, a flute. It is not onely taken for an instrument of mourning as some think, but is of a larger extent, and may be used on other occasions. Ἀυλέω ὦ, to play on the pipe. Matth. 11. 17. Ἀυλητής ε, ὁ, one that playeth on the flute. Matth. 9. 23.

Ἀυξάνω. to encrease, to give encrease. 1. Cor. 3. 7. Also to grow. Matth. 6. 28. John 3. 30.

Ephes. 2. 21. Colol. 2. 19. he encreaseth or groweth up with the increase of God, i. e. which cometh from God, to wit, from the spirit of Christ the head. To which is opposed, that vain and void blast. Col. 2. 18. by which men swell and not grow. Gen. 17. 6. Gen. 48. 4. Luke 13. 19. Acts 7. 17. Ephes. 4. 15. 2 Cor. 9. 10. It is read also passively. Gen. 25. 17. Exod. 1. 7. 1 Pet. 2. 2. Luke 1. 80. 1 Cor. 3. 6. 2 Cor. 10. 15. Ἀυξίσις εως ἡ, increase. Ephes. 4. 16. C. Συναυξάνομαι. to grow together. Matth. 13. 30. C. Ὑπεραυξάνω, to increase exceedingly. 2 Thes. 1. 3.

Ἀυεῖον a verb, to morrow. 1 Cor. 15. 32. Acts 4. 3. Matth. 6. 34. C. Ἐπαύειον, the next day after. Matth. 27. 62. C. Μεταύειον, adverb, the third day after. Θεσπαιεὶς ε, ὁ, treasure (i. e.) ὅς τίθεται εἰς τὴν αὐεῖον, that is laid up for the time to come. Mat. 6. 21. Mat. 13. 21. Sometimes a box in which the gold is. Mat. 2. 11. Θεσπαιεῖζω, to gather wealth or treasures together. Rom. 2. 5. Mat. 6. 19. It is read passively, 2 Pet. 3. 7, 8. James 5. 3. C. Ἀποθεσπαιεῖζω, to lay up a thing for treasure. 1 Tim. 6. 9.

Ἀυθεντής ε, ὁ, properly the same as αὐτόφρον, he that offereth violent hands to himself, and by a Synecdoche of the species, an Author. The word seemeth

seems to some to be compounded of αὐτὸς, himself, and ἔντεα ἡ, π, weapons. To others, to be compounded of αὐτὸς, himself, and ἑδαι, to suborn, and bring in. To others, to be compounded of αὐτὸς, himself, and ἐν for φένω, to kill. Ἀυθεντέω ὦ, to usurp Authority. 1 Tim. 2. 12.

Ἀυτόματ' ε, ὁ, that doth a thing willingly, or of his own accord, it seems to be compounded of αὐτὸς, himself, and μάτ'ω, easily, or of μῶω, to desire. Mark 4. 28. Acts 12. 10. αὐτόματον, an instrument, that being equally poysed with its own waights, moves it self, as a Diall, αὐτομάτως, adverb, freely, willingly.

Αὐτὸς ἡ, ὁ, himself. (This one word is a pronoun relative, for ὅς, ἡ, ὁ signifying which, are articles that are put after words, and not pronouns. Ephes. 2. 14. Luke 24. 39. John 4. 2. Gen. 3. 15. John 8. 44. Acts 25. 25. Matth. 1. 21. This relative sometimes is wanting, and is understood, as Luke 12. 36. Rom. 4. 17. Rom. 15. 18. Eph. 2. 10. αὐτὸς, the Genitive case of αὐτὸς, is sometimes taken adverbially, and signifieth the same as ὧς, here. Matth. 26. 36. Mark 14. 32. Sometimes there. The same as ἐκεῖ. Acts 18. 19. Acts 10. 33. Acts 21. 32. In the former of these two last Scriptures we read ἐξ αὐτῆς, in the

same moment, where we must understand ὧς, an hour, which is taken there for a moment by a Syncope, when as the whole is put for the part. So we read Matth. 15. 28. Or else we may understand Σημῆς, a point. So Luke 4. 5. Sometimes it is written as a compound, and is taken as an Adverb, signifying so soon as Phil. 2. 23. Erasmus saith, forthwith. Mark 2. 5. &c.) Heb. 11. 21. Rom. 2. 26. Mark 5. 41. Act. 2. 1. Lu. 17. 25. Acts 3. 1. 2. Cor. 15. 19. Mat. 28. 19. Col. 2. 15. Rom. 11. 14. Mark 8. 1. In which Scripture the word is understood. Colos. 3. 19. Acts 15. 27. Luke 6. 38. Rom. 12. 4. Rom. 15. 5. 1 Cor. 12. 25. Phil. 2. 18. 2 Cor. 2. 3. Ἀυτὸς compounded becomes reciprocal, or hath recourse to the other word. As C. Φίλαυτος ε, ὁ, ἡ, that loves himself (of φίλος, a friend, and εαυτὸς himself) 2 Tim. 3. 2. Φιλαυτία ε, ἡ, the love of ones self. C. Αὐτοδιδάκτ' ε, ὁ, ἡ, (of διδάσκω to teach, and εαυτὸν, himself, one that teacheth himself. C. Ὡσαύτως, adverb, after the same manner. In like manner. Luke 22. 20. It is compounded of ὧς adverb, signifying as, even as, and αὐτὸς, he, or that. Ἀυτίκα, forthwith. (Adverb of time) C. Ὡς αὐτίκα, the same. 2. Cor. 4. 17. C. Ἐμαυτῷ, ἡς, τῷ, a pronoun, it wants the Nominative case. It

signifieth my self. Iohn 10. 18. I Cor. 10. 33. I Cor. 4. 4. Rom. 11. 4. 2 Cor. 2. 1. I Cor. 9. 19. Iohn. 14. 3. Acts 26. 2. sometimes it is read asunder, as, Rom. 16. 2. Ephes. 6. 9. Sometimes its wanting, Acts 24. 16. C. *Σεαυτῆς* ἡς, ἑ, a pronoun, it wants the Nominative case, being contracted it makes *Σαυτῆς*, ἡς, ἑ. It signifieth, thine own self. It is compounded of *σὺ* thine and *αὐτῆς*, self. Luke 2. 35. Iohn 17. 5. Iohn 5. 42. Rom. 2. 19. Rom. 2. 21. Rom. 8. 23. C. *Σεαυτῆς* ἡς, ἑ, a pronoun which wants the Nominative case, for the expressing the sense of this, when we want the Nominative case, it is to be done thus, as *Ἐγὼ αὐτῆς*, I my self. Rom. 9. 3. *ἡμεῖς αὐτοὶ*, we our selves. Rom. 8. 23. *Σὺ αὐτῆς*, thou thy self, *ὑμεῖς αὐτοὶ*, ye your selves. I Cor. 11. 13. C. *Εαυτῆς* ἡς, ἑ, a pronoun that wants the Nominative case. It is compounded of *ἐ*, his own, for which the ones use *ἐ*ο and *αὐτῆς* him self. His own self, it is of the third person, but sometimes in the singular Numb. of the second, in the plural Numb. It is of all three persons. I Cor. 10. 29. Iohn 18. 34. Rom. 13. 9. Mat. 23. 37. We must note also that *εαυτῆς* is contracted, as *αὐτῆς*, as in the last Scripture mentioned. Rom. 5. 8. Mark. 10. 32. Rom. 14. 7. Gal. 5. 14. Luke 18. 11.

Apoc. 12. 11. Iohn 12. 18 Rom. 11. 25. 2 Cor. 5. 15. Rom. 13. 2. I Cor. 6. 19. 2 Cor. 1. 9. 2 Cor. 10. 14. Apoc. 20. 13. Ephes. 4. 32. Ephes. 5. 19. Colos. 3. 16. I Thes. 5. 13. Iohn 20. 1. Num. 24. 25. Iude 21. Iohn 7. 35. Mark 10. 12. Mat. 23. 37. I Cor. 13. 5. Mat. 23. 37. I Cor. 13. 5. Mat. 23. 37. Luke 13. 34. Mat. 25. 9. Luke 23. 28. Luke 11. 26. C. *Οὗτος*, a pronoun demonstrative, compounded of *ὁ*, and *αὐτός*, this. In the feminine gender, *αὐτή* of *ἡ* and *αὐτή*, thus in the Neuter gender, *τούτος* of *τὸ* and *αὐτός*, this. Phil. 3. 1. Acts 15. 27. Acts 10. 36. I Pet. 2. 7. Mat. 21. 42. Psal. 118. 22. Iohn. 17. 3. Rom. 11. 27. Mat. 26. 26. Mark 14. 24. Ephes. 5. 6. Iohn 11. 11. Luke 4. 43. Heb. 10. 33. Rom. 13. 11. Luke 6. 23, 26. viz. 21. 6. Heb. 11. 12. I Cor. 6. 6. Apoc. 21. 5. Iohn 6. 58. 2 Cor. 3. 10. Rom. 9. 17. Iohn 5. 51. I Cor. 15. 53. Acts 13. 23. Iohn 6. 66. I Cor. 6. 11. Heb. 11. 12. And here we may take notice, that in this Scripture the neuter gender is put for the masculine, and in other of the Scriptures afore mentioned, one gender is put for an other, from a custom the Greeks had. Acts 5. 36. Luke 19. 2. Rom. 2. 14. *Οὕτως* a verb of similitude, signifying so. Luke 22. 26. Phil. 1. 4. Luk. 19. 21. Ioh. 2. 6. Also so much, or so greatly. Iohn 3. 16. From the

the Hebrews proper form of speech, it is put for *τοῦτο*, such an one. Rom. 9. 20. Mat. 9. 23. Sometimes it is wanting, as, Mat. 6. 10. Mark 3. 26. Iohn 20. 21. C. *ποῦτος*, *ποῦτος*, (of *ποῦτος* ἡ, *οὗτος*, so great or much, and *τοῦτος*, this.) It signifieth so much, or so great. Mat. 15. 33. Apoc. 18. 18. Iohn 14. 9. Mat. 15. 33. Iohn 21. 11. Mat. 8. 10. Apoc. 21. 16. Acts 9. 8. Heb. 1. 4. Heb. 10. 25. Heb. 12. 1. Luke 15. 29. In some Scriptures it signifieth so many, some of which have been set down, others follow, as Luke 15. 29. Gal. 4. 5. I Cor. 14. 10. C. *ποῦτος*, *ποῦτος*, such an one, (of *ποῦτος*, such an one, and *τοῦτος*, this.) Mat. 18. 5. Gal. 5. 23. Rom. 2. 2. C. *πῶς*, *πῶς*, (of *πῶς* ἡ, *οὗτος*, so great or much, and *τοῦτος*, this.) Apoc. 16. 18. 2 Cor. 1. 10. Heb. 2. 3. Iam. 3. 3. *Ἀχλὺς* ὕ, ἡ, darknesse, blindness, obscurity. Acts 13. 41.

Ἀχλὺς ὕ, ὁ, driness, barrenness, proceeding from Heat. Also filthinesse, deformity. It seems to be derived of *αὐω*, to dry, to wither. *Ἀυχμηδὺς* ὡ, ὁ, filthy, deformed, also obscure, or dark. 2. Pet. 1. 19.

Ἀχλὺς, when a consonant followeth, and *ἄχλῃς*, a vowel

following. It is an adverb of time, and signifieth, untill. Acts 1. 12. Acts 23. 1. Acts 22. 41. Heb. 6. 11. Rom. 8. 22. Rom. 1. 13. I Cor. 4. 11. Acts 20. 11. Phil. 1. 6. Sometimes it signifieth between, or within. Acts 20. 4. Sometimes it is spoken of a place. Acts 28. 4. Apoc. 18. 5. Acts 11. 5. Sometimes of persons. Heb. 4. 12. *Ἀχλὺς*, when it followeth, is continued, untill such a time. Acts 7. 18. I Cor. 15. 25. Sometimes it is put absolutely. Apoc. 20. 3. *Μέχρι* and *Μέχρις*, the same, namely, until. Mat. 11. 23. Sometimes it is referred to place. Rom. 15. 19. Sometimes to the manner of a thing. Heb. 12. 4. 2. Tim. 2. 9. Mark 13. 39. Sometimes it is put absolutely. Ephes. 4. 13.

Ἀχυρον ὤ, τὸ, chaff. Mat. 3. 12. also straw. Gen. 24. 25.

Ἀψινθον ὤ, ὁ, the herb wormwood, so called as it were from *ἀπένδιον*, because for its extream bitternesse, it is not easily drunk, (of *α* privative, and *πίνω* to drink.) Others derive it from touching *πικρὸν*, *ἀπικρῶναι*, namely, because, no creature is wont to touch this bitter herb.) Apo. 8. 11. Where the star is so called, by a Metaphorical metonymie of the effect.

B.

B It is the second alphabet letter. It cometh from the Hebrew word, which signifieth an house, and it was so called, because the shape of the Hebrew letter B. imitates the house; Palestina, its sound may be taken from the bleating of sheep. In numbers it signifieth the second.

Baδys εἶα, ὕ, High, deep. John 4. 11. By a metaph. heavy, and it is joyned with sleep. Acts 20. 9. Sometimes this word is attributed to time. Lu. 24. 1. ὄρθρου *Baδύ* ☉, high morning, that is as Mark writes 16. 1. Very early, the words are, λίαν ὥρι, betimes in the morning, or as John hath it, 20. 1. σκοτίας ἐπὶ ὥρας, when as yet there is darknesse. In the Comparative degree *Baδύτερος* α, ον, higher or deeper. Job 11. 8. *Baδύω*, to make a deep hollow. Luke 6. 48. It is read passively. Psal. 93. 5. *Baδύ* ☉ ε☉, πῶ, depth. Eph. 3. 18. It is properly spoken of a place. Matth. 13. 5. Luke 5. 4. Rom. 11. 33. 2 Cor. 8. 2. 1 Cor. 2. 10. τὰ *Bαθυ* γὰρ θεῶν, the depths of God, that is, the secrets of God, the mysteries of the kingdom of Heaven. Apoc. 2. 24.

Bairō, to go. *Bῆμα* *Bῆμα* ☉ πῶ, properly a pace, also a step. Acts 7. 5. Some from the property of the Hebrew speech, terme it a foot-step. Deut. 2. 5. Sometimes it signifieth a stair, (which is made by a step, or a pace in going, which containeth 5. foot) and because we go up to a Pulpit by staires, it is put for a pulpit. Nehem. 8. 6. And for the same cause, for a judgment seat. Rom. 14. 10. *Baσις* εως, ἡ, a foundation. Metaphorically, the plant or sole of the foot, which is the foundation of a man that stands. Acts 3. 7. *Baδμυς* ☉, ὁ, a stair. Acts 21. 35. Sometimes it signifies a threshold. 1 Sam. 5. 5. By a metaph. the top of the highest honour. 1 Tim. 13. 13. *Baδύ* α, adverb, step by step with a slow pace. *Baδύω*, to go. *Baδύ* ☉ α, the same Jerem. 13. 1. C. *'Ava* *Caίvw*, to ascend or go up, (of *ἀνά*, which is the same here as *ἄνω*, upward, and *Baίvw*, to go; That is, to go upward, to climb.) John. 20. 17. John 10. 1. Apoc. 11. 7. Rom. 10. 6. John 20. 17. Acts 24. 11. Matth. 5. 1. Acts 21. 31. 1 Cor. 2. 9. Mark. 4. 7. Apoc. 4. 1. John 7. 8. Psal. 139. 8. Luke 5. 19. C. *Πεσο* *vaCaίvw*

vaCaίvw, properly to ascend. Luke 14. 10. *ΣυνavaCaίvw*, to go up together. Mark 15. 41. Acts 13. 31. C. *'Ava* *Caίvw*, properly, to cause to ascend, (of *ἀνά*, the same as *ἄνω*, upward, and *Caίvw*, to make to climb.) also to draw away. Mat. 13. 48. *ἀναCaίvw* ☉, ὁ, a stair. Acts 21. 40. C. *'Aπο* *Caίvw*, to come to, to happen. Luke 21. 13. Phil. 1. 19. John 21. 9. In this last Scripture it is read to come out, which signification the word very properly beareth. C. *Δια* *Caίvw*, properly to go over all, to go through, or into, (of *Δια*, by or through, and *Baίvw*, to go.) It signifieth also to passe over. Heb. 11. 29. Luke 16. 26. Acts 16. 9. C. *'Eκ* *Caίvw*, to escape, or passe without danger. *'Eκ* εως, ὁ, an evasion, or escaping. 1 Cor. 10. 13. also an end. Heb. 13. 7. C. *'Eμ* *Caίvw*, to enter in, (of *ἐν* in, and *Caίvw* to go) Matth. 15. 39. Luke 8. 22. Mark 6. 45. Luke 5. 3. *'Eμ* *Caίvw*, to enter in, to set upon, to put forth, or offer himself to do a thing undesired. Col. 2. 18. *'Eμ* *Caίvw*, to cause to ascend, to lead or draw to and fro. Acts 27. 6. Prov. 4. 11. C. *'Eμ* *Caίvw*, properly, to go, or tread upon something. Psal. 91. 13. To ascend, to go up, to leap to horse, also to enter in. Matth. 21. 5. Acts 29. 18. Acts 25. 1. Also to trample upon, to tread under

foot, to spurn. Deut. 1. 36. Deut. 33. 29. *'Eμ* *Caίvw*, properly, to make to ascend, to lay or cast on, to set one upon a thing. Luke 19. 35. Luke 10. 34. C. *Kaτα* *Caίvw*, to descend or go down, (of *κατά*, the same as *κάτω*, downward, and *Baίvw* to go) Matth. 24. 7. John 4. 51. Acts 8. 26. Acts 11. 5. Luke 10. 31. John. 5. 4. Rom. 10. 7. John 6. 37. Acts 25. 7. Matth. 7. 25. Acts 16. 8. John 4. 49. Mark 15. 30. Mark. 13. 15. John 4. 47. Luke 3. 22. Matth. 28. 2. Acts 23. 10. *Kaτα* *Caίvw*, a descending. Luke 19. 37. C. *Συν* *Caίvw*, to go down together. Acts 25. 5. *Kaτα* *Caίvw*, properly, to put or lay down, or from, to debase, to make or to compel to go down, to draw or pluck from. Joshua 2. 18. Lam. 1. 10. In the passive voice, *Kaτα* *Caίvw*, to be pulled away, to be thrown down. Luke 10. 15. C. *Μετα* *Caίvw*, to passe over (of *μετά*, on the further side, and *Baίvw*, to go.) Luke 10. 7. Matth. 17. 20. John 5. 24. 1 John 3. 14. 2 Mach. 6. 24. Matth. 11. 1. John 7. 3. John. 13. 1. C. *Παρε* *Caίvw*, to transgresse, or passe beyond ones bounds. Matth. 15. 3. Deut. 28. 14. Acts 1. 25. Hof. 8. 1. Numb. 5. 19. *Παρε* *Caίvw*, εως, ἡ, a transgression. Rom. 4. 15. Rom. 2. 23. *Παρε* *Caίvw*, ε, ὁ, a transgressor. Rom. 2. 25. *'Απε* *Caίvw*, ε, ὁ, ἡ, of a private,

tive, and *προβατος* transitory) that passeth not away, perpetual. Heb. 7. 27. C. *Προβαίνω*, to go afore, to go on, to passe forward. Gen. 26. 13. Exod. 19. 19. Iosh. 23. 2. Luke 1. 18. Gen. 24. 1. Iosh. 23. 1. *Προβιβάζω*, properly, to make one to go forth. Also to appoint afore-hand, to inform, to admonish before, to beat a thing into ones minde, or memory afore-hand. Deut. 6. 6. Acts 19. 33. It is read passively. Matth. 14. 18. C. *Συμβιβάζω*, to happen, or fall out. Mark 10. 32. 1 Cor. 1. 11. 2 Pet. 2. 22. Acts 3. 10. Luk. 24. 14. Iosua 2. 23. Acts 21. 35. Acts 20. 19. *Συμβιβάζω*, properly, to cause one to go. By a Metaph. to shew, to instruct, to teach, to compel one to assent to a thing Acts 9. 22. 1 Cor. 2. 16. In the passive voice *Συμβιβάζομαι* to be compacted or made fast together. Ephes. 4. 16. Colos. 2. 2. C. *ὑπερβαίνω*, (of *ὑπέρ* upon, and *βαίνω* to go) to go upon. Deut. 28. 43. Also to oppress. 1. Thes. 4. 6. Psal. 18. 30. Iob 3. 11. In which two last Scriptures it signifieth to go over.

Βαῖον *κ*, *τό*, a bough plucked off from the tree with fruit on. (Some take it for the branch of a Date-tree) Iohn 12. 12. It is so called *παρὰ τὸ βαίνειν*, from climbing up; For by how much the more the boughs of that

tree, are pressed down, by much the more they lift up themselves.

Βάλλω, to cast, Apoc. 2. 22. 1 Iohn. 4. 18. Iames 3. 3. Iohn 5. 7. Mark. 15. 24. Luke 21. 2. Sometimes to strike, to beat. Mark 14. 65. &c. Apoc. 2. 10. Matth. 13. 42. Apoc. 4. 10. Mark 12. 43. Iohn 13. 2. Acts 27. 14. Luke 23. 24. Matth. 4. 6. Iohn 8. 7. Iohn 21. 6. Apoc. 2. 24. Mark 4. 26. Matth. 7. 6. Iohn 8. 59. Matth. 10. 34. Apoc. 2. 10. In the passive voice, *βάλλομαι*, to be cast. Matth. 3. 10. Luke 12. 28. Matth. 8. 6. Luke 16. 20. Matth. 8. 14. Matth. 9. 9. 2. Iohn. 15. 6. Apoc. 19. 20. Matth. 5. 29. Matth. 5. 13. Matth. 13. 47. Matth. 5. 25. *Βλεπῶ*, that may be cast out, that may be cast. Mark. 2. 22. *Βόλος* *κ*, *ὁ*, a throw, hurl, or cast, also a clod, or lump of earth. Also loosing Ezech. 17. 7. *Βολή* *ἡ*, a hurl or cast. Luke. 22. 41. *Βολίς* *ἰδ* *ῥ*, an arrow, or dart. Heb. 12. 20. Also the top of the plummet is tied to, with which the Marriners try the depth. *Βολίζω*, to let down a plummet. Acts 27. 28. *Βαλάντιον* *κ*, *τὸ*, a purse. Luke 10. 4. C. *Ἀμφιβάλλω*, to cast round about, to compass about. Hence cometh, *Ἀμφιβλησρον* *κ*, *τὸ*, a net. Matth. 4. 18. C. *Ἀναβάλλομαι*, to procrastinate or defer, to prolong. Acts 24. 22. *Ἀναβολή* *ἡ*, *ἡ*, delay or prolonging.

Acts

Acts 25. 17. C. *Ἀντιβάλλω*, to set by turns, (properly) or to set over-right against, likewise to confer or discourse. Luke 24. 7. C. *Ἀποβάλλω*, to cast off, from. Mark 10. 50. Heb. 10. 5. *Ἀπέλπι* *ῥ*, *ὁ*, *ἡ*, cast away, neglected, nothing set by. Tim. 4. 4. *Ἀποβολή* *ἡ*, *ἡ*, a casting off. Rom. 11. 15. Also damage, losse by Ship-wrack. Acts 27. 22. C. *Διαβάλλω*, properly, to thrust, or strike through. By a metaph. to accuse or charge falsely, to breath invie against one. Dan. 3. 8. In the passive voice *Διαβάλλομαι*, to be accused, or disclosed. Lu. 16. 1. *Διαβολή* *ἡ*, *ἡ*, a false accusation, a malicious slander. It is a Metaph. taken from striking with a dart, (for as we with a dart strike through a wilde-beast, so slanderers with their tongue strike through the good name of others.) the word *Διαβολή*, properly signifieth a thrusting, or striking through. *Διάβολος* *κ*, *ὁ*, *ἡ*, malicious detractor, a slanderer. 2 Tim. 3. 3. Tit. 2. 3. also the prince of evil spirits, of apostate Angels, is so called, *καὶ ὁ ἑρχόμενος*, that is, after an extraordinary manner. He it was that most impudently accused God to Adam. He is called the wicked one Mat. 6. 13. Matth. 13. 38. &c. Zech. 3. 1. 1. Pet. 5. 8. in Apoc. 12. 10. he is called *κατήγορος*, an accuser of the sons of God,

because he accuseth them day and night. In Matth. 9. 34. he is called the prince of the devils. Judas Iscariot is called a devil by a metonymie of the Subject. Iohn 6. 70. Because the devil had possessed his heart. Peter, Matth. 16. 23. is called Sathan. Metaphorically. For as Sathan, hindereth us in the race of our calling, So Peter at that time did perswade our Saviour to the things which resisted his calling. In general, Sathan notes or imports him, that is adverse to the will of God, either out of Malice, as Judas. Iohn 13. 27. or out of rashnesse or unadvisednesse, as Peter. Matth. 16. 23. *Ἀδελαντῶ* *κ*, *ὁ*, *ἡ*, placed beyond all hazard of malicious slanders C. *Ἐκβάλλω*, to cast out, to Expel. Luk. 11. 19. Matth. 13. 52. Mark 1. 12. In which place it signifieth to lead forth. Mark 6. 13. Mark 16. 17. Mark 16. 9. Matth. 21. 12, 39. Matt. 7. 22. Gal. 4. 30. Matth. 22. 13. Matth. 7. 4. Luke 6. 22. Acts 9. 40. In the passive voice *Ἐκβάλλομαι*, to be cast out. Luke 13. 28. when its a verb mean it signifieth actively Acts 27. 38. Matth. 9. 25. Mat. 9. 33. Iohn 12. 31. *Ἐκβολή* *ἡ*, *ἡ*, losse, damage. Acts 27. 18. C. *Ἐμβάλλω*, to cast in, or let in, or send in. Gen. 39. 20. Isa. 28. 16. Ionas 1. 12. *Ἐμβλημα* *τ* *ῥ*, *τὸ*, a work with small pieces, of divers colours, Checker-work

ker-work in tables, or pavements. *C.* Παράμβάλλω, to cast or put between or among; also to pitch a camp. 1 Sam. 4. 1. Numb. 1. 50. Exod. 14. 9. Exod. 18. 5. Παρεμβάλλῃς ἡ, a camp, or pavilions pitched. Acts. 21. 34. Also an army. Heb. 11. 34. For so the Latines by a metonymie, of the subject, put a came for Souldiers. *C.* Ἐπβάλλω, 1 Cor. 15. 27. Apoc. 11. 3. Apoc. 3. 5. Matth. 6. 29. Acts 12. 8. Apoc. 19. 8. Apoc. 19. 8. Matth. 6. 31. Περιβάλλῃς ἡ, a cloathing. Περιβάλλον αἶς, τὸ, a garment. Psal. 102. 28. also a covering. 1 Cor. 11. 15. Sometimes a cloak. Iudg. 8. 26. A covering. Exod. 22. 27. *C.* Πρβάλλω, properly, to cast before, also to put or send forth. Luke 21. 30. also to thrust or set forward. Act. 19. 33. *C.* Συμβάλλω, to cast together to conjecture. Also to consider diligently. Luke 2. 19. Sometimes to dispute. Acts 17. 18. to confer, or discourse. Acts 4. 15. Also to joyn together, or to associate. Acts 20. 14. Lu. 14. 31. Acts 18. 27. Sometimes to compare. Συμβολὸν αἶ, τὸ, a signe or token. Hosea. 4. 11. And as signes are various, so are the significations of this word. Amongst others, it signifieth a military signe or mark, whereby fellows were known from the enemies, which signe also was two fold, vocal, or mute.

Vocal, that was pronounced with an humane voice: Mute, that was carried by the souldiers an Ensigne. Also the profession of confession of Christian faith, called Symbolum i.e. the Creed made by the Apostles containing 12. Articles. *C.* Ὑπερβάλλω, properly to cast or lay upon. The usual interpretation on is to excell, to overcome. 2 Cor. 9. 14. Ὑπερβαλόντων, adverb. Over and beside. 2 Cor. 11. 23. Ὑπερβολῇς ἡ, Excellency. 2 Cor. 12. 7. 1 Cor. 12. 31. 2 Cor. 1. 8. Rom. 7. 13. *C.* Ὑποβάλλω, to put or lay under, to suborn, or bring in a fals witnesse. Acts 6. 11. *C.* Λιθοβάλλω αἶ, ὁ, ἡ, that casteth stones (of Λίθος, a stone, and Βάλλω to cast. Λιθοβολέω αἶ, to stone, to beat down with stones. Luke 13. 37. Acts 7. 58. Deut. 13. 10. Matth. 21. 35. Acts 14. 5. In the passive voice, Λιθοβολέομαι ἔμαι, to be stoned. Iohn 8. 5. 1 Kings 21. 14. Heb. 12. 20. *C.* τριβόλος ἄ, ὁ, ἡ, a thistle, a bramble, the name of an herb prickie, and thorny, which is numbered among the plagues of the earth. Matth. 7. 16. There is also a water bramble, which stareth with a three-fold sharp point. (It seems to take its name from τρίς, three, and Βολαὶ darts;) Or else from the form of the seed of a thistle which hath three corners. Hence it is transferred to a land thistle, which

which containeth a sharp point in it. In scripture thorns and brambles are joyned together, as unprofitable fruits of a cursed and barren land. Heb. 6. 8. Gen. 3. 18. Iudg. 8. 7. 16. Iob 31. 40. By a Metaph. certain engines in war are so called, which are deceitful, and of a three-fold shape i.e. a shape that hath 3. Corners, and sometimes 4. corners, which bended on every part, and put forth dangerous sharp points.

C. Βάπτω, to dip, plunge, or drown. (of Βάω for which, Βαίνω to go) Luke 16. 24. In the passive voice Βάπτομαι, to be plunged, or overwhelmed, also to be daubed over, to be infected. Apoc. 19. 3. Lev. 11. 33. *C.* Ἐμβάπτω, to Dip in, as one doth his finger in Liquor. Mat. 26. 23. Iohn 13. 26. Mark 14. 20.

C. Βαπτίζω, to plunge, to overwhelm, to wash, of or a way, to Baptize, to dip. Mat. 3. 11. Iohn 1. 25. Iohn 3. 26. Iohn 4. 1. 1 Cor. 1. 17. Iohn 1. 31. Mat. 28. 19. Iohn 3. 22. Iohn 4. 2. Iohn 1. 28. Mat. 3. 11. Acts 2. 3, 4. Verses 1 Cor. 1. 14. In the passive voice Βαπτίζομαι, to be plunged, to be Baptized or dipped. Matth. 20. 22. 1 Cor. 15. 29. Matth. 3. 6. Acts 8. 16. Mark 1. 9. Luke 11. 38. (in Luke 11. 38. it signifieth to wash.) Rom. 6. 3. 1 Cor. 12. 13. Acts 19. 3.

1 Cor. 1. 13. Are ye baptized in the name of Paul? (that is) we that are Christians are so called, not from Doctors or Ministers, but from Christ onely our Lord and head: into whose worship we have been baptized. And those that name themselves Christians from Doctors, although most excellent, they do hainously worship them as Idols, and are to be accounted as Idolaters. Acts 2. 41. Acts 2. 38. Acts 1. 5. 2 Kings 5. 14. 1 Cor. 10. 2. Acts 22. 16. Mark 7. 4. Βάπτισμα τὸ, τὸ. Matth. 21. 25. Mark 1. 4. By a Metaph. It is taken for affliction. Matth. 20. 22. which metaphor is familiarly read in Scripture, whereby afflictions are compared to the Gulfs, and whirl-pools of water, into which those are plunged, who struggle with the miseries and calamities of this life. Yet they are so plunged, that they can lift up themselves again. Βαπτισμὸς ἄ, ὁ, ἡ, a washing. Mark 7. 4. Also Baptisme Heb. 6. 2. Βαπτισμὸς αἶ, ὁ, he that Baptizeth, Mat. 3. 1. Βαπτιστήριον αἶ, τὸ, a vessel to wash in. Also a font. Βάρεθρα αἶ, ὁ, ὁ, It comes from the Chaldaick, or Arabick word, which signifieth an untilld and desert Land. Also strange, the reduplication of Βαρ is Emphatical or forcible, and imports very strange. 1 Cor.

Cor. 14. 11. A Barbarous one therefore is such an one whose tongue is strange and unknown. (Ezek. 21. 36. it signifieth cruel, inhumane) it is also opposed to a Græcian. Whosoever was ignorant of the Greek Tongue, was called of the Greeks a Barbarian, Acts 28. 2. Rom. 1. 14. Βαρύς εἶα, ὁ, heavy, grievous, painful. Also cruel, Acts 20. 29. in the Comparative degree Βαρύτερον, ὁ, more heavy, or of greater weight. Matth. 23. 23. &c. 1 John 3. 5. sometimes the word signifieth difficult, Matth. 23. 4. Acts 25. 7. Βάρε, εἶ, ὁ, a waight: Matth. 20. 12. a burthen, Acts 15. 28. Gal. 6. 2. 1 Thess. 2. 6. in which last Scripture the word Βάρε, is the same as that in the 1 Thess. 3. 8. Βηκομένης, to burthen, C. Ἀβάρης εἶ, ὁ, ἡ, that is not Burthened, as one should say, ἀνα Βάρε, without a waight or burthen. 2 Cor. 11. 9 Βάρος, εἶ, ὁ, a burthen, seems to be so called from Βία, force or strength, and ἀρεῖς, to be lifted up, because it cannot be lifted up or carried without strength. Βαρέως, adverb, grievously, heavily. Mar. 13. 15. Βαρέω ὦ, to burthen, to load. In the passive voice, Βαρέομαι εἶμαι, to be loaded, or burthened. 2 Cor. 5. 4. 1 Thess. 5. 16. Luke 9. 32. Matth. 26. 43. 2 Cor. 1. 8. Βαγῶν, to bur-

then, to presse down, also hinder, to trouble. It is used passively. Luke 21. 34. C. Εὐβαρέω ὦ, to aggravate, to load or presse. 2 Cor. 2. 5. 2 Thess. 3. 8. C. Καταβαρέω ὦ, to make heavy, to weigh down. 2 Cor. 12. 16.

Βάσανος, ε, ἡ, properly Touch-stone, whereby gold is tried. By a Metaph. torment. Luke 16. 23. also a disease. Mar. 4. 24. Βασανίζω, properly to try or examine. By a Metaph. to torment. Matth. 8. 29. Mark. 5. 7. In the passive voice Βασανίζομαι, to be vexed, to be troubled or disquieted. Matth. 14. 14. Apoc. 9. 5. Apoc. 14. 10. Βασανισμός, ε, ὁ, torment. Matth. 18. 38.

Βασιλεύς εἶ, (and according to the Attick Dialect) εως, ὁ, A king. Matth. 1. 6. Matth. 2. 2. Acts 7. 20. It comes of Βάσις, a foundation and Βασις the people. The foundation of a people. 1 Pet. 2. 17. Christ is called the king of kings. Apoc. 17. 14. whose kingdom, power, and glory is for ever. Also Moses is called the king, that is, Prince of the people of Israel. Deut. 33. 5. Βασίλισσα, ες, ἡ, a Queen. Luke 11. 31. Βασιλεῖ, ε, ὁ, Kingly. 1 Pet. 2. 9. Esther 1. 9. Βασιλεία, ων, τὰ, palaces. Luke 7. 25. Βασιλεὺς, ὁ, ὁ, king. James 2. 8. Psal. 119. 96. Num. 21. 22. Sometimes it signifieth Noble. John 4. 46. Βασιλεύς,

to be a king to reign. Matth. 2. 2. Rom. 6. 12. 1 Cor. 15. 25. Tim. 6. 15. Luke 1. 33. Apoc. 10. Rom. 5. 17. Apoc. 11. 17. Rom. 5. 14. (1 Sam. 15. 35. In the last Scripture, it signifieth to appoint, or make king) Cor. 4. 8. Apoc. 20. 4. Rom. 21. Luke 19. 14. 2 Sam. 15. 1. Βασιλεία, ες, ἡ, a Kingdom. Luke 4. 5. Mark. 13. 8. Heb. 1. 33. Apoc. 11. 15. we read often in scripture of Βασιλεία τῶν ὑψάνων, the kingdom of heaven, whence we may note that first it signifies the preaching of the glad tidings concerning the Messias that was foretold. Matth. 3. 2. Secondly, the time of the new Testament. Matth. 11. 11. We read also of Βασιλεία τῶν θέντων, the kingdom of God, that is, life eternal, or the kingdom of glory. 2 Thess. 1. 5. James 2. 5. Matth. 13. 38. (also the preaching of the Gospel, is called Ἀδύ, τῆς βασιλείας, the word of God, which is meant the kingdom of Grace, for the preaching of the Divine word. Matth. 21. 43.) sometimes internal, or inward calling, or inward office of the holy spirit, which it exerciseth in the hearts of the Elect. Rom. 14. 17. Luke 7. 21. Mark. 12. 34. John 18. 36. By the kingdom of Christ is understood the Church. Mat. 13. 41. C. Συμβασιλεύω, to reign together. 2 Tim. 2. 12. 1 Cor. 4. 8.

Βασκαίνω (of καίνω, to kill, and πῖς φάσις, with the eyes) to bewitch. Galatians 3. 1.

Βασάλω, It is properly spoken of great burthens, as to carry like a porter. Luke 14. 21, 27. It is also taken simply, for to bear. Matth. 3. 11. Gal. 6. 17. Rom. 11. 18. Gal. 6. 2. John 16. 12. Luke 22. 10. Apoc. 17. 7. Luke 7. 14. John. 12. 6. Gal. 5. 6. Gal. 6. 5. Apoc. 2. 3. Matth. 8. 17. John 10. 31. Acts 9. 15. Acts 15. 10. Apoc. 2. 2. Matth. 20. 12. Βασάζομαι, to be born or carried. Acts 21. 35. Acts 8. 2. Luke 11. 27. C. Δυσβάσαι, ε, ὁ, ἡ, hard to be carried. Luke 11. 46.

Βάτος, ε, ἡ, a great bramble, it is so called, because it is ἀβαλός, not to be come unto. It is the name of a shrub, that hath pricks, whose branches being armed on every side with crooked pricks, they hinder him that would draw near it. Acts 7. 30.

Βάτω, ε, ὁ, a measure of liquid things, containing thirteen Gallons and a pottle. Luke 16. 6.

Βάτραχ, ε, ὁ, a Frog. it is so called παρὰ τὸ πλῆθος τῶν τρεχέων ἔχειν, from its having a sharp, and unpleasant voice. Apoc. 16. 13.

Βένω, to send forth a blast of the belly, hence by the changing of the letter β into π, comes

comes the Latine word *pedo*, to break winde backward *Βε- λυσομαι*, or according to the Atticks, *Βελυσομαι*, properly to turn away, or disdain for some stinking smell, whether proceeding from the creaking of the bellis, or from a dead carcas, or any other thing. Also it signifies to detest or abominate, to curse. Rom. 2. 22. It is read passively, Apoc. 21. 8. Psal. 53. 1. *Βελυγμα τῷ*, τὸ, an abomination. Matth. 24. 15. 2 Kings 21. 2. *Βελυκίδης ἡ, ὁ*, that is to be abhorred. Titus 1. 16. *Βέβαιον, αἰα αἰον*, sure, lasting (of *Βέβαια* for *Βέβαια* of *Βα- νω*, to stay or lean upon) Rom. 4. 16. 2 Cor. 1. 7. Heb. 22. Heb. 6. 19. In the compar. degree, *Βεβαύτερος α, ον*, firmer, which is often put for the Superlative *Βεβαύτατον*, by an Enallage of the degree, as 2 Pet. 1. 19. Matth. 11. 11. Lu. 9. 46, 48. Luke 10. 42. Luke 22. 24. 26. John 1. 15. John 2. 10. Acts 17. 21. Acts 24. 22. Acts 25. 10. 1 Cor. 13. 13. 1 Cor. 14. 1. *Βεβαιῶ ὦ*, to confirm. 2 Cor. 1. 1. Mark 16. 20. 1 Cor. 1. 8. Rom. 15. 8. In the passive voice *Βεβαιῶμαι ὑμαι*, to be confirmed, or strengthened. Col. 2. 7. Heb. 13. 9. Heb. 2. 3. 1. Cor. 1. 6. *Βεβαίωσις εως, ἡ*, a confirmation. Heb. 6. 16. C. *Δια- βεβαιῶμαι ὑμαι*, to affirme a thing as most sure. Tit. 3. 8.

Βέβηλον, α, ὁ, ἡ, irreligious, profane, impure. 1 Tim. 1. *Βέβηλος*, or a profane person, such an one, as hath neither con- red or devoted himself to God, that is, unfit to be brought to God, he is one that hath set on himself to the world, to Satan and the flesh. And as God times past did loath the impure, scabie, blind, and lame carcas for sacrifice, also the carcas which he forbade as impure. Even so are impure and profane men, they are altogether such, being drowned in filthy pleasures, and drunk with delights of this world, yea, they are dead whilst they live. 1 Tim. 4. 7. The words are, such profane fables, that is, which have no foundation in the word of God, such as men devise their own braines. 2 Tim. 2. 1. Heb. 12. 16. Let him not be profane as *Esau*, namely, who having despised the holy ordinance of God concerning the right the first born, sold his birthright for a mess of pottage. Also those may be called profane, who prefer earthly things before heavenly, perishing before eternal, humane before divine. *Βεβηλώω ὦ*, to profane, to pollute, Matth. 1. 5. they profane the sabbath, that is, they labour in the temple, by the command of God, therefore in this Scripture is taken in a good sense. B. Ezek.

Ezek. 16. 21, 24. Ezek. 22. 8, 26. To prophane the Sabbath, that is, not to distinguish between that and other dayes, to do the things which ought not to have been done on that day, to do what God hath forbidden, but more clearly to prophane the Sabbath, is to think it an unholy time, and that against the expresse command of God. Levit. 19. 12. Lev. 18. 21. Lev. 22. 32. In which Scriptures we are commanded not to prophane the name of God; now to prophane the holy name of God, is not to distinguish between that and other words, to use it foolishly, and rashly; not to use it with reverence as it is meet, not to account it an holy name. Acts 24. 6. he aimed to prophane the Temple, that is, he did endeavour to do those things there, which should not sute with the holy place. Levit. 21. 7. Numb. 5. 1.

Βέλον εἰς τὸ, a dart, (of *βάλλω*, to cast) Deut. 32. 2. Ephes. 6. 16. Psalm 127. 5.

Βία α, ἡ, force. Acts 5. 26. Acts 24. 7. Also Cruelty, Violence, a violent force or rusting. Acts 22. 35. Acts 21. 41. Isa. 7. 3. *Βίαιος, α, ὁ, ἡ*, and *Βίαιον*, *αἰον*, violent, vehement. Acts 2. 2. Exod. 14. 21. *Βιάζω*, to offer force, to urge, to compel. In the mean voice, *Βιάζο-*

μαι, to compel, to drive with force, also to contend with might and main, also to break in, to break through by force. Luke 16. 16. Eccles. 4. 31. It is taken passively, and signifieth to suffer violence. Matth. 11. 12. The kingdom of Heaven suffereth violence, that is, men break through to it with a kind of force, they strive to get one before another, to heare the Sermons of John; they receive the testimony of Christ greedily. Deut. 22. 28. *Βαιστής, ὁ, ὁ*, a corrupter, and abuser, a vehement person. Matth. 11. 12. C. *Παρεβιάζομαι* to drive, or compel by force. Acts 16. 15. Luke 24. 29.

Βιβλον, α, ἡ, a book. Acts 7. 47. In which Scripture, by the book of the Prophets, the 12. small Prophets, are meant. Mark 12. 26. Acts 19. 19. sometimes a declaration or anumbering up together. Matth. 1. 1. Phil. 4. 3. Ezek. 13. 9. it is called the writing of the house of Israel, because in it were written those that belonged to the house of Israel, that is, the Church. *Βιβλίον α, τὸ, α* book. Luke 4. 17. Gal. 3. 10. Also a bill. Matth. 19. 7. In the plural number. *Βιβλία ὡς τὰς* volumes. 2 Tim. 4. 13. Also the holy Scriptures are called after an excellent manner, are so called, viz. books or the Bible. *Βιβλαελδιον α, τὸ, α* little book. Apoc.

Apoc. 10. 12, 8, 9, 10.
 Βίω, δ , Life. 1 Pet. 4. 3.
 1 Tim. 2. 2. Also sustenance, or
 good things wherewith life is
 preserved. Mark 12. 44. Luke
 8. 43. by a Metonymic of the
 effect, monies, for they are
 the instrumental causes where-
 by life is preserved. Luke 15
 30. Also riches. 1 John 3. 17.
 Βίω ω , to live. Prov. 7. 3.
 1 Pet. 4. 2. Βίωσις, $\epsilon\omega\varsigma$, η , pro-
 perly the very act of living, also
 former life. Acts 26. 4. Βιω-
 πικὸς η , $\delta\gamma$, that appertaineth to
 the use of our life, or that
 makes to the sustaining of it.
 Luke 21. 34. 1 Cor. 6. 3. C. Ἀ-
 πιβίω, to die, (of ἀπὸ, from,
 and Βίω, to live.)

Βλάπτω, to hurt. Mark 16.
 18. Luke. 4. 35. Βλάβη, η ,
 loss. Βλάβμα, $\tau\omicron\varsigma$, $\tau\delta$, the same.
 Βλαβερός α , $\delta\gamma$, hurtful. 1 Tim.
 6. 9.

Βλαστῶ, and Βλαστῶ ω , to
 branch out, to bring forth,
 springs, or shootes. Ecclef.
 2. 6. Mark 4. 27. Isa. 27. 6. Mar.
 13. 26. James. 5. 10. Heb. 9. 4.
 Joel 2. 22. Βλάστημα $\tau\omicron$, $\tau\delta$,
 a branch of a tree, or herb, a
 young spring. Βλαστὸς α , δ , the
 same Jerem. 33. 15.

Βλέπω, (in a manner. Βάλλω
 ω $\pi\alpha\varsigma$, to cast the eyes on some-
 thing) to see, to discern. Mark
 8. 24. also to understand, the
 translation, being taken from
 the body to the minde. Rom.
 7. 23. Luke 6. 41. Matth. 22. 16.

Mark 8. 23. 1 Cor. 13. 12. Mark
 8. 18. having eyes ye see not,
 that is, being instructed of me
 by my lively voice, & miracle,
 yet ye understand not. Luke
 10. 24. 2 Cor. 10. 7. sometimes
 it signifieth to beware. Phil. 3. 2.
 John 21. 9. Apoc. 6. 3. 1. Cor. 3.
 10. Math. 24. 4. Mark. 8. 15. Mark
 13. 9. Apoc. 3. 18. Luke 8. 10.
 Acts 12. 9. Luke 7. 21. Some-
 times to consider, to set ones
 minde to a thing. Rom. 11. 10.
 Matth. 5. 28. Matth. 14. 30. Acts
 1. 9. John 13. 22. Matth. 13. 14.
 Apoc. 22. 8. Acts 3. 4. In the
 passive voice βλέπομαι, to be
 seen. Rom. 8. 24. βλέμμα, $\tau\omicron\varsigma$, $\tau\delta$,
 sight, or beholding. 2 Pet. 2. 8.
 C. Ἀναβλέπω, to lift up the
 eyes, to look up. (of ἀνά, the
 same as ἄνω, upwards, and βλέ-
 πω, to see) Matth. 14. 19. also
 to receive sight, to see. Matth.
 11. 5. ἀνά in composition here,
 is as much, or imports as much
 as, again. John 9. 11. Acts 22.
 13. Luke 18. 48. Matth. 20. 34.
 Luke 18. 42. Acts 9. 17. Matth.
 14. 19. Luke 9. 16. Luke 19. 5.
 the word is, and looking up-
 ward, which is the same as ἐπα-
 ρεῖς τὰς ὀφθαλμούς, lifting up
 his eyes, which phrase is read
 in Matth. 17. 8. Ἀναβλέψας $\epsilon\omega\varsigma$,
 η , a recovering of sight. Lu. 4. 18
 C. Αποβλέπω, to look upon,
 to look back unto. Heb. 11. 26.
 C. Διαβλέπω, to see or look.
 Luke 6. 42. C. Ἐμβλέπω, to
 look upon, to see. Acts 1. 11.
 Acts

Acts 22. 11. Luke 22. 61. Mark
 8. 25. Mat. 6. 26. Luke 20. 17.
 Mark 14. 67. C. Ἐπιβλέπω,
 to look back upon, to respect,
 to consider with favour. Luke
 1. 48. Luke 9. 38. James 2. 3.
 C. Περιβλέπομαι, a verb mean,
 to look round about. Mark 5.
 32. Mark 3. 5. Mark 5. 34. Luke
 6. 10. Mark 9. 8. C. Προβλέπο-
 μαι, a verb mean, to fore-see.
 Heb. 11. 40.

Βοή, η , a noise, an outcry.
 James 5. 4. Βοάω ω , to cry out
 aloud, (hence the Latin word
 Boō, boas, boare, to bray, to
 roar or bellow like an Oxe,
 Cow, or Bull.) Matth. 3. 3.
 Acts 8. 7. Luke 18. 7. Acts 21.
 34. Isa. 5. 10. Habac. 2. 11.
 Mark 15. 34. Gal. 4. 27. There
 is a phrase in Scripture that sig-
 nifieth to cry unto the Lord,
 and is the same as to poure out
 prayers to the Lord, for even a
 sigh is an out-cry in the eare of
 God, as, Exod. 14. 15. also,
 Sam. 7. 9. 1 Sam. 15. 11.
 Chron. 5. 2. 2 Chron. 18. 3.
 Jerem. 9. 4. Hof. 7. 14. C. Ἀνα-
 βοάω ω , (of ἀνά, the same with
 ἄνω, upward, and βοάω, to
 cry) to lift up the voice on
 high. This ἀνά, also in com-
 position is often intensive, that
 it stretcheth forth the signi-
 fication of a word, as here βοάω
 to cry, but ἀναβοάω ω , to
 cry exceeding loud. Matth. 27.
 6. Mark 15. 8. C. Ἐπιβοάω ω ,
 ἐπὶ, to, and βοάω, to cry, or

call.) to call or cry unto, or
 upon. Acts 25. 24.

Βοηθός, α , δ , an aider or hel-
 per, (who is said πρὸς βοῶν
 εἶναι, that is, to run to one that
 cryeth, that he may help him,)
 properly those that are our
 companions in war, when we
 crave their help, they help us,
 even while we call on them.
 (Βοή, η , is properly an out-cry,
 and by a metonymic of the ad-
 junct, a batrail, conflict, or
 fight.) Also to us that make
 war with Sathan, the world,
 and the flesh, God sends as-
 sistants, namely, his Angels, but
 it behoveth us to cry, that is, to
 pray. Heb. 13. 5. Βοηθῶ, ω ,
 (of ἐπὶ βοῇ, at the cry of any,
 and θέω, to run) to aid, or assist.
 Matth. 15. 25. Acts 21. 28. Psal.
 119. 174. 2 Cor. 6. 2. Mark 9.
 22. Heb. 2. 18. In the passive
 voice. Βοηθούμαι ϵ μαι, to be
 holpen or assisted: Prov. 28. 20.
 Prov. 18. 19. Βοήθεια, $\alpha\varsigma$, η , aid.
 Heb. 4. 16. Psalm 124. 8. Acts
 27. 17.

Βόθρ \omicron α , δ , a ditch (like as
 Βάθρ \omicron of Βαθός, deep) Eccl.
 10. 8. Βόθρω α , δ , a ditch. Mat.
 15. 14.

Βαυός, α , δ , a little hill, (of
 βαίνειν to ascend.) Luke. 3. 5.
 Every little hill shall be pressed
 down, that is, the elect by na-
 ture, proud, shall be corrected
 by Johns teaching, they shall
 repent; and Repentance hath
 inward humility for a compa-
 nion.

nion; But those whose mindes shal remain steep or hilly, that is blown up, and swelled, shall at length cry out and wail &c. Luke 23. 30. *Βενίζω* to gather together. Ruth 2. 16.

Βόρβος ♂, ♂, dirt, mud, 2 Pet. 2. 22. It seemes to be derived of *βορὰ ἄς, ὅ*, pasture, for this mire or filth, is properly a dung which is cast out from the stables of swine and cattle. *Βορβείζω*, to pollute ones self with dirt, which is the property of Swine.

Βόρρας, thenorth winde, *βόρραθεν* adverb, from the north wind. *Βορέας*, ♂, ♂, the north wind Pro. 27. 16. Lu. 13. 29. Gen. 13. 14. it is derived of *βορὰ ἄς, ὅ*, pasture, fodder, because it wasteth all, especially wood, for to keep away the hurt or violence of the north winde, we make great fires. Or else otherwise it is derived from a word that signifieth food, because it causeth more inward heat, and so makes us more desirous to eat, the pores of the body being every where brought close.

Βόσκω, to give meat unto, to bring up (it comes of *Βόω*, to feed, whence *Βόσις* ♂, ♂, meat, and *Βοτήρ ἡγερός, ὅ*, a shepherd, a pastour.) Iohn 21. 15. Luke 15. 15. Matth. 8. 23. Gen. 29. 9. Ezech. 34. 15. Ezech. 34. 8. In the passive voice, *Βόσκομαι*, to be fed, or to feed my self. Mark 5. 11.

Βοσκός ♂, ♂, a shepherd, an herdsman. *Τοβότης, ♂, ὅ*, or *Τοβότης* ♂, ♂, a swineherd. *Βόσκημα* ♂, ♂, cattel. 2 Chr. 7. 5.

Βοτάνη ♂, ♂, grasse, (from *Βόσκω* to feed.) Heb. 6. 7. Ier. 50. 11. words of the same signification with this, are, *Πόα* ♂, ♂, Prov. 27. 25. *Χλόη* ♂, ♂, Psal. 23. 1 *ἀρρωστὶς ἑως ἡ*, Deut. 32. 2. *χέρτ* ♂, ♂, haie, grasse. Isa. 37. 27. Isa. 42. 14. 1 Pet. 1. 24. Isa. 40. 7. &c. 1 King. 18. 5. 2 King. 19. 26. Now the difference of all these greek words is this, *Πόα* is a general word, and notes any grasse. *Χλόα*, the grasse that is new sprung up. *Βοτάνη*, the grasse that is a little bigger, and more perfect, but not fit to mow, and this is a kinde of grasse most fit for cattel. *Ἀγρωστὶς*, the grasse which onely groweth in the fields, for it takes its name of *ἀγρός*, ♂, ♂, field, *χρῆτος* ♂, ♂, is ripe grasse, and may be mowed, and made hay of.

Βότρυς ♂, ♂, a grape, a cluster of grapes. Apoc. 14. 18. *Βοτρυδιαν* ♂, ♂, a little cluster of grapes, or a little grape. Lu. 18. 5.

Βελή ♂, ♂, counsel. Acts 2. 42. Acts 2. 23. In which for preterit it signifieth the decree of God. Sometimes it signifieth the preaching of the word. Luke 3. they rejected the counsel of God, that is, the preaching of Iohn, or the testimony of Ioh.

concerning Christ, by which God did counsel them how to get eternal life. Psal. 107. 11. Prov. 1. 25. 30. Sometimes it is taken for the counsel of the Senate. Luke 23. 51. Also cogitation or thought. 1 Cor. 4. 5. this counsel of man is opposed to Gods counsel, which is forever, mans comes to nought. Acts 5. 38. *Βελάω*, to counsel, also to take counsel, to bethink in ones mind. Isa. 23. 8. In the mean voice, *Βελάομαι*, to consult with, to debate. Luke 14. 31. 2 Cor. 1. 17. Acts 5. 33. Isa. 32. 7. It is read passively. Isa. 46. 10. Isa. 3. 8. &c. Acts 15. 37. Iohn. 12. 10. *Βελάσις* ♂, ♂, a consultation, and *Βελομαι*, to be willing) *Βελάσις* ♂, ♂, a counsellour. Mark 15. 43. *Βελάπριον*, ♂, ♂, the Senate, or Court. 1 Maca. 8. 15. *Βελάμα* ♂, ♂, τὸ counsel, 6. *Ἐπὶ βελῶ* ♂, ♂, (of *ἐπὶ*, against, and *βελῶ* counsel,) counsel against any one, that is, snares. Acts 9. 24. *Ἐπὶ βελῶ* ♂, ♂, an entrapper or insnarer, *Ἐπιβελῶ*, to go about a thing deceitfully, to lay snares. Prov. 17. 24. C. *Σύμβελος* ♂, ♂, ♂, that is, of ones counsel. Rom. 1. 34. 2 Chron. 22. 2. *Σύμβελιον* ♂, ♂, τὸ counsel. Matth. 2. 14. Mark 3. 6. also a company, or an assembly of counsellors. Acts 25. 12. *Συμβελεύω*, to give counsel, to per-

swade. Apoc. 3. 18. Iohn 14. 14. 2 Sam. 17. 15. In the mean voice *Συμβελάομαι*, to consult together. Ioh. 11. 53. C. *Παραβελάομαι* to consult or deliberate amisse, or ill. Phil. 2. 30.

Βέλομαι, to will or be willing, (of *βέ*, in composition, greatly, and *λέω*, to will) Acts 18. 15. Luke 22. 42. 1 Cor. 12. 11. Acts 25. 20. Luke 10. 22. 2 Pet. 3. 9. 2 Cor. 1. 15. Ioh 39. 9. *Βέλημα* ♂, ♂, τὸ, the will. Rom. 9. 19. &c. This verb is read passively, but not altering the signification. Matth. 1. 19. Iohn 2. 12. James 4. 1. James 1. 18.

Βερός ♂, ♂, a little hill Luke 3. 5. It is taken properly Luk. 23. 30.

Βῦς, ♂, ♂, an Ox, a cow. 1 Cor. 9. 9. Prov. 14. 4. Luke 14. 19. Iohn. 2. 14.

Βραβδός ♂, ♂, He which distributes the rewards of the battle. *Βραβδότης* ♂, ♂, the same. *Βραβδῖον* ♂, ♂, τὸ, a reward given to him that over-cometh in masteries, or activities. 1 Cor. 9. 24. *Βραβδῶ*, properly, to be moderatour of the strife, to determine or decide, the reward of victory to the conquerour, to give the reward, to bear it. Col. 3. 15. C. *Καταβεβδῶ*, to deceive one of ones due reward. Col. 2. 18. Let no man deceive you of your due reward as if he should have said, beware lest any one hinder you

from receiving the reward. This manner of speaking is taken from the Olympick games of the Greeks, in which were often unjust judges of the game, who defrauded the reward from those that deserved it: we may take notice of the preposition *κατὰ*, with which the verb is compounded, it signifies against; therefore take heed, lest any one determine of the reward to your losse, lest any be a cause from calling you from your race, whereby you may not obtain the reward.

Βεβήεις ἔα, *ὕ*, flow, by a metaph. stupid. Luke 24. 25. 1am. 1. 19. Exod 4. 10. In which Scripture it is used to declare the impediment or fault of nature. In the comparative degree, *Βραδύτερος* and *Βραδύων*, more flow. In the superlative, *Βραδύτατος* and *Βραδύστος*, most flow, *Βεβραδύνω*, to delay. 2 Pet. 3. 9. Deut. 7. 10. Gen. 43. 10. 1 Tim. 3. 15. *Βραδύτης ἦν*, *ὕ*, slownesse. 2 Pet. 3. 9.

Βραχίον, ον, *ὀ*, an Arm, it is attributed to God, and signifieth strength. Acts 13. 17. Luke 1. 51. Iohn 12. 38. To whom is the arm of the Lord revealed? that is, how few Jews are there that acknowledge the power of Christ, in abolishing the kingdom of Sathan. Ezech. 30. 20.

Βραχύς ἔα, *ὕ*, short, brief.

Heb. 13. 22. *Βραχύνω*, adverb. little. Acts 27. 28. Acts 5. 34. Heb. 2. 7. *Βραχύνω*, *πρὸς*, brevity, or shortnesse.

Βρέθρον, *εἶ*, *πρὸς*, an Infant, (some say this word is put for *τρέφω*, *τ* being changed into *β*, nourishment, and *τρέφω* *εἶ*, *πρὸς*, is used, and signifieth the offspring of men.) Luke 2. 16. 1 Pet. 2. 2. Acts 2. 19. Sometimes it signifieth a boy. Luke 18. 15. 2 Tim. 3. 15. Sometimes the childe in the mothers womb before it hath perfect shape. Luke 1. 43.

Βρέχω, (of *βρί* an intensive particle, and *χέν*, to poure out) to raine. Matth. 5. 45. Also to water. Apoc. 11. 6. Luke 7. 38. Joel 2. 23. Luke 7. 44. Luke 17. 29. James 5. 17. In the passive voice, *Βρέχομαι*, to be watered, to be rained upon. Luke 22. 24. (*Βρέγμα* *τὸ*, *πρὸς*, the fore part of the head, because that part is more moist) Isa. 43. 4. Amos 4. 7. *Βροχὴ ἦν*, *ὕ*, a great shower of raine, a sudden storm of hail and rain. Matth. 7. 25.

Βρόχος *εἶ*, *ὀ*, an halter, a rope. 1 Cor. 7. 35. It seemes to come from the noun *Βροχέας*, throat, because a halter is wont to be put about the throat of him that is to be hanged.

Βριμάομαι ὑμᾶς and *Βριμάομαι ὁμᾶς* although more seeme, to rage for anger, to war

pale for anger (it seemes to be derived of *Βρέμω*, to murmur or rage) C. *Εμβριμάομαι ὁμᾶς* to threaten with raging, and roaring, also to make a great noise in signe of indignation. Iohn 11. 38. Matth. 9. 30. Iohn 11. 33.

Βροντή, ἦς, *ἦ*, thunder, (of *Βρέμω*, to roar) Iohn 12. 29. Apoc. 4. 5. *Βροντῶ*, *ὦ*, to thunder. Job 37. 4. 2 Sam. 22. 14. C. *Εμβροντῶ*, to make astonished.

Βρύχω, to grinde or gnash, the teeth together for anger, or pain. Acts 7. 54. *Βρυγμός*, *εἶ*, *ὀ*, roaring, a gnathing or grinding. Matth. 8. 12. Mat. 25. 30. Prov. 19. 12.

Βρύω, to run, or burst out as water out of a narrow place, to flow, to poure out. James 3. 11. Hence cometh *ἐμβρυον*, an Infant shut up in the womb.

Βρώσκα, or *βιβρώσκω*, to eat. Ezech. 4. 14. Iosha. 5. 12. Iohn 6. 13. 1 Sam. 30. 12. *Βρώμα* *τὸ*, *πρὸς*, meat. Iohn 4. 34. 1 Cor. 8. 8. Rom. 14. 15. 1 Cor. 10. 3. 1 Cor. 6. 13. *Βρώσας ἑως*, *ἦ*, meat, Rom. 14. 17. Colos. 2. 16. Heb. 12. 16. sometimes it signifieth to eat. Matth. 6. 20. *Βρώσιμος* *εἶ*, *ὀ*, any thing to be eaten. Luke 24. 41. *Βρώτος ἦν*, *ον*, the same. C. *Σκωληκώβρωτος*, *εἶ*, *ὀ*, *ἦ*, consumed with worms. Acts 12. 23. this verb afore-mentio-

ned is read passively. Ex 13. 3. C. *Σητόβρωτος* *εἶ*, *ὀ*, *ἦ*, eaten up with moths (of *σητός*, *ον*, *ὀ*, a moth, and *βρωτός* eaten up, or consumed. James 5. 2.

Βυθός *εἶ*, *ὀ*, a very low place, the lowest Gulf. *Βυθός* *εἶ*, *ὀ*, according to the Ionicks, for *Βυθός*, the same. 2 Cor. 11. 25. C. *Ἀβυθός* *εἶ*, *ὀ*, *ἦ*, or *ἄβυθος* *εἶ*, *ὀ*, *ἦ*, that wants bottom, a bottomlesse pit. Luke 8. 31. Psal. 37. 7. in which Scripture, The judgements of God are so called, because, past finding out. *Βυθίζω*, to drown, to cast into the Depth. 1 Tim. 6. 9. Luke 5. 7.

Βύρα *ἦς*, *ἦ*, an hide, a skin. Job 16. 15. *Βυρσεύς* *εἶ*, *ὀ*, a Tanner. Acts 9. 43.

Βύας, *εἶ*, *ὀ*, fine flax. Luke 16. 19. *Βυσινός*, *ἦ*, *ον*, of fine flax. *Βυσινόν*, *εἶ*, *τὸ*, fine flax. Apoc. 18. 16. Plinie in his natural History affirms this Flax to be of the same price with gold.

Βύω, to shut up, to obstruct, also to cover. Prov. 27. 28. C. *Ἀερόβυστος* *εἶ*, *ὀ*, he that hath a fore-skin, it is so called from *βυστός*, covered, and *ἄκρος*, the point or utmost part. *ἐν τῷ ἄκρῳ τῷ ἀιδοῦ*, covered on that part which one should be ashamed of. *Ἀερόβυστις* *αἶ*, *ἦ*, the fore-skin that covereth the head or nut of a mans yard. It is called in Latine, *præputium*, from cutting off, because that

skin was wont to be cutt off.

Βωμὸς ὅ, an Altar. Jerem. 32.3. And here we may note, that this word Βωμὸς, is never spoken of as such an Altar which God hath commanded to be erected to himself, but alwayes θυσιαστήριον: also βωμὸς shews forth such an Altar as the Gentiles, and Idolaters used. Sometimes Βωμὸς is called θυσιαστήριον, as Iug. 2.25.

&c. Acts 17.23. Βωμὸς is derived of βαίνω, to go up, because the priest ascended to it by steps. But rather of the Hebrew word, which signifieth an high and more eminent place, where Idolaters used to build Chappels and Altars, which word is translated of ten Βωμὸς, as we may see in the Greek translation. Isa. 15.2. Isa. 16.12. Ier. 7.10. Ier. 32.3. Ier. 48.35. Hosea 10.8. Amos 7.9.

Γ.

Γάρμα, is the third letter, and in numbers signifieth three.

Γάγγραινα ἡ, the Gangrene, it is a kinde of disease, (the word is derived of γράω or γράνω, to eat up, because it suddainly eats up that which is next to it) this disease is a mortification of a member in a humane body, which ariseth from an inflammation, sometimes it is curable, the utmost degree of this disease is called by another name in Greek. *viz.* Σφάγια, ἡ, which the Physicians hold incurable, therefore the member that is infected with this disease or sore must be cut off with a sword, lest the sound part be also infected. 2 Tim. 2.17.

Γάζα ἡ, ἡ Riches.) it comes from the Heb.) Esth. 3.8. John 8.20. Ταζοφυλάκιον ἡ, π, a jewel house, a treasury. In the New Test. it was the publick treasure of the Temple into which were cast monies for maintaining of divine worship, as we may see. 2 Kin. 23.11. Mark 12.43. Luke 21.1. Therefore the word is well interpreted by us, the Church treasure, also the treasure of a Prince, and here briefly *fiscus*, a Kings treasure or revenue, new, is so called from baskets in which money that was publickly owing to the Prince, was carried and kept up, the word that signifieth these baskets, *fiscella*, and hence *fiscus* a *fiscella*.

Ταζοφυλάκιον, sometimes signifieth the place, where the church treasure was. Iohn 8.20. the words are ἐν τῷ ταζοφυλάκιῳ, In the treasure, that is in the place where the store house of money for the use of divineaires was.

Γάλα (as it were from γάλακτος) γάλακτος, τὸ, milk. It comes from an Heb. word) Gen. 33.13. &c, 1 Cor. 9.7. Levit. 10.24. by a Metaph. plain instruction. 1 Cor. 3.2. Heb. 5.12. 1 Pet. 2.2. Γαλακτίζω, to become as white as milk. C. Ἀπογαλακτίζω, to wean. 1 Sam. 1.22. Hosea 11.8. It is read passively. Psal. 31.2. Gen. 21.8.

Γαλήνη ἡ, ἡ, the calmnesse of the Sea (so called of γάλα, to laugh, to smile.) Matth. 8.6. Γαλήνης ὁ, ὁ, ἡ, calme, quiet.

Γάμος ὁ, marriage. (It is so called of γάω to spring up or of γαίω, to boast) the latine word, *Nuptia*, marriage comes of *nubo*, to cover, because the new bride was brought into the bed of the Bridgroom with her face covered. Iohn 2.1. Matth. 22.11. Matth. 22.2. by Synecdoche of the species, a yearly banquet or feast. Luke 14.8. where you have it so translated, according to the Syriack translation. By a Metonymie of the Adjunct, wedding, or the state of those that

are coupled together. Heb. 13.4. Sometimes the place where the marriages were celebrated, by a metonymie of the adjunct. Matth. 25.10. In which Scripture there is a dark Metaph. where Christ being united to the soul, or perfect union with Christ and life eternal are compared to marriage. Γαμέω ὦ, to marry a wife. Luke 20.34. To joyn in marriage. 1 Cor. 7.36. 1 Tim. 5.14. Luke 17.21. 1 Cor. 7.10. Mark 6.17. 1 Cor. 7.9. Matth. 19.9. Luke 14.20. 1 Cor. 7.28. In the passive voice, Γαμιόμαι ἔμαι, to be married. Mark 10.12. 1 Cor. 7.39. C. Ἐκγαμίζω, to bestow in marriage, to give his daughter to be married. Matth. 22.30. Luke 17.27. Ἐκγαμίσκομαι, to be bestowed in marriage Luke 20.34. C. Ἀγαμος ὁ, ὁ, ἡ, unmarried. 1 Cor. 7.32. C. Δίζαμος ὁ, ὁ, one that marrieth again (his first wife being dead) C. Πολύγαμος ὁ, ὁ, he that marrieth many wives. Πολυγαμία, marriage contracted with many.

Γαμβρὸς ὁ, ὁ, a son in law. 1 Sam 18.18. Γαμβρέυω, to get alliance by marriage C. Ἐπιγαμβάνω, to marrie a wife with the right of affinity. Mat. 22.24. Gen. 38.8.

Γάρ, a conjunction causal, whereby the cause and reason of a thing is rendered: It is translated for, and is alwayes put

put after another word. Titus 2. 11. where *Paul* gives the reason, why we should embrace goodnesse, and shun vice, for saith he, the saving grace of God hath appeared, or shined forth to all men, God hath bestowed many benefits on us, and it is just that we should declare our selves thankful towards him, by living according to his law, and by praying without ceasing. This conjunction sometimes admits of more significations, and may be defined, to witt. 1 Thes. 2. 14. sometimes, indeed. Matth. 1. 18. Sometimes verily. 1 Cor. 4. 4. Also therefore. Mark 15. 14. truly. 2 Tim. 2. 7. moreover. Ephes. 5. 9. but Phil. 3. 20. Sometimes it superabounds. Matth. 27. 23. sometimes it serves to passe over a sentence. 1 Cor. 9. 19. 1 Cor. 11. 9. Sometimes to the Repetition of a thing after a long parenthesis. Gal. 2. 6. Sometimes the word signifieth, because that. Luke 22. 59. 1 Cor. 5. 7. Sometimes it signifies likenesse, not a cause. 2 Cor. 13. 4. where $\gamma\delta$ is to be referred to $\gamma\delta$ that went afore, and this is according to the Hebrews, who are wont to expresse a similitude by a conjunction copulative, or some other conjunction.

$\Gamma\alpha\sigma\tau\epsilon\rho$ $\gamma\alpha\sigma\tau\epsilon\rho\varsigma$, and by contraction $\gamma\alpha\sigma\tau\epsilon\rho\varsigma$, η , a womb. Matth. 1. 18. Lu 1. 23. Psal. 22. 9.

a belly. Iob 32. 18. Sometimes a glutton or devourer. Titus 12. C. $\Gamma\lambda\omega\sigma\tau\epsilon\rho\alpha\tau\omega\rho$ $\omicron\phi\theta$, One that seeketh victuals by his tongue, a brawler.

$\Gamma\epsilon$, It is an inclitical word which is put after other words and is very seldom found apart. it signifies truly. 1 Cor. 4. 8. (indeed, as $\gamma\alpha\rho$, and indeed Acts 2. 18.) $\omicron\sigma\tau\epsilon$, who indeed. Rom. 8. 32. (notwithstanding, as in 1 Cor. 9. 2. $\alpha\lambda\lambda\alpha\gamma\epsilon$) (John 4. 2. $\kappa\alpha\iota\pi\omega\tau\epsilon$ truly) (Luke 11. 28. $\mu\eta\delta\epsilon\gamma\alpha\rho$ yea truly. (Matth. 9. 17. $\alpha\lambda\lambda\epsilon\mu\epsilon\gamma\alpha\rho$ yea doubtlesse.) (Phil. 3. 8. Rom. 10. 18. $\epsilon\gamma\gamma\alpha\rho$ for truly.) (2 Cor. 5. 3. $\delta\iota\alpha\gamma\alpha\rho$ and certainly because) (Luke 11. 8. $\epsilon\iota\delta\epsilon\mu\eta\gamma\epsilon$ otherwise.) (Luke 13. 9. $\epsilon\iota\delta\epsilon\mu\eta\gamma\epsilon$ if not.) (1 Cor. 6. 3. $\mu\epsilon\gamma\alpha\rho$ much more.) (Phil. 3. 8. $\alpha\lambda\lambda\alpha\mu\epsilon\gamma\alpha\rho$ doubtlesse. This word $\gamma\epsilon$ also is an expletive particle.

$\Gamma\epsilon\iota\tau\omega\upsilon\omicron\nu$ $\delta\upsilon\sigma\tau$, δ , η , a neighbour (of $\gamma\alpha$ the earth.) Luke 14. 12. Luke 15. 9. Psal. 79. 4. $\gamma\epsilon\iota\tau\omega\nu\iota\alpha$ $\alpha\gamma\eta$, neighbourhood.

$\Gamma\epsilon\epsilon\nu\nu\alpha$, $\eta\varsigma$, η , hell. It comes of an Hebrew root, which is compounded, and signifieth the valley of Hinnom, the name of a man, who was possessor of that vally, from whom also the valley was so called. It was called hell or the place of the damned by a Metaphor. Namely, as in the valley of Hinnom, the Idolaters of the

Israelites (being addicted unto the superstition of the bordering nations) were wont to draw their children through the fire, (indeed with an unheard cruelty) and to offer them to the Idol *Moloch*. So in like manner shall the wicked at length be burnt, and shall suffer extreame anguish. The same place was also called *Tophet*. Jer. 7. 31. namely, from the Heb. word signifying a drum; or when a drum is beaten, we hear this sound. $\tau\iota\chi$. *Toph*, *Toph*. The Idolaters namely, did beat their drums, that the parents or others should not hear the cry or howlings of the children, that were put into the flames of *Moloch*, which being of brasse were made burning for. Matth. 5. 22. Matth. 23. 15 by a metonymie of the adjunct, it is put for the devil Iames

$\Gamma\acute{\epsilon}\lambda\omega\varsigma$ $\omega\tau\theta$, δ , laughter, birth. Iames 4. 9. $\Gamma\epsilon\lambda\acute{\alpha}\omega$ ω , to laugh. Luke 6. 21. Psal. 52. Gen. 18. 15. C. $\kappa\alpha\tau\alpha\gamma\epsilon\lambda\acute{\alpha}\omega$, to laugh at, to deride. Mark 40. $\Gamma\acute{\epsilon}\lambda\alpha\sigma\mu\alpha$ $\tau\theta$, $\tau\delta$, laughter. $\Gamma\epsilon\lambda\acute{\alpha}\sigma\mu\oslash\varsigma$, κ , δ , η , ridiculous or worthy to be laughed at. $\Gamma\epsilon\lambda\acute{\alpha}\sigma\iota\oslash\varsigma$ $\omicron\iota\alpha$ $\omicron\iota\oslash\nu$, the same. $\epsilon\lambda\pi\iota\delta\acute{\alpha}\omega$, to sport. Gen. 19. 5. $\Gamma\epsilon\lambda\omicron\iota\alpha\sigma\tau\epsilon\varsigma$ κ , δ , a sporter, or jocund fellow. C. $\Gamma\epsilon\lambda\omega\pi\iota\pi\iota\varsigma$ κ , δ , a scoffer, one that stirreth up laughter.

$\Gamma\acute{\epsilon}\mu\omega$, to be full, to be loa-

ded. Ro. 3. 14. Mat. 23. 27. Mat. 23. 25. Apoc. 21. 9. Apoc. 17. 4. $\Gamma\acute{\omicron}\mu\oslash\varsigma$, κ , δ , the burthen of a ship, also Merchandise. $\Gamma\epsilon\mu\acute{\iota}\zeta\omega$, to fill. Apoc. 8. 5. Iohn 6. 13. Ioh. 2. 7. Luke 15. 16. Mark 15. 36. In the passive voice $\Gamma\epsilon\mu\acute{\iota}\zeta\omicron\mu\alpha\iota$, to be filled. Mark 4. 37. Apoc. 15. 8. Luke 14. 23.

$\Gamma\epsilon\nu\acute{\alpha}\omega$, ω , (of $\gamma\epsilon\iota\nu\omega$) to conceive, to bring forth. 2 Tim. 2. 23. Gal. 4. 24. Luk. 1. 13. Acts 13. 33. 1 Cor. 4. 15. Phil. 10. whom I begot, that is, whom I have converted in bonds. Iohn 6. 21. In the passive voice, $\Gamma\epsilon\nu\acute{\alpha}\omicron\mu\alpha\iota$ ω , to be born. Matth. 2. 4. Luke 1. 35. Acts 22. 28. 1 Iohn 3. 9. Iohn 8. 41. 1 Iohn 5. 1. Iohn 3. 6. Iohn 9. 34. Matth. 1. 16. Iohn 9. 20. Acts 2. 8. Iohn 1. 13. Iohn 3. 3. Iohn 3. 4. 1 Iohn 5. 18. He that is born of God keepeth himself, that is, (Mark 9. 50. he hath salt in him, namely, the fear of God, whereby he is preserved, that he may not putrifie with sin. So Job. (Job 19. 28.) had root in his heart, and the promise of God is infallible. Ier. 32. 40. where he saith, I will put my fear in their hearts, that they depart not from me) Matth. 2. 1. $\Gamma\epsilon\nu\acute{\nu}\eta\mu\alpha$ $\tau\theta$, $\tau\delta$, an offspring. Mar. 23. 33. Also fruit. Matth. 26. 29. Sometimes the increase of all things, yearly profit, or incoming. Luke 12. 18. Deut. 14. 22. 2 Cor. 9. 10. $\Gamma\epsilon\nu\nu\eta\sigma\iota\varsigma$ $\epsilon\omega\varsigma$, η , Nati-

Nativity, or birth. Matth. 1. 18. Γεννέτοϛ ἡ, ὃν, born. Γεννητός ὁ, ὅ, a son. Matth. 11. 11. Iob 15. 14. Iob 25. 4. C. Ἀπ' ἀρχῆς, ὁ, ὅ, ἡ, (of ἀρχῆς, now, and γεννητός born) newly born 1 Pet. 2. 2. C. Ἀναγεννάω, ὃ, to regenerate, or beget, again. 1 Pet. 1. 3. it is read passively. 1 Pet. 1. 23.

Γέρων οὐτ' ὁ, ὅ, an old man, (of γῆ the earth, and ὁράω, to look on) one that looks on the earth for old age, by little, and little makes a man crooked) John 3. 4. Iob 32. 9. Γερουσία ὁ, ὅ, a Senate, or Council Acts 5. 21.

Γεύω, to cause to taste. Gen. 25. 30. Γεύομαι to taste, and from the property of the Hebrew speech, to eat. Iob 8. 52. 1 Sam. 14. 29. Iob 2. 9. 1 Pet. 2. 3. Psal. 34. 8. Colof. 2. 21. Matth. 16. 21. Acts. 10. 10. Acts 20. 11. Heb. 6. 4. Γεύμα, τὸς, τὸ, the sense of tasting, taste.

Γῆ γῆς, ὅ, the earth, (it is also called γαῖα ὁ, ὅ, Psal. 49. 11.) James 5. 18. Luke 10. 21. Matth. 5. 35. Luke 5. 24. Iob 8. 6. Sometimes it signifieth a Country. Matth. 2. 21. sometimes a City. Matth. 2. 6. Ἐπίγειος ὁ, ὅ, ἡ, & Ἐπίγειον ὁ, τὸ, earthly. 2 Cor. 5. 1. Phil. 3. 19.

Γῆρας, αἰ, τὸ, old age. Luke 1. 36. Γινέσθω, to wax old Heb. 8. 13. Iob 29. 18. Iob 21. 18. Genesis 18.

13. Prov. 23. 22.

Γίνομαι, or, γίνομαι. To be made or done, to be, to exist. Matth. 9. 16. Mark 6. 2. 1 Tim. 4. 12. 1 Cor. 14. 40. Matth. 10. 16. Mark 24. 44. 1 Cor. 15. 58. 2 Cor. 5. 21. 1 Cor. 16. 2. Luke 21. 36. Acts 27. 33. Luke 23. 8. Acts 12. 9. Acts 24. 2. Ephes. 5. 12. Acts 2. 43. Mat. 18. 19. John 10. 16. John 16. 20. 1 Cor. 15. 54. John 8. 33. 1 Cor. 15. 37. Acts 7. 52. Rom. 15. 5. John 2. 9. 2 Pet. 2. 12. (1 Cor. 13. 30. Who was made unto us wisdom, that is, the Author of wisdom, by a Metonymy of the effect) Rom. 9. 29. 1 Cor. 4. 9. 1 Thes. 1. 6. Heb. 11. 34. Matth. 6. 10. 1 Pet. 1. 15. Heb. 5. 5. 2 Pet. 1. 16. Rom. 9. 11. Heb. 6. 4. Acts 26. 19. Apoc. 1. 10. Luke 19. 17. John 3. 24. Mark 4. 39. Acts 12. 18. Mark 5. 16. Luke 22. 66. Luke 16. 12. Matth. 11. 23. 2 Pet. 2. 1. Luke 23. 12. Acts 21. 14. 1 Pet. 1. 18. Luke 1. 39. Luke 20. 16. Gal. 6. 15. 1 Cor. 9. 23. Luke 14. 12. Acts 20. 16. Matth. 24. 21. Titus 3. 7. Phil. 2. 15. Matth. 4. 3. John 8. 58. John 13. 19. Acts 19. 20. Luke 10. 32. Acts 12. 11. Luke 22. 40. Acts 12. 5. Luke 23. 19. Luke 24. 5. Mat. 18. 31. Mark 6. 2. Heb. 9. 15. Acts 15. 7. Acts 21. 40. Acts 20. 3. Acts 23. 10. Acts 21. 17. The signification of this Verb doth

both sometimes varie: As sometimes it signifieth to come unto. John 6. 19. Luke 10. 2. Sometimes to be. John 1. 2. Matth. 5. 45. Mark 1. 17. Sometimes to be made or done. (John 1. 14. And the word was made flesh, namely by the assumption of humane nature, into the unitie of the person, not by any change of the immutable deity) sometimes it signifieth, to abide. Thes. 1. 5. Sometimes to are. 1 Thes. 2. 10. We may also observe in this word the custome of the Hebrews. Matth. 7. 26. ἐγένετο. And came to pass, for so the Hebrew is translated of the Septuagint, 2 Sam. 7. 1. and Deut. 27. 26. γένοιτο, let it be confirmed, let it be truly so. (Also μὴ γένοιτο, let it not be. God forbid, Rom. 3. 3. and the 6th. Verse Rom. 3. 1. Rom. 6. 2. Rom. 7. 7. and the 13th. Verse Rom. 9. 14. Gen. 44. 7. 2 Sam. 10. 20.) The praterperfect tense of this Verb γίνομαι, is γέγονα, in the mean voice; I have been, or have been made or done. 1 Cor. 9. 22. John 5. 14. John 6. 25. Matth. 19. 8. Rom. 6. 5. Heb. 5. 12. Rom. 16. 7. 1 John 2. 18. &c. John 6. 17. Acts 4. 22. 1 Tim. 2. 18. Gal. 3. 17. Heb. 7. 23. James 3. 9. 1 Tim. 5. 9. Mark 5. 14. Acts 4. 21. C. Ἀπορίνομαι, To be

absent, to depart: Also to die. 1 Pet. 2. 24. C. Διαρίνομαι, To be present. Also to be finished. Mark 16. 1. Acts 25. 13. C. Ἐμρίνομαι, to come upon suddenly, to come unlooked for. Acts 28. 13. C. Παρερίνομαι, to be present, to come unto. Matth. 3. 13. Luke 12. 51. 43. John 3. 23. Luke 11. 6. John 8. 2. Matth. 2. 1. Acts 20. 18. 1 Cor. 16. 3. Acts 23. 35. Acts 5. 25. Acts 25. 7. Acts 9. 39. Luke 7. 4. Luke 22. 53. C. Προρίνομαι to be before, to go before. Rom. 3. 25. C. Συμπαρερίνομαι, to come together, to be present. 2 Tim. 4. 16. Luke 23. 48. Γονὴ ἡς ἡ, all things brought forth by generation of man, beast, and fish. an offspring. Hence ἔχονατα. Nephews 1 Tim. 5. 4. ἔχοντες ὁ, ὅ, ἡ, the same as ἀπογονός, ὁ, ὅ, ἡ, he that cometh of the posterity, whether Nephew, or Nephews son, or Nephews Nephew, ἔχονον, ὁ, τὸ, increase of any thing, fruit. Deut. 28. 53. Also a son, Prov. 30. 11. Παύλον ὁ, ὅ, a Grandfather. In the plural number, οἱ παύλοι, elders. 2 Tim. 1. 3. Also parents. 1 Tim. 5. 8. Γονεὺς ὁ, ὅ, a parent. Iob 9. 2. Lu. 21. 16. Rom. 1. 30. Ἐωζονέω ὃ, To quicken or give life. Lu. 17. 33. In the passive voice Ἐωζομένημαι ὁ, ὅ, to increase a stock. to

to be enlarged. Acts 7. 19. *τεκνογονία*, ας, ἡ, an ingendring of children. 1 Tim. 2. 14. *τεκνογονέω* ὦ, to bring forth children. 1 Tim. 5. 14. *Γένεα* ας, ἡ, generation, a Nation, or Country, an off-spring. Mat. 12. 39. Mar. 9. 19. Also an age, or the space of an 100. years. Luke 1. 50. Sometimes it signifieth the whole life time, or age. Acts 8. 33. Sometimes time. Acts 14. 16. *Γένεθ* εἰς, τὸ, a kinde or a stock. Mark 9. 29. sometimes, order. Acts. 4. 6. Sometimes a Nation, or Country. Acts 4. 36. Phil. 3. 5. *Ἀλλογενὴς* εἰς, ὁ, ὅ, born in another country, or one of another stock. Luke 17. 18. *Εὐγενὴς* εἰς, ὁ, ὅ, Noble, of good Birth. Luke. 19. 12. 1 Cor. 1. 26. Acts 17. 11. *Ἀγενὴς* εἰς, ὁ, ὅ, ignoble. 1 Cor. 1. 28. *Μονογενὴς* εἰς, ὁ, ὅ, one onely begotten. Ioh. 1. 18. Luke 8. 42. Iohn 3. 18. Iohn 3. 16. *Συγγενὴς* εἰς, ὁ, ὅ, kin allyed, of the same blood. Luk. 1. 36. Rom. 16. 11. Luke 1. 58. Rom. 9. 3. Mark. 6. 4. *Συσγένεια* ας, ἡ, alliance. Acts 7. 3. Luke 1. 61. Acts 7. 14. *Γένεσις*, εἰς, ἡ, an ingendring or begetting. Matth. 1. 1. Gen. 5. 1. Gen. 6. 9. *Γνήσιος*, α, ον, peculiar, natural, of the same stock. 1 Tim. 1. 2. *Γνήσιον* α, τὸ, Sincerity. 2 Cor. 8. 8. *Γνησίως*, adverb, naturally sincerely, Phil. 2. 20. *Γενετή* ἡς, ἡ, a beginning or nativity. Iohn 9. 1. *Γενέ-*

σιαι ἰων τὴ, the day of nativity or birth. Mark 6. 2. *Παλιγγενεσία* ας, ἡ, a new birth. Titus 3. 5. Also the day of the world, and it is so called, because in it God will create a new heaven and a new earth, and will perfectly ingender again, a man that is chosen. Matthew 19. 28.

Γινώσκω, to know. Iohn 14. 14. I know and love my sheep (which is a speech after the manner of the Hebrews for according to the words of knowledge drawn in conjunction with them.) Rom. 7. 15. Luke 1. 34. Acts 8. 30. Acts 21. 37. Iohn 1. 49. Iohn 7. 27. 1 Cor. 13. 9. Iohn 8. 43. 2 Tim. 3. 1. Matth. 9. 30. Iohn. 15. 18. Iohn 17. 23. Iohn 17. 3. Iohn 2. 24. Iohn 7. 49. Rom. 6. 6. Ephes. 5. 5. Rom. 7. 1. Matth. 1. 25. Gen. 4. 1. (this verb *γινώσκω*, according to the Hebrew word, is properly of the minde or understanding, and signifieth to understand, to perceive. Luke 7. 31. Sometimes it is of the will, and signifieth to love, to approve, to acknowledge for mine. Matth. 7. 23. It signifieth likewise an operative knowledge, which hath proceeded from the minde & wil together, and may be translated to care, or to take care. Prov. 27. 23. 2 Tim. 2. 19. Sometimes

is attributed to the sense, as when it is spoken of lying together. Matth. 1. 25. Luke 1. 2. Iohn 13. 7. Iohn 7. 17. Mark 4. 13. Iohn 8. 28. Iohn 8. 35. Matth. 7. 23. Luke 19. 4. 2 Tim. 2. 19. 1 Cor. 2. 8. Heb. 8. 11. Matth. 6. 3. Luke. 21. 30. Iob 23. 3. 5. 2 Cor. 2. 9. Apoc. 3. 3. Mark 5. 43. Iohn 6. 38. Iohn 19. 4. Acts 1. 7. Luke 12. 47. 2 Cor. 5. 21. Mark 38. Iohn 5. 42. Iohn 14. 9. 1 Cor. 2. 8. 2 Cor. 5. 16. Iohn 55. 1 Iohn 2. 13. Iohn 17. 7. Iohn 2. 1. Matth. 12. 7. Iohn 7. 7. In the passive voice, *Γινώσκομαι*, to be known, to be loved. Iohn 10. 14. Matth. 12. 2. 2 Cor. 3. 2. 2 Cor. 8. 3. 1 Cor. 13. 12. Luke. 24. 35. Phil. 5. Gal. 4. 9. the words are these, being known of God, it is, being chosen into the number of sons, whom God loveth, and acknowledgeth for his own. Matth. 10. 26. Luke 8. 17. *Γνώμη* ἡς, ἡ, counsel. 1 Cor. 7. 25. Sometimes an opinion, judgement. Apoc. 7. 13. 1 Cor. 7. 40. Sometimes persuasion. Phile. 14. *Γνώσις*, εἰς, ἡ, knowledge. Luke 11. 52. Iohn 8. 1. Also the knowledge, faculty. Ephes. 3. 19. *Γνώστης*, ὁ, ὅ, known. Iohn 18. 15. Luke 2. 44. Luke 23. 49. Acts 4. 13. Rom. 1. 19. Acts 15. 18. *Γνώστης*, α, ὁ, ὅ, one that is skilful or expert. Acts 26. 3. C. *Καταγνώστης* α, ὁ, ὅ, a searcher of

the hearts. Acts 1. 24. C. *Ἀγνώσις* α, ὁ, ὅ, (of a privative, and *γνώσις* known) unknown. Acts 16. 23. *Ἀγνοσία* ας, ἡ, ignorance. 1 Pet. 2. 15. C. *Ἀναγινώσκω*, to read. Luke 10. 26. 2 Cor. 1. 13. Apoc. 1. 3. Acts 8. 28. Dan. 5. 20. Luke 6. 3. Iohn 19. 20. Isa. 29. 12. Colof. 4. 16. Luke 4. 16. Apoc. 5. 4. Acts 23. 34. Acts 15. 31. In the passive voice, *Ἀναγινώσκομαι*, to be read. 2 Cor. 3. 15. 1 Thes. 5. 27. *Ἀνάγνωσις*, εἰς, ἡ, a reading. Acts 13. 5. 1 Tim. 4. 13. *Ἀναγνώστης* α, ὁ, ὅ, a reader. 3. Esdras 8. 9. C. *Διαγινώσκω* to know fully. Acts 25. 15. Acts 24. 22. C. *Διδάγνωσις* εἰς, ἡ, a perfect knowledge. Acts 25. 21. C. *Ἐπιγινώσκω*, to acknowledge or know throwly. Matth. 11. 27. Acts 25. 10. 2 Cor. 13. 5. 1 Cor. 14. 37. 1 Cor. 16. 18. Acts. 27. 39. 2 Pet. 2. 21. 1 Tim. 4. 3. 1 Cor. 13. 12. (*Ἐπίγνωσις* εἰς, ἡ, an acknowledging. Rom. 3. 20. Rom. 10. 2. Colof. 1. 10. 1 Tim. 2. 4.) 1 Cor. 13. 12. Colof. 1. 6. Matth. 17. 12. Gen. 37. 32. Luke 1. 4. Acts 22. 24. Acts 24. 8. Luke 5. 22. C. *Καταγινώσκω*, to determine against one, to condemn. 1 Iohn 3. 20. Gal. 2. 11. C. *Ἀκατάγνωσις* α, ὁ, ὅ, that cannot be condemned. Titus 2. 8. C. *Περίγινώσκω*, to discern or know before. Acts 26. 5. Rom. 8. 29. in which Scripture it is read, to decree

decree before. It is also read passively. 1 Pet. 1. 20. Πρό-γνωσις εως, η, a fore-decree, which is the same with the Apostle, Acts 2. 23. namely, ὁρισμένη βελή, determined counsel. Rom. 8. 28. Ephes. 3. 11. It is called πρόθεσις εως, η, A decree or purpose. C. Συγγινώσκω, To determine together, to think the same thing, to be of the same opinion, also to be conscious to ones self, also to pardon. Συγγνώμη ης, η, A pardoning, a suffrance. 1 Cor. 7. 6.

Γλυκύς εως, ο, γλυκεία εως, η, γλυκύ ῥος τὸ, Sweet, Iam. 3. 11. Apoc. 10. 9. in the Comp. degree γλυκίων and γλυκύτερος sweeter, Iudg. 14. 18. in the Superlative degree, γλυκίστος and γλυκύτατος most sweet. γλεύκος εως, τὸ, New Wine, also sweet Wine. Acts 2. 13. γλυκύτης ηἰς, η, sweetness, Iudg. 9. 11. γλυκαίνω to render sweet, its read passively, Exod. 15. 25. γλύκασμα τὸ, τὸ, sweetness. Nehem. 8. 12.

Γλῶσσα, or according to the Atticks, γλῶττα ης, η, a tongue. Mark 7. 33. Iudg. 7. 5. By a metonymic of the instrumental cause, A speech or Language. Acts 2. 4. 1 Cor. 13. 8. 1 Cor. 14. 2. sometimes a strange language, 1 Cor. 14. 14. γλασμάδης εως, ο, η, long tongued, full of words, Eccles.

8. 4. Prov. 12. 19. Ἐπερρῶσας ε, ο, η, one of a diverse language, 1 Cor. 14. 21.

Γραφεύς ἐϞ, ο, A Fuller's Cloath, Mark 9. 3. γναφεύς, to become a Fuller, to exercise a Fullers Trade. C. Ἀγνός ε, ο, η, Unwoven, also Matth 9. 16. that which Me them calleth ῥάκϞ ἀγνός, an old garment. Luke 5. 3. calleth ἱμάτιον καινόν, an old garment; the theme from which this comes, is γνάπλω, or γνῶλω to polish, or garnish by picking or carding the wool or the

Γνόφος ε, ο, darkness, also boysterous winde or storm, comes of νέφος, εως, τὸ, a cloud. Heb. 12. 18.

Γνωρίζω, to make known, also to know. Phil. 1. 21. Eph. 6. 21. Colos. 4. 9. Iohn 15. 1. Acts 2. 28. Luke 2. 15. 2 Pet. 1. 16. Colos. 1. 27 Ephes. 1. 9. the passive voice, γνωρίζομαι to become known, to be declared, or revealed. Phil. 4. Ephes. 3. 5. Ephes. 3. 10. γνωρίζομαι ε, ο, η, known, in the comparative degree, γνωριμώτερος, more known, in the Superlative degree γνωριμώτατος, most known. C. Αναγνωρίζω, to acknowledge, also to understand, or be acquainted with, it is read passively. Acts 7. Διασφραγίζω, to discern, also to publish or make common. Luke 2. 17.

Γογγύζω, To murmur

ζω to grunt) John 6. 61. Iohn 7. 33. Iohn 6. 43. Matth. 5. 11. Luke 5. 30. 1 Cor. 10. 7. γογγυσμός, ο, δ, A muttering, or murmuring. Iohn 12. Phil. 2. 14. γογγυστής, ο, A mutterer. Jude 16. C. Διαγογγύζω To murmur against, Luke 15. 2.

Γόης ηἰς, ο, δ, A counfner, a deceiver. Properly a juggler, who with his delusions makes fast other mens eyes, and so deceiveth them (its derived of γόαω, ὦ, to sigh, to wail, hence γόϞ ε, ο, sorrow, or mourning) 2 Tim. 3. 6. γοιτεύω, to inchant, to bewitch, γοιτεία ες, η, a deceitful act, an inchantment. 2 Maccabes 12. 24.

Γόνυ γονῆος τὸ A knee, it comes of γονέω ὦ, to hasten, to run, whence γόνω by changing the letter κ. into γ.) Acts 9. 40. Luke 5. 8. Rom. 1. 4. Rom. 14. 11. Isa. 45. 23.

Γράφω (of γράω, to Engrave) to write (also to devise, to draw out the shape of any thing, Isa. 48. 9.) 1 Iohn 2. 2. sometimes the word signifies to set down, Rom. 10. 5. 2 Cor. 1. 13. Iohn 19. 21. Iohn 3. 13. Iohn 8. 6. its said here he writ with his finger on the earth, that is, by that posture he signified that a question was proposed to him, which did not at all belong to him. Apoc. 3. 12. Gal. 6. 11. 1 Cor.

7. 1. Acts 18. 27. Luke 16. 6. Acts 15. 23. Iohn 19. 22. 2 Machab. 1. 7. In the passive voice γράφομαι. to be written. Iohn 21. 25. Matth 2. 5. Luke 24. 44. (sometimes this verb is understood, as Luke 22. 37.) 1 Kin. 21. 9. Luke 10. 20. 1 Cor. 10. 11. Gal. 6 and the last verse. Psal. 139. 15. Prov. 25. 1. γράμμα ἰς, τὸ, a letter. 2 Cor. 3. 6. the letter killeth; that is, the Law comprehended in the letter not affording strength to perform it, namely, as it is taught, according to the Law, separated from the grace of Christ.) Luke 23. 38. sometimes it signifieth tables. Luke 6. 6. in the plural number it is read sometimes a book, or writings. Iohn 5. 47. sometimes an epistle. Acts 28. 21. sometimes learning. Acts 26. 24. sometimes the holy Scriptures. 2 Tim. 3. 15. γραμματεὺς ἐϞ, ο, δ, a Scribe, Matth. 7. 29. also a Preacher, or proclaimer of the divine word. Matth. 13. 52. γραμμὴ ὥς, η, a line. γραφεύς, ἐϞ, ο, δ, a painter, a limmer, the same as ζωγράφος, ε, ο, δ, he which painteth lively creatures, (of ζῶον a living creature, and γράφω, to paint, or draw out the shape, or form of a thing) ζωγραφία ες, η, a picture. Eccles. 38. 32. ζωγραφέω ὦ, to paint, to draw forth the shape of a thing. Isa. 49. 16. Ezech. 23. 14. ζωγρα-φικῶς

φιη (τεχνη) being understood which signifieth art) the art of painting or liming. Ζωγραφικός ὁ, ὁ, one that is skilful in painting or liming. Γραφὶς ἰδ. ὁ, the form or manner of writing. Exod. 32. 4. γραφὴ ἥς ἡ, a writing. 1 Tim. 3. 16. Also the saying of the writing. Iohn 19. 37. In the plural number it signifieth the Scriptures or divine letters, and that after an excellent manner. Matth. 22. 29. Iohn 5. 29. 1 Cor. 15. 3. C. Ἀγραμματος ὁ, ὁ, ἡ, unlearned, ignorant. Acts 4. 13. γραφὴς ἡ, ἡ, written. Ro. 2. 15. C. Ἀποξεῖναι, to put or write into a Register. In the passive voice Ἀποξεῖσθαι, to be set or writ down, to be brought to an account, to be mustered; valued, or cessed, Luke 2. 1. the words are, that all the world should be cessed, or valued, by all the world is meant the Provinces that were subject to the Romans, (by a Synecdoche of the whole for a part) by valuing is meant, that all the chief Cities being set down, they might understand, what were the riches or substance of every Province or Citty. (This word signifieth also to professe, or bring forth ones name) Luke 2. 5. Sometimes this verb signifieth to be written together. Heb. 12. 23. Ἀποξεῖναι ἥς, ἡ, a description, or writing down. Luke 2. 2. C. Ἐγγραῖναι, to

write in or upon. In the passive voice Ἐγγραῖσθαι, to be engravened. C. Ἐμπεῖναι, to write on, or upon. Heb. 8. 10. In the passive voice, Ἐμπεῖσθαι, to be engravened. Mark 15. 26. Acts 17. 23. Ἐμπεῖναι ἥς, ἡ, an inscription, or writing upon. Mark 12. 16. Προξεῖναι, to write before, this verb is common both to writing, and picturing, as the simple verb. Eph. 3. 3. also to discern, to determine, or decree before. In the passive voice Προξεῖσθαι, to be decreed before. Iude 7. Also to be written before. Rom. 5. 4. likewise to be painted, or portrayed. Gal. 3. 1. C. ὑποξεῖναι, to write under. ὑπογραμμός, ὁ, ὁ, an example. 1 Pet. 2. 21. C. χειρογραφία, ἡ, ἡ, a signe manual, or bill of ones own writing. χειρογραφία, ὡ, to promise by hand writing. Colos. 2. 14. Συναγεῖναι ἥς, ἡ, an hand-writing the same as χειρογραφία. Isa. 58. 6.

Γράα ας, ἡ, an old woman. γεωδής ὁ, ὁ, ἡ, pertaining to an old wife, doting. 1 Tim. 4. 7.

Γενεῖναι, ὡ, to watch, which afterwards in Ἐγενεῖσθαι, ὁ, ὁ, a watch-man pag. 133. 13.

Γυμνός, ἡ, ἡ, naked, so called from γυῖα μοναχία, ἡ, hath a naked skin, without covering) Gen. 2. 25. Iob 1. 21.

Isa. 58. 7. Mark 14. 51. Isa. 20. 3. Sometimes it is translated ragged. Matth. 25. 43. sometimes without a body. 2 Cor. 13. we shall not be found naked, that is without a body, for the body is as the garment of the soul. Sometimes it imports one that is girt with a little garment, or cloak onely. Iohn 21. 7. Sometimes one without a cloak, and outward garments. Mark 14. 52. Acts 19. 6. By a Metaph. without honesty Apoc. 3. 17. Ezech. 16. 2. Sometimes the word is rendered alone. 1 Cor. 15. 37. sometimes, deprived of this worldly wealth. Apoc. 17. 16. they shall make her naked, namely, that whore of Babylon, the same thing shall happen to her as to Aesop's bird, for those fowls with which she waxed proud, she received from divers kings, who at length, when as they perceive her impurity, shall fetch away their own riches again, and expose that whore naked, or deprived of all her bravery to the whole world. γυμνότης ἡ, ἡ, nakednesse, or poverty 2 Cor. 11. 27. Rom. 13. 5. Γυμνητεύωμαι properly to be a Souldier of slender armour, also to be naked 1 Cor. 11. γυμνῶ ὡ, to make naked. Gen. 9. 21. γυμνάζω properly to exercise ones self being naked, in wraffling; and by a Synecdoche of the

species, to exercise, or practise. 1 Tim. 4. 7. It is read passively Heb. 5. 14. Heb. 12. 11. 2 Pet. 2. 14. γυμνασία ας, ἡ, an exercising 1 Tim. 4. 8. the words are these; Corporal exercise availeth little. By corporal exercise is understood, either that of Champions or wrafflers, as, 1 Cor. 9. 25. or else that by which one afflicts his body by abstaining from certain meats, and either of these avail little. Γυμνασιον ὁ, το, properly the place where naked champions did exercise. Machab. 4. 12. by a Metaph. a Schoole, which is a companie of such as exercise themselves in the knowledge of tongues, in wisdom and vertue, a companie of such as wage war with Satan, the world, and the flesh.

Γυνή, γυναικός (as it were of γυναξί, a woman. (she is called γυνή from γυνή of γυναι, to be born, for we are born of a woman.) Gen. 2. 23. Prov. 19. 14. Mark 7. 26. Sometimes it is rendered a wife. Titus 1. 6. Sometimes a virgin or maid. Gal. 4. 4. Gen. 3. 15. this word γυνή is called ἄρνη, a young maid or virgin, to which those Hebrew words seem to answer in Gen. 24. 16. Ierem. 31. 4. Isa. 7. 14 Gen. 34. 14. Sometimes this word γυνή is rendered a mother. Isa. 49. 15. These women are called dainty or nice, & faint hearted.

Jerem. 50. 37. Nah. 3. 13. Mat. 15. 28. 1 Cor. 14. 35. *γυναικεῖ-
Θεία, εἶον*, woman-like. 1 Pet. 3. 7. *γυναικεῖον* κ, τὸ, the same as *γυναικῶν ὦν* Θ, ὁ, a Nurserie or place in a house, where onely women keep. Esth. 2. 14. C. *φιλόγυνος* κ, ὁ, A luster after women. *γυναικοκρατέμενος* ὁ, one that is governed of a woman, *γυναικίζω*, to imitate womens manners. *γυναικείον* κ, τὸ, a little wife or woman. 2 Tim. 3. 6.

Γωνία, ας, ἡ, A Corner. Acts

26. 26. Mat. 6. 5. In the corners of the streets, that is, openly, namely, in the place where the way turns into four manner of places, and there use to be most people. So Prov. 7. 12. It is taken metaphorically. Mat. 21. 24. Sometimes it imports the end of any thing. Apoc. 7. 1. C. *Ἀκρογωνία* αἶα, αἶον, exceeding low. Also that hath corners. Eph. 2. 3. Pet. 2. 6. C. *τετραγών* Θ, κ, ὁ, four-square, that hath four corners. Apoc. 21. 16. Exod. 27.



△. It is the fourth letter. It is made of the Hebrew word which signifieth a Gate, and it is so called from its outward form. In numbers, it signifieth the fourth. *Δέλτα* Θ, κ, ἡ, a paire of noting tables, from the form of the letter Δ. they are so called, also a book.

Δαίμων ονος ὁ, ἡ, a devil, in the holy writings, he is alwayes put for an evil and hurtful spirit (It is so called because he is termed *δαίμων*, skilful, of *δαίω*, to learn, to know, to divide or separate) Luke 8. 29. Mat. 8. 31. Apoc. 16. 14. *Δαιμόνιος* κ, ὁ, ἡ, belonging to the Devil, also wretched. Hence *Δαιμόνιον* κ, τὸ, a Devil, an e-

vil spirit. (And here we may note, that these false gods, that is, impure spirits were worshipped of prophane persons and for their oracles they were called *δαίμονες*, that is, knowing, and for *δαίμονες*, they do call them, also *δαίμονες*, at *δαίμονια*) Luke 11. 14. 1 Cor. 10. 20. Once in Scripture we finde *δαίμονια*, Gods to be taken in a good sense, as, Acts 17. 18. *Δαιμονίζω*, to count or esteem one as a devil. In the passive voice, *Δαιμονίζομαι*, to be held with a devil, to be possessed, to be sore vexed, or tormented with a devil. Mat. 15. 22. Mat. 12. 22. Luke 36. *Δαιμονιάδης*, ἱεῖς, ὁ,

properly one full of an evil spirit, for adjectives in *ώδης*, note, fulnesse and plenty, depillish, belonging to the devil. James 3. 15. *Δαιμόνιον*, ονος ὁ, ἡ, superstitious of *δέσας*, fear, and *δαίμων*, the devil) *Δείδω*, to fear. Job 19. Job 41. 2. Hence *Δεῖμα*, Θ, τὸ, fear, and *δεῖσις* εως, ἡ, the same) Wisd. 17. 8.) In the Compar. degree *δαισιδαίμων* ες, ον more superstitious. In the Superlative degree. *δαισιδαιμόνευτος*, η, ον, most superstitious. *δαισιδαίμονια* ας, ἡ, superstition. Acts 15. 19.

Δάκνω, to bite, (of *δά*, greatly, and *κάνω* τὸ κόπῳ, to cleave, or rather from the Heb. word, which signifieth to fret, or tear.) Gal. 5. 15. Eccles. 10. 2. Amos. 9. 3. Num. 21. 8. *Δήσσειν* Θ, τὸ, a biting, or stinging, bruising or nipping. Also the pinching of the stomach. the buckling on of harness. Mich. 3. 5. *Δήξ* δηκός, ἡ, a worm that eateth out wood.

Δάκρυ υΘ, τὸ, a tear in weeping, also grief. (of *δάκνω*, to bite) Mark 9. 24. Luke 7. 44. *Δάκρυον* κ, τὸ, the same. Apoc. 21. 4. *Δακρύω*, to weep, to cry. John 11. 35. *Δάκρυμα* τΘ, τὸ, a teare in weeping.

Δάκτυλος κ, ὁ, a finger, (of *δέχομαι*, to take or receive) Mark. 7. 33. Sometimes vertue, or power. Luke 11. 20. Exod. 8. 19. We read likewise *δάκ-*

πυλοι τῶν ποδῶν, the toes. 2 Sam. 21. 20. *Δακτύλιος* κ, ὁ, a ring. Luke 15. 21. In which Scripture, you have the hand for the finger, by a Synecdoche of the whole, for a part or member. C. *χρυσόδακτύλιος* κ, ὁ, ἡ, one wearing a golden ring. James 2. 2. Now Plinie tells us in his 33. book, that this golden ring was the armes or cognizance of a gentleman. It is given at this day to those that are created Doctors in Philosophie (whom they call Masters) in the knowledge of the Law, in Physick, and Divinity, and this was done as a token of their singular liberty, with which they deservedly reioyce, who by their virtue and Learning, have risen to so high a pitch of honour.

Δαμάω ὦ, and *δαμάζω*, to tame, (of an Hebrew word.) Dan. 2. 40. Mark. 5. 4. In the passive voice. *δαμίζομαι*, to be tamed. James 3. 7. we read also *δαμνάω* ὦ, and *δαμνημι*, to make tame, or subdue, hence comes the latine word, *damnare*, to condemn. *Δάμαλις* εως, ἡ, a young steer, or bullock, an heifer. Heb. 9. 13. Numb. 19. 2.

Δανείον κ, τὸ, a debt, that which is borrowed. (of *δάνειον*, τὸ, a gift, also that which is borrowed.) Mat. 18. 28. Eccles. 29. 4. *Δανείζω*, to lend out to usury. Prov. 19. 17. Luke 6. 34. Prov. 22. 7. Eccles. 29. 2.

In the mean voice *Δανείζομαι* to borrow, to take use. Wild. 15. 16. Eccles. 18. 33. (*Δανείσθης* ε, ο, he that lendeth, a creditour. Luke 7. 41.) Nehe. 5. 4. Matth. 5. 42.

Δαπανάω ω, to lay out money, to spend, to waste, to consume. James. 4. 3. 2 Cor. 12. 15. Luke 15. 14. Mark 5. 26. *δαπάνημα* η, το, cost or charge. *δαπάνη* ης, η, the same. Luke 14. 28. C. *Ἀδάπανον*, ε, ο, η, without charge or expence. 1 Cor. 9. 18. C. *Ἐδαπανάω* ω, to lay out money, to waste or consume. It is read passively. 2 Cor. 12. 15. C. *Προσδαπανάω* ω, to lay out more charges, to lay out beside. Luke 10. 35. Some derive *δαπάνη*, signifying cost, of *δαπίζω*, to devour, and hence *δαψιλής* ε, ο, η, large, or very magnificent. *Δαψιλεύομαι*, to serve under one, or rather to give one what he asketh, largely and plentifully. 1 Sam. 10. 2.

Δάπεδον ε, το, a pavement, or floor, that which beareth any thing on it. (of *δω* greatly, and *πέδον* ε, το, a bottom. C. *Ἀλλοδαπός*, ε, ο, η, a stranger, one born in another place. *Ποδαπός*, ε, ο, whose, or whereof, sometimes it is written with *παν* as *Ποταπός* η, ον, of what sort how great. Luke 1. 29. Matthew 8. 27. Luke 7. 39.

Δε, conjunction discrepative,

but indeed. Titus. 1. 15. Sometimes it is taken for therefore. Matth. 1. 19. Luke 9. 43. The signification you will finde in these two Scriptures, if you take notice of the sense that goeth before. Rom. 8. 8, 25. 2 Cor. 1. 6. 2 Pet. 1. 15. 1 John 4. 18. Sometimes it is put for notwithstanding. 1 Cor. 14. 1. Sometimes it signifies truly Gal. 4. 20. Sometimes for. Rom. 8. 11. 1 Thes. 2. 16. Sometimes before James 4. 6. Jude 8 In which last Scripture it is read, and. Sometimes it serveth for a repetition after a long parenthesis 2 Cor. 5. 8. Also, but as afore. Heb. 2. 6. Sometimes it is placed out of order, as John. 8. 15. 17. C. *ὅδε*. Here. Mark 16. 6. also hither. Luke 23. 5. Apoc. 4. 1. in Colos. 4. 9 it is read here as afore.

Ὅδε ἡδε τίδε, This. Luke 16. 25. Luke 10. 39. *ἔδε*, neither. Matth. 9. 17. Not indeed, 8. Rom. 8. 7. also, what not. Lu. 6. 3.

Δεικνύω, or *δείκνυμι*, to shew forth. Exod. 25. 9. 1 Cor. 12. 31. John 2. 18. Matth. 4. 8. Sometimes to foretel. Matth. 16. 21. Apoc. 22. 18. Wild. 18. 21. Also to shew openly or evidently. James 2. 18. Apoc. 4. 1. Mark 14. 15. John. 10. 32. Luke 4. 5. John 14. 9. James 3. 13. Acts 7. 3. Apoc. 22. 6. Deut. 4. 5. It is read passively. Exod. 26. 29. Heb. 8. 5. *δείγμα* τος, το, an example. Jude 7. They

They were exposed for an example that others might take heed of such actions.

Δειγματίζω, properly to make one an example. To punish one publickly that he might be an example to others, or that others may fear, as in Tim. 5. 20.) also to bring into disgrace, to bring from one place to another. Colos. 2. 15. The words are. He brought them into open disgrace, that is, he made Sathan and his Angels, being overcome, ashamed, it is a Metap. taken from Conquerours, who are wont to spoil and disarm those that were their vanquished enemies, and being brought into bondage to carry them about, and shew them to others, whence Amerenoun to the conqueror, but to those that were overcome shame and reproach. This was done in the resurrection of Christ, and in the spreading of the gospel through the whole world. See John 16. 8, 11. C. *Παράδειγμα* τος, το, an example, or pattern which we shew to others let. 16. 3. Exod. 25. 9. Also a spectacle. Nahum 3. 6. *Παράδειγματίζω*, to punish one publickly, that he may be an example to others. Numb. 25. 4. Matth. 1. 19. The words are, being unwilling to disgrace her, that is, being unwilling to accuse her to the Judge, that according to the

law of God. Deut. 22. 30, 21. She should publickly be disgraced, and that as an example to other Virgins, whereby they might beware. Or thus, he was unwilling to dishonor her among others by reproachful speeches, of whose singular chastity he was well acquainted. C. *Ἀναδείκνυμι* (of *ἀνα* upwards, and *δείκνυμι*, to shew.) To shew forth by lifting up, also to designe, to choose. Luke 10. 1. likewise to make manifest. Acts 1. 24. *Ἀναδείξας* εως, η, a shewing. Luke 1. 80. C. *Ἀποδείκνυω* or *ἀποδείκνυμι*, to carry ones self before another, to esteem much of ones self. 2 Thes. 2. 4. Also to put out, to be looked upon, or gazed on. 1 Cor. 4. 9. Also to make manifest by certain reasons and arguments. Acts 25. 57. sometimes to approve, as, Acts 2. 22. where it is read passively. *Ἀποδείξας* εως, η, a shewing, a clear manifestation. 1 Cor. 2. 4. C. *Ἐνδείκνυμαι*, a verb mean, it signifieth to shew, to hold forth. Rom. 2. 15. Titus 2. 10. Heb. 6. 11. 2. Tim. 4. 14. Heb. 6. 10. 2 Cor. 8. 24. Rom. 9. 17. Ephes. 2. 7. Rom. 9. 22. It is read passively. Joshua 7. 16. *Ἐνδείγμα* τος, το, a manifest token. 2. Thes. 1. 5. *Ἐνδείξας* εως, η, a demonstration, which is a most firm argument, that makes evident and clear that which is of it self doubtful

Rom. 3. 2. Also a mark or signe.
2 Cor. 8. 24. Phi. 1. 28. C. ἐπιδείκ-
νυμι, or in the mean voice, ἐπι-
δείκνυμαι, to shew or tell. Acts
18. 28. Acts 9. 39. Luke 24. 40.
Luke 20. 24. Matth. 24. 1. C.
ὑποδείκνυμι, to shew, to
make known before, for ὡς in
this composition, is the same as
πρὸς, before, Luke 6. 47. Acts
9. 16. Acts 20. 35. Matth. 3. 7.
ὑπόδειγμα τῷ, τὸ, an ex-
ample, or Type. John 13. 15.
Heb. 9. 23.

Δειλὸς ἢ, δν, fearful, (of δει-
λῶ, to fear.) Matth. 8. 26. also
wicked. Apoc. 21. 8. δειλία,
αἰ, ἡ, fearfulness. 2 Tim. 1. 7.
Δειλιάω ὦ, properly to fly a-
way, or to run back for fear and
cowardness, to dread greatly
John 14. 27. Psal. 104. 7. Deut.
1. 21.

Δεῖνα, it is of all genders,
and signifieth a certain one, or
thing. Matth. 26. 18. and here
we may observe, that the Greeks
when they would signifie a
certain man, used this word,
without naming of him, the
Hebrews call it otherwise. Ruth
4. 1.

Δεινὸς ἢ, δν, terrible or
dreadful, (for δειδνὸς of δει-
λῶ, to fear greatly. 2 Sam. 1. 9.
δινῶς, adverb. Vehemently,
Matth. 8. 6. Luke 11. 53.

Δεῖπνον κ, τὸ, a supper, (of
δεῖν, it behoveth, and παύεσθαι,
to rest, or leave off working)
1 Cor. 11. 20. Sometimes it is

read a banquet. Matth. 13. 6.
Mark. 6. 21. δεῖπνέω, ὦ, to sup.
Luke 17. 8. C. Δεισδένει-
νον, a dinner joyned to a sup-
per.

Δέκα, δέ, αἱ, τὰ, ten, (of
δέχομαι, to comprehend, be-
cause the tenth comprehendeth
all the first numbers.) Matth.
20. 24. Luke 17. 12. Luke 19.
3. Luke 19. 17. Matth. 25. 28.
Δέκα, ἡ, ον, the tenth.
John 1. 40. Apoc. 11. 13. Heb.
7. 4. In the plural numb. δε-
κάται ὧν, αἱ, Tythes. Heb. 7.
9. C. δεκάτη λόγος ἑ, δ, a col-
lector of Tithes. δεκατάω, ὦ,
to take the tenth to tithe. Heb.
7. 6. In the passive, δεκατόμαι
ἔμαι, to be tythed, or to pay
tythes. Heb. 7. 9. C. ἀποδεκα-
τάω, ὦ, to receive tythes of
some. Heb. 2. 9. C. δωδεκά-
τα, twelve (of δύο two, and δε-
κα ten.) Luke 8. 1. Matth. 26.
14. John 11. 9. James 1. 1.
Mark 5. 42. In Acts 24. 11.
you have this compound read
apart, that is, divided. δωδε-
κά, ἡ, ον, the twelfth, it is
put for δυοδέκα, ἡ, ον, Apoc.
21. 20. C. ἑνδεκά, eleven.
Mark 16. 14. Acts 2. 14. ἑν-
δεκά, ἡ, ον, the eleventh.
Matth. 20. 6. C. τεσσαρεσκά-
δεκά, ἡ, ον, the fourteenth.
Acts 27. 27. C. πεντεκαδέκα-
τά, ἡ, ον, the fifteenth. Luke
3. 1.

Δέλεαρ αἰ, τὸ, (it may
be termed δόλεαρ of δόλος, deceit)

δεceit) bait. Δελεάζω, δε-
λεάζω, to lay a bait, to catch
with a bait, after the manner
of Fishers and Fowlers, by a
Metaph. to deceive. 2 Pet. 2.
4. James 1. 14.

Δέω, to build. (it is neer
to δύνω, to gather together, to
binde) in the mean voice δε-
ομαι, the same, hence, δόμος
ἑ, δ, a house δομέω ὦ, to build,
hence δώμα, ἡ, τὸ, properly
building. Prov. 21. 20. In the
New Testament it is read an
house top, a covering of an
house. Matth. 10. 27. The words
are upon the houses, that is, the
roofs of the buildings which
were fashioned after the man-
ner of the Palestine houses, upon
which they might walk or sup.
2 Sam. 11. 2. C. ὀικοδομέω, ὦ,
to build or found an house,
by a Metaph. to admonish, to
instruct, to correct, to cause
that one profiteth. 1 Thes. 1.
11. Luke 17. 28. Matth. 16. 18.
Acts 7. 47. 2 Sam. 7. 7. In the
passive voice, ὀικοδομέομαι,
ἔμαι, to be built, also to be
taught or instructed. 1 Cor. 14.
17. Iudg. 6. 28. Luke 4. 29. John
20. 2. 1 Cor. 8. 10. ὀικοδομή,
ἡ, δ, a building. Rom. 15. 2.
2 Cor. 13. 10. (and here we
may note that by building is
understood the art of building)
the word sometimes signifies
the thing that is built, a build-
ing. Matth. 24. 1. C. ἀνοικοδο-
μέω ὦ, to make new, to repair

Acts 15. 16. ἑνδομησις, a
building. C. ἑποικοδομέω, to
build upon. 1 Cor. 3. 10. Acts
22. 32. In the passive voice,
ἑποικοδομέομαι ἔμαι, to be
builded upon. Ephes. 2. 20. C.
συνοικοδομέω ὦ, to build to-
gether. In the passive voice,
συνοικοδομέομαι ἔμαι, to
be built together. Ephes. 2.
22.

Δένδρον κ, τὸ, a tree. Mat.
3. 10. Matth. 7. 17. Inde. 12.
Matth. 12. 33. Luke 13.
19.

Δεξιός, αἰ, δν, right or
handsome, (of δεξάσθαι, to
take.) 1 Cor. 12. 15. Acts 2.
33. δεξιὰς, ἡ, the right hand.
Matth. 5. 30. by a Metaph.
it imports power, and that
power of God. Acts 2. 33.
Ephes. 1. 20. &c. John 18. 10.
Luke 22. 50. Luke 23. 33. John
21. 6. Matth. 25. 33. Luke 22.
69. Acts 2. 34. Mark. 16. 5. C.
ἀμφοτεροδεξιός, ἡ, δ, ἡ, one
that useth his left hand as well
as his right, that useth both a-
like. Ἀμφοδεξιός, ἡ, δ, ἡ, the
same Iudg. 3. 15.

Δέω, to binde. Acts 21. 11.
Luke 12. 16. John 18. 12. Mat.
13. 30. Matth. 16. 19. Mark 3.
27. Matth. 18. 18. Mark 5. 3.
Acts 21. 11. Matth. 27. 2.
Acts 22. 29. It is read passiv-
ly Colos. 4. 3. 1 Cor. 7. 27. Rom.
7. 2. Mark. 5. 4. Acts 20. 27.
John 11. 44. Acts 24. 27. Acts
21. 13. Iudg. 16. 5. Δεσμὸς
ἑ, δ,

ῥ, ὁ, a bond, or any thing that tieth. Mark 5. 35. Phil. 1. 17. Iud. 6. Luke 8. 29. Acts 6. 26. Δέσμιος, ὁ, an handful bound together. Matth. 13. 30. Exod. 12. 22. Δέσμιος, ὁ, one that is bound or cast into prison. Acts 23. 18. Acts 16. 27. Δέσμιος, ὁ, to cast into bonds or prison. Δεσμοῦ τις, ὁ, one that is bound. Acts 27. 42. Δεσμοῦ τιον, ὁ, τὸ, a prison. Acts 5. 21. Δεσμεῖω, ὁ, to binde. Luke 8. 29. Δεσμεύω, the same. Matth. 23. 4. Iob 26. 8. Isa. 66. 7. C. Διαδέω, to binde behinde, to binde about, to deck or trim, hence, Διαδύναται, τὸ, a Kings crown, a diadem. Apoc. 12. 3. C. Καταδέω, to binde over and over. Luke 10. 34. C. Περιδέω, to be bound about. Iohn 11. 44. C. Συνδέω to tie together Ezek. 3. 26. In the passive voice, Συνδέομαι, to be bound together. Heb. 13. 3. Σύνδεσμος, ὁ, a joyning together, a knot or band. Ephes. 4. 3. Acts 8. 23. C. Ὑποδέω, to undertie. In the passive voice, Ὑποδέομαι, to be shooed, or to put on shooes. Mark 6. 9. Acts 12. 8. Ephes. 6. 15. Ὑπόδημα, τὸ, τὸ, a shooe. Matth. 3. 11. Mark 1. 7. Luke 10. 4. (These shooes were wont to be bound, or tied below the foot, or the plants of the feet were onely covered with them) Luke 15. 22.

Δεῖν, a verb impersonal, it be-

hoveth, it is necessary. Iohn 4. Acts 19. 20. Acts 10. 6. Luke 17. 25. Acts 14. 22. Iohn 3. 18. 40. 4. Matth. 18. 33. Heb. 9. 26. Luke 18. 1. Acts 26. 3. 1 Pet. 1. 6. Titus 1. 11. 1 Tim. 5. 13.

Δέομαι, to want, C. Ἐνδεῖν, ὁ, ὁ, poor, needy, Acts 44. Deut 15. 4. Ἐνδεῖα, αἱ, extream need, scarcenesse. Προσδέομαι, to want. Acts 17. 25.

Δέομαι, to pray, intreat, beseech. Luke 8. 28. Gal. 4. 17. Psal. 28. 2. Acts 10. 2. Luke 38. Gen. 25. 21. 1 Kings 59. Luke 22. 32. Luke 5. 12. Acts 8. 22. Matth. 9. 38. Acts 24. Acts 4. 31. Iob 5. 8. 1 Kings 8. 33. Δέησις, εως, ἡ, a praying for pardon, a putting away by prayer. Iam. 5. 16. and here we may note the difference, betwixt Δέησις, Προσευχή, and Ἐντευξις, 1 Tim. 2. 1. Δέησις is properly a petition, where by we ask those things of which there is or shall be need to our selves, or others, a praying for the pardon, of evil. Προσευχή, is a desire directed to God for something, or a craving of good things. Ἐντευξις a calling upon or for the health of another.

Δέρω, properly to pluck off the skin or hide, also to beat, to smite. Iohn 18. 23. 2 Cor. 11. 20. 1 Cor. 9. 26. Luke 21.

Mark 12. 3. Acts 16. Luke 12. 48. Δέρμα, τὸ, a skin, Δέρμας αἰ, ὁ, or δερὶ, ὡς, ἡ, the same, a skin or hide. Heb. 11. Δερμάτινον, ὁ, ὄν, of leather, of a hide. Matthew 4.

Δεσπόω, (of Δέσ, ὁ, παύω, cast in fear) to rule, to become lord and master. Psal. 22. Psal. 103. 19. Δεσπότης, ὁ, a master. 1 Pet. 2. 18. also a lord. Titus 2. 9. This word is attributed to God, in Luke 2. Acts 4. 24. Iude 4. God alone is called the Lord, as in Matth. 23. 9. 10. God alone is called a Father, and a Doctor, with which names, God honoureth those whom he hath set over us, and admonisheth as well rulers of the most holy and royal calling, as us of our duty and obedience towards them, here we may note that these names attributed to God are names of his offices, not of his nature. C. Ἀδέσποτος, ὁ, ὁ, one without a guide, or Ruler. C. Οὐκ ἀδεσποῦτος, ὁ, ὁ, the good man of the house, or the master of a family. Matth. 20. 11. Luke 22. 11. Οὐκ ἀδεσποῖνα, ἡ, the mistress of a family. Οὐκ ἀδεσποῦν, ὁ, to govern an house. 1 Tim. 5. 14.

Δεῖν, an adverb of exhortation, and calling unto, it signifies come hither, be present. Luke 18. 22. it is often put

absolutely, and stands for a verb. Iohn 11. 43. Acts 7. 3. (in Rom. 1. 13. it is related to time, and is read unto this time or hitherto.) 2 Kings 10. 16. Matth. 4. 19. Matth. 11. 28. Matth. 22. 4. Psal. 66. 5. Iohn 4. 29.

Δεῦτε, ὁ, ὁ, (as it were of δύο, two) the second. Matth. 22. 26. 1 Cor. 15. 47. Matth. 22. 39. 2 Cor. 1. 15. Apoc. 21. 8. Δεύτερον, adverb. again, the second time. Iohn 3. 4. Sometimes afterwards. 1 Cor. 12. 28. Sometimes it superabounds. Iohn 21. 16. Δεύτερον, again, the second time. Nehem. 13. 21. Iohn 9. 24. Acts 11. 9. Iude. 5. Δεῦτερον, αἰ, αἰ, the second, or doing something the second day. Acts. 28. 13. Δεῦτερον, ὁ, to do a thing again. Gen. 41. 32. 1 Chron. 16. 5.

Δέχομαι, to take, to receive, to entertain. Matth. 10. 40. 1 Cor. 2. 14. Luke 8. 13. Luke 10. 10. Psal. 50. 10. Luke 2. 28. Acts 28. 21. Gal. 4. 14. Acts 21. 17. Luke 16. 6. Acts 7. 95. James 1. 21. Matth. 18. 5. Mark 6. 11. Acts 3. 21. Matth. 11. 14. Luke 9. 11. It is read passively. Acts 8. 14. Levit. 7. 8. Δεῖν, ὁ, ὁ, pleasant, acceptable. Luke 4. 19. Also received, or entertained. Luke 4. 24. Acts 10. 35. 2 Cor. 6. 2 Phil. 4. 18. Δοχὴ, ἡ, ἡ, a banquet. Luke 14. 13.

13. C. Ἀναδέχομαι, to receive or entertain. Acts 28. 7. C. Ἀποδέχομαι, to receive, to acknowledge. Acts 24. 3. Luke 8. 40. Acts 18. 27. Acts 2. 41. It is read passively. Acts 15. 4. Ἀποδεκτὸς εἶ, ὁ, ἡ, and ἀποδεκτὸν το, acceptable, received. Tim. 5: 4. Ἀποδοχὴ, ἡς, ἡ, a receiving, an approving of a thing. 1 Tim. 1. 15. C. Διαδέχομαι, properly to receive by others. It is translated, to receive, to succeed. 1 Chron. 26. 18. To receive by succession. Acts 7. 45. Διάδοχος εἰς, ὁ, he that cometh in another's place. Acts 24. 27. Διαδοχὴ ἡς, ἡ, a coming in the place of another. C. Εἰσδέχομαι, to receive or admit. 2 Cor. 6. 17. C. Ἐκδέχομαι, to receive, to expect, or look for. 1 Cor. 11. 3. Heb. 11. 10. Ἐκδοχὴ, ἡς, ἡ, an expectation. Heb. 10. 27. C. Ἀπεκδέχομαι, to expect, or look for. Rom. 8. 19. Phil. 3. 20. C. Ἐνδέχομαι, to admit, to receive. In the third person of the present tense of the indicative mood it is ἐνδέχεται, which stands for a verb impersonal, and signifieth, it may be done, or it may come to passe, it happeneth. Luke 13. 33. C. Ἀνέδεκτον εἰς, τὸ, which cannot be done, impossible. Luke 17. 1. C. Ἐπιδέχομαι, to admit or receive. John 3. 9. Acts 28. 30. C. Παρεδέχομαι, to receive, to take. Heb. 12. 6. Mark 4. 20. 1 Tim. 5. 19.

Sometimes to undertake. Acts 16. 21. Acts 21. 18. C. Πεδέχομαι, to receive, to expect. Luke 15. 7. Acts 24. 15. Phil. 2. 29. Luke 2. 25. Luke 23. 44. Heb. 10. 34. Rom. 16. 2. Heb. 11. 35. C. Ἐυπερόδεκτος εἰς, ὁ, ἡ, acceptable, received. Rom. 15. 16. 1 Pet. 2. 5. C. Ὑποδέχομαι, to receive. Luke 10. 3. Luke 19. 6. James 2. 25. Acts 17. 7. C. Ξενοδοχεῖν ὦ, to receive friendly into his house. To lodge in a place as a guest. 1 Tim. 5. 10. C. Πανδοχεῖν εἰς, τὸ, an Inn, a lodging. Luke 10. 34. Πανδοχεύς εἰς, ὁ, a host, that receiveth strangers. Luke 10. 35. Πανδέκται, ὧν, books treating of all manner matters.

Δέω, to binde, see Page. 112. Δῆ, Adverb, verily, indeed. In proof it is alwayes put after words. 2 Cor. 12. 1. Sometimes it is read, but namely. Mark 13. 23. Sometimes, I pray. Luke 2. 15. Sometimes go. Acts 15. 36. Sometimes it superabounds. Acts 13. 3. Sometimes it is rendered furthermore, therefore. 1 Cor. 20. 6. Δῆτε, even as. Heb. 16. C. Δῆποτε, after a conjunctive article it is rendered by the termination forever. Luke 5. 4. C. Ἐπιδῆ, because, afterwards. Luke 13. 46.

Δῆλος εἰς, ὁ, ἡ, manifest, clear. Matth. 26. 73. 1 Cor. 15. 2. Gal. 3. 1. Δηλώω ὦ, to manifest

declare. Heb. 12. 26. Heb. 1. 1. 1 Pet. 1. 11. 1 Cor. 3. 13. 1 Cor. 14. Colof. 1. 8. It is read passively. 2 Machab. 2. 24. 1 Cor. 1. 11. C. Ἀδηλός εἰς, ὁ, ἡ, manifest, hidden, that appears not. Luke 11. 44. also certain. 1 Cor. 14. 8. Ἀδηλός, adverb. Obscurely, doubtfully. 1 Cor. 9. 26. Ἀδηλότις εἰς, ἡ, uncertainty. 1 Tim. 6. C. Ἐκδηλός εἰς, ὁ, ἡ, evident, clear. 2 Tim. 3. 9. C. Κατάδηλος εἰς, ὁ, ἡ, very manifest, exceeding clear. Heb. 7. 15. C. Ὑπόδηλος εἰς, ὁ, ἡ, manifest before. Tim. 5. 24. Heb. 7. 14. Δῆμος εἰς, ὁ, ἡ, the people, the common people, (of Δέω, binde, because the people are bound to the Laws.) Acts 22. also a multitude, or rabble. Acts 17. 5. Acts 19. 29. Δῆμος εἰς, ὁ, ἡ, common, or pertaining to every estate of people. Acts 5. 18. Δημόσια, publicly, or in a publick place. Acts 16. 37. Acts 20. 20. C. ὑπόδημος εἰς, ὁ, ἡ, one going afar off, properly one that is absent from his people. Mark 13. 34. ὑποδημῶ ὦ, to go far from home. Matth. 25. 14. Luke 15. 3. Luke 20. 9. C. Ἐνδημῶ, to inhabit, to continue or abide in, 2 Cor. 5. 9. to be present. 1 Cor. 5. 4. 2 Cor. 5. 8. Ἐπίδημος εἰς, ὁ, ἡ, or ἐπιδήμιος εἰς, ὁ, ἡ, that is conversant or present among the people, and for the words sake we may take notice of the difference of Ἐνδήμιος,

and Ἐπιδήμιος, a plague which is a broad every where, is called νόσος ἐπιδήμιος, which is a general disease. But νόσος ἐνδήμιος, is a disease which is only peculiar to one people, as the leprosy to the Jews. C. Ἐπιδημῶ ὦ, to be a stranger, or an outcommer. Acts 2. 10. C. Παρ' Ἐπίδημος εἰς, ὁ, ἡ, a stranger. Heb. 11. 12. 1 Pet. 1. 1. C. Ἐκδημὸς εἰς, ὁ, ἡ, one afar off, properly one that lives beyond the bounds of his people. Ἐκδημῶ ὦ, to be far distant. 2 Cor. 5. 6. C. Συνέκδημος εἰς, ὁ, ἡ, a companion in ones pilgrimage. Acts 19. 28.

Διὰ, preposition it signifies by, and it notes the creating, or procuring cause. John 1. 3. John 3. 17. 1. Cor. 12. 8. 1 Cor. 1. 9. Rom. 1. 5. Rom. 8. 11. Sometimes it notes the preserving cause, Rom. 11. 35. Sometimes the instrumental cause. Luke 1. 70. Acts 14. 3. 3. John 5. 13. Sometimes the final cause, and it is translated so. Rom. 6. 4. 2 Pet. 1. 3. Sometimes it imports in regard that, when ὦν, followeth it. 2 Pet. 1. 4. Sometimes, wherefore, 2 Pet. 3. 6. Sometimes this preposition notes the subject. Acts 3. 16. Sometimes place. Matth. 2. 12. Rom. 15. 28. 2 Cor. 1. 16. Sometimes it notes the adjuncts, and is rendered, with. 1 Cor. 16. 3. It is rendered likewise, In. Rom. 14. 14. Rom. 14.

20. Sometimes this preposition notes time. Luke 5. 5. Heb. 2. 15. Acts 23. 31. Sometime the space of time, and it is rendered, after. Mark. 2. 1. Gal. 2. 1. Matth. 26. 6. Acts 14. 17. Rom. 11. 10. Sometimes it notes a signe or token. Acts 8. 18. Sometimes it imports measure. Heb. 13. 23. Rom. 14. 20. In this last Scripture it notes the manner, sometimes it notes a likenesse, or resemblance, and it is of the same note with in. 1 Cor. 13. 12. Sometimes it signifieth for, and notes the end. Mark 2. 27. 1 Cor. 9. 23. Matth. 15. 3. Rom. 4. 25. Sometimes the efficient cause. Rom. 8. 10. Matth. 12. 31. Sometimes the impulsive cause, and is rendered, by. Luke 1. 78. John 6. 57. Apoc. 12. 11. Gal. 4. 13. Sometimes it notes the manner of a thing. Rom. 3. 25. Sometimes the measure, as an adjunct Ephes. 4. 18. Gal. 3. 4. Sometimes this preposition signifieth out. Matth. 27. 18. Sometimes it is used for the respect or reason of a thing. Heb. 5. 12. Rom. 8. 10. John 2. 24. Acts 28. 18. Mark 4. 6. Phil. 1. 7. Luke 19. 11. Acts 4. 2. Acts 18. 2. 2 Cor. 2. 12. Acts 12. 20. Heb. 7. 24. James 4. 2.

Διδάσκω, to teach, (of *δαίω*, to know) 1 Cor. 4. 17. Rom. 2. 21. 1 Cor. 11. 14. 1 Tim. 6. 2. 1 John 2. 27. for the explaining of this last Scripture, see Heb.

8. 11. &c. 1 Tim. 2. 12. Matth. 11. 1. Mark. 10. 1. Matth. 7. 2. Acts 5. 21. Luke 12. 12. John 14. 26. John 18. 20. Luke 26. John 8. 28. Mark 6. 30. Luke 11. 1. Matth. 5. 19. Heb. 8. 11. Acts 11. 26. This verb read passively. Can. 3. 8. Gal. 12. Colos. 2. 7. 2 Thes. 2. 1. Matth. 28. 15. *διδάσκει* ἡμεῖς, doctrine or teaching. Mark 22. Luke 4. 32. John 2. 9. *διδάσκει* ἡμεῖς, taught. John. 6. 49. Isa. 35. 13. C. *Θεοδιδάσκων* ἡμεῖς, taught of God, 1 Thes. 4. 9. *διδάσκων* ἡμεῖς, apt or fit to teach. 1 Tim. 3. 2. *διδάσκων* ἡμεῖς, a master. Match. 10. 2. Also a Doctor, 1 Cor. 12. 28. C. *καλοδιδάσκαλος* ἡμεῖς, a Master of honesty, or one that teacheth honestly. Titus 2. 3. C. *νομοδιδάσκαλος* ἡμεῖς, a Doctor of the Law. 1 Tim. 1. 7. C. *ψευδοδιδάσκαλος* ἡμεῖς, a false Doctor. 2 Pet. 2. 1. *διδάσκων* ἡμεῖς, Doctrine, or teaching. Rom. 15. 4. C. *ἐπεροδιδάσκων* ἡμεῖς, to teach an orthodox Doctrine or a different or divers Doctrine. 1 Timothy 1. 3. *Δίδυμος* ἡμεῖς, ὅ, ἡ, double, twin (of *δύω* or *δύνω*, to suffer or sustain, because two come out of a belly at once.) John 11. 16.

Δίδωμι to give. (of *δύω*, to use) John 10. 28. 1 Pet. 1. 5. Luke 11. 3. Luke 6. 38. Ephes. 4. 17. Acts 20. 35. 1 Tim. 5. 14. John 6. 33. James

5. 1 Cor. 15. 57. Matth. 26. 5. Acts 2. 4. John 19. 3. In Matth. 16. 19. It is rendered to commit. (In Acts 13. 35. to offer or permit.) Rom. 12. 14. Mark 12. 9. it is translated let out.) Matth. 24. 24. John 7. 2. Apoc. 13. 16. John 13. 15. 35. Matthew 27. 10. 2 Cor. 8. 5. Mark 10. 37. John 15. Matth. 5. 31. Rom. 12. 2. 2 Tim. 2. 7. Mark 6. 25. John 15. 16. 1 Cor. 9. 12. 1 Cor. 9. 9. Luke 20. 10. Mark 10. 9. Acts 19. 31. 2 Cor. 5. 5. Tim. 2. 6. 1 Thes. 4. 8. John 7. 8. John 17. 4. John 5. 22. Mark 14. 44. John 11. 57. In the passive voice, *δίδωμαι*, to be given. 1 Cor. 12. 7. Luke 22. 1. Matth. 13. 11. 1 Cor. 11. 15. John 19. 11. (1 Tim. 4. 14. which was given thee by prophesie, that is, the spirit of God so commanding by the mouth of the Prophets, as may be gathered from the, 1 Tim. 18. Acts 13. 2. Acts 2. 2.) Eph 6. 19. Mark 13. 11. 1. 3. 22. Matth. 14. 9. Rom. 12. 6. Matth. 7. 7. *δίδωμι* ἡμεῖς, ὅ, ἡ, a gift. Matth. 7. 12. *δίδωμι* ἡμεῖς, ὅ, ἡ, a thing given. John 4. 15. *δίδωμι* ἡμεῖς, ὅ, ἡ, a giver. 1 Cor. 9. 7. C. *ἀναδίδωμι*, to restore, of (*ἀνά*, which in compounds is rendered, again, and *δίδωμι*, to give) Acts 23. 3. C. *ἀποδίδωμι*, to restore, pray. Luke 19. 8. Heb. 12. 1 Cor. 7. 3. 1 Tim. 5. 4.

Apoc. 22. 2. 1 Pet. 3. 9. Acts 4. 33. Matth. 18. 26. Deut 24. 15. Rom. 2. 6. 1 Pet. 4. 5. Heb. 13. 17. Luke 9. 42. Luke 16. 2. Matth. 22. 21. Tim. 4. 14. Luke 12. 50. Mat. 18. 30. Apoc. 22. 12. Lu. 4. 20. It is read passively Mat. 27. 58. It is also read in the mean voice, and is rendered to self. Heb. 12. 16. Acts 5. 8. Acts 7. 9. double compound. *ἀνταποδίδωμι*, to pay back again, to do like for like. Rom. 12. 19. 2 Thes. 1. 6. It is read passively. Luke 14. 14. *ἀνταπόδομα* ἡμεῖς, πῶς, a recompensing. Luke 14. 12. *ἀνταπόδοσις* ἡμεῖς, πῶς, properly a recompensing, and by a synecdoche of the genus, wages or hire. Colos. 3. 24. C. *μισθαποδοσία* ἡμεῖς, ὅ, ἡ, a recompensing, a bountiful giving of a reward. Heb. 11. 26. *μισθαποδοτής* ἡμεῖς, ὅ, ἡ, a liberal giver of rewards. Heb. 11. 6. C. *διαδίδωμι*, properly to deliver from hand to hand, also to deliver. Luke 11. 22. Apoc. 17. 13. Also to distribute or give in sundry parts. John. 6. 11. Luke 18. 22. It is read passively. Acts 4. 35. C. *ἐκδίδωμι*, properly to shew forth, or bring forth. In the mean voice, *ἐκδίδωμαι*, to let out or place out. Matth. 21. 41. Luke 20. 9. *ἐκδοῖ* ἡμεῖς, ὅ, ἡ, given Acts 2. 23. C. *ἐπιδίδωμι*, properly to give over and above, also to give to deliver, or yeeld. Lu. 24. 30. Mat. 7. 9. John 13. 26. Acts 15. 30. Acts 27. 15. C. *κατακληροδοτέω*

τέω, ὧ, to divide by lot or portion an inheritance. Acts 13. 19. C. *Μεταδίδωμι* To impart, or communicate. Rom. 12. 8. Ephes. 4. 28. Luke 3. 11. Rom. 1. 11. 1 Thes. 2. 8. C. *Ευμενίδω* τῷ, ὧ, ἡ. Easy to be imparted. 1 Tim. 6. 18. C. *Παραδίδωμι*, To betray, To deliver up to another. Lu. 22. 48. Matth. 10. 19. Matth. 26. 46. Luke 21. 12. Acts 22. 4. Acts 8. 3. Acts 16. 4. Matth. 26. 15. Matth. 10. 21. Mark 13. 9. John 6. 64. Acts 15. 26. Mark 15. 10. 1 Cor. 11. 2. Matth. 25. 20. Mark 15. 15. Matth. 27. 2. Matth. 27. 18. Luke 1. 2. Isa. 125. 7. Luke 12. 58. 1 Cor. 5. 5. Matth. 10. 4. Gal. 2. 20 in the passive voice *Παραδίδουαι* To be betrayed; to be delivered up. Lu. 22. 22. 1 Cor. 4. 11. Luke 9. 44. 1 Cor. 11. 23. Luke 4. 6. Acts 14. 26. Matth. 4. 12. Matth. 11. 27. Rom. 8. 25. John 18. 36. Mark 1. 14. (Acts 15. 40. in this last Scripture its rendered, commended.) Matth. 20. 18. Luke 21. 16. *Παροδότης* εὐς, ἡ, Divine doctrine. 1 Cor. 11. 2. Also Tradition, and humane doctrine. Mark 7. 8. Matth. 15. 2. C. *Παροδομένης* εὐς, ὧ, ἡ, Delivered of the fathers, or held forth by them. 1 Pet. 1. 18. C. *Προδίδωμι*. To give first Rom. 11. 35. *Προδοτής* εὐς, ὧ, One that betrayeth. Luke 6.

16. Acts 7. 52. *Προδοτής* εὐς, ὧ, A giving before. *Προδοτής* εὐς, ἡ, A betraying. Wisd. 17. 11. and 15. Verses.

Δίκην ης, ἡ, properly right Justice, which is opposed to violence. Also a cause, or reason. Job 29. 16. also punishment by a metonymie of the effect, for so the Hebrews use to say for justice, punishment. 2 Thes. 1. 9. Luke 7. Sometimes it is taken for revengement, or vengeance Acts 28. 4. Sometimes for the sentence of condemnation. Hos. 13. 14. Sometimes condemnation Acts 25. 15. Sometimes it is put adverbially in the accusative case, as *Δίκην*, and signifieth like to a custom rightly received, or after such a manner. *Δίκαιον* αἰα. αἰον. just. 1 John 3. 7. It is sometimes taken very strictly, and signifieth truly, just, and it is attributed to God. John 17. 25. 2 Tim. 4. 8. Sometimes it is attributed to men. Matth. 5. 45. 1 Tim. 1. 9. Sometimes this word is applied to those that are appearingly just, or righteous only in shew. Mark 2. 17. Matth. 23. 28. Sometimes the word signifieth honest. Matth. 1. 18. Sometimes innocent, Matth. 23. 35. Sometimes sincere without malice, or ill-will, as a severe exactor of divine justice. Luke 20. 20. Sometimes glorified. Matth. 13. 43. Sometimes it is rendered one that is right

by the imputed righteousness of Christ Rom. 1. 17. To righteous, from inherent righteousness. 1 John 3. 7. *Δίκαιον* εὐς, ὧ, equity, right. Eph. 6. 1. Phil. 1. 7. Colos. 4. 1. *Δίκαιως* adverb, justly. C. *Αβδύκαιον* εὐς, ὧ, the rigour of Law. *Δικαιοσύνη* ης, ἡ, righteousness, that is, holiness. Acts 10. 35 also righteousness obtained for us by the death of Christ. Rom. 4. and this righteousness is called the righteousness of God. Rom. 4. 13. because by it every beleever laies hold on it, and applies it to themselves. It is also called the righteousness of God. Rom. 13. because God freely imputes it to beleivers. 2 Cor. 5. Sometimes the word imports all the parts of an office, duty. Matth. 13. 15. Sometimes it imports the truth of Christian Religion. Matth. 5. *Δικαιοῦ* ὧ, to justify. Luke 29. James 2. 24. Luke 16. Rom. 4. 5. Rom. 3. 30. Rom. 30. Luke 7. 29. In the passive voice, *Δικαιοῦμαι* ἑμαυ, to be justified. Gal. 2. 16. Acts 39. Gal. 5. 4. Rom. 3. 28. Cor. 4. 4. Rom. 6. 7. Luke 14. Luke 7. 35. (1 Tim. 16. He was justified in spirit, that is, he was declared just by deity.) 1 Cor. 6. 11. Apoc. 11. Rom. 3. 4. Gal. 2. 16. Acts 13. 39. Rom. 5. 1. Matth.

12. 37. Rom. 3. 20. Rom. 2. 13. *Δικαίωμα* τῷ, ὧ, justification, an absolving sentence, or judgment. Rom. 5. 16. Rom. 8. 4. Also righteousness. Rom. 5. 18. Sometimes it imports the Law of Nature, and so it signifieth all the commands of the divine moral Law. Rom. 1. 32. In the plural number, it is *δικαιώματα*, ὧν, τὰ, the commandments of God concerning outward ceremonies and rights. Heb. 9. 1. Luke 16. the words are walking in the statutes of the Lord, that is, in the commandments concerning ceremonies.) The word also imports the commands of the moral law. Rom. 2. 26. *δικαίωσις* εὐς, ἡ, justification. Rom. 5. 18. *Δίκαιως*, adverb, justly, godlily, deservedly. Titus 2. 12. Luke 23. 41. *Δικαστής* εὐς, ὧ, a judge Luke 12. 14. Acts 7. 35. C. *Καταδικάζω*, properly to pronounce the law against one (for *κατὰ*, the preposition of which the verb is compounded, signifieth here, against,) also to condemn. Luke 6. 37. Matth. 12. 7. It is read passively. Luke 6. 37. Matth. 12. 37. C. *Αδίκος* εὐς, ὧ, ἡ, (of a privative, and *δικαιος*, just) unjust, wicked. Luke 16. 10. 1 Pet. 3. 18. Psal. 119. 136. Acts 24. 15. *Αδίκως* adverb, unjustly, wickedly. 1 Pet. 2. 19. *Αδίκη* ας, ἡ, unrighteousness. Luke 13. 27. Luke 16. 8. Luke 18. 6. Also

thing, to approve, to be delighted with, to be affected to words one, also to be willing 2 Cor. 12. 10. Heb. 10. 38. 2 Cor. 5. 8. 1 Thes. 2. 8. Matth. 3. 17. Luke 3. 22. Heb. 10. 6. Gal. 1. 15. Luke 12. 32. 1 Cor. 10. 5. 1 Thes. 3. 1. Rom. 15. 26. 2 Thes. 2. 12. *Εὐδία ας*, *η*, good pleasure. Matth. 11. 26. Eph. 1. 5. Phil. 2. 13. 2. Thes. 1. 11. Sometimes it signifieth a very ready will and affection. Rom. 10. 1. Phil. 1. 15. Luke 2. 14. C. *Συνευδοκέω* *ω*, to consent, to approve, to applaud 1 Cor. 7. 12. Luke 11. 48. Rom. 1. 32. Acts 8. 1. *Δόξα ης*, *η*, an opinion, also fame or report. Likewise glory or honour, and in this signification it is taken in the new Testament John 9. 24. 1 Cor. 10. 31. Acts 7. 2. 1 Cor. 2. 8. Rom. 1. 23. Sometimes it is rendred heavenly happinesse, or life eternal. Ioh. 17. 22. (This happinesse is called eternal glory. 2 Tim. 2. 20.) 1 Pet. 5. 4. Sometimes it is rendred a boasting. Rom. 3. 23. A famous Divine renders the word there image. Sometimes it is put for the Ark of the Covenant. Rom. 9. 4. Sometimes grace or comlinessse. 1 Cor. 15. 41. Sometimes for excellency 2 Cor. 3. 10. In the plural numb. *Δόξαιων*, *αι*, dignities, or Metonymically, princes placed in dignitie or authority. 2 Pet. 2. 10. Jude 8. *δοξάζω*, properly

to think, also to think well of ones self, to attribute praise to ones self. John 8. 54. Heb. 5. 5 This verb signifies also to celebrate, to worship by a glorious or with excellent setting forth, to glorifie, to praise, to adorn. Rom. 11. 13. 1 Pet. 4. 16. Rom. 15. 6. Mark 2. 12. Luke 5. 25. Luke 2. 20. Acts 4. 21. Ioh. 12. 28. John 13. 32. Rom. 8. 30. Acts 3. 13. Matth. 9. 8. Ioh. 12. 28. 1 Cor. 6. 29. Matth. 5. 16. Rom. 15. 9. In the passive voice, to be glorified, to be praised, the word is, *δοξάζομαι*. 1 Cor. 12. 26. 1 Pet. 4. 11. Luke 4. 15. John 17. 10. 2 Cor. 3. 10. 1 Pet. 1. 12. John 12. 16. John 11. 4. Matth. 6. 2. Isa. 49. 3. C. *Συνδοξάζω*, to glorifie together. In the passive voice *Συνδοξάζομαι*, to be glorified together. Rom. 8. 17. C. *Εὐδοξέω* *ω*, *η*, glorious, excellent. 1 Cor. 4. 10. Ephes. 5. 27. Also stately, magnificent. Luke 7. 25. In the plural Numb. it is rendred glorious, things. Luke 13. 1. *Εὐδοξάζομαι*, to be glorified or renowned. 2 Thes. 1. 12. 2 Thes. 1. 10. C. *Κενόδοξος* *ω*, *η*, desirous of vain or empty glory. Gal. 5. 26. *Κενόδοξος* *ας*, *η*, vain-glory, C. *Παροξον* *ω*, *η*, a paradox, or thing strange and contrary to the common opinion. Luke 26.

ΔΟΧΙΜ

Δοχιμ *ης*, *η*, experience. Rom. 5. 4. also proof or a trial. 2 Cor. 9. 12. 2 Cor. 13. 3. *δοχιμον* *ω*, *η*, a trial, a proof. 1 Pet. 1. 7. James 3. *δοχιμ* *ω*, *η*, *δ*, *η*, proposed, tried; well liked of, approved. 1 Cor. 11. 19. Rom. 16. 10. 2 Tim. 2. 15. Rom. 14. 18. Cor. 10. 18. *δοκιμάζω*, To search diligently, to examine, to approve. Rom. 2. 18. Rom. 4. 22. Luke 12. 56. 1 Cor. 11. 7. Sometimes to cause, to be approved. Gal. 6. 4. to try or examine. 1 Thes. 5. 21. 2 Cor. 3. 5. 1 John 4. 1. Luke 12. 56. Rom. 12. 2. Phil. 1. 10. 2 Cor. 8. 1 Thes. 2. 4. Ephes. 5. 10. 1 Cor. 3. 13. Psal. 65. 10. Cor. 8. 22. Rom. 1. 28. Psal. 6. 2. 1 Cor. 16. 3. Luke 14. 19. In the passive voice, *δοκιμάζομαι* to be tried or examined, also to be approved. 1 Tim. 3. 10. 1 Pet. 1. 7. (in Ier. 12. 3. It is an active verb.) 1 Thes. 2. 1. Zach. 11. 13. C. *Ἀποδοκιμάζω*, to disallow, to Reject. Matth. 21. 42. It is read passively, 1 Pet. 2. 3. Heb. 12. 17. Mark 3. 31. C. *Ἀδοκιμ* *ω*, *η*, *δ*, *η*, wicked cast out of Gods favour. 1 Cor. 9. 27. also cast away nothing set by 2 Tim. 3. 8. Titus 1. 16. Heb. 6. 8. Sometimes it imports void of judgement. Rom. 1. 28. the words are. he gave them up to a minde void of judgement, that is, he took away the light of right reason

from them. Luke 19. 26. which Scripture also explains the same thing.

Δοκός *ω*, *η*, a beame of an house, also a meteor in the air like that Beam. Matthew 7. 4.

Δόλω *ω*, *η*, *δ*, *η*, deceit, cozening, (of *δέλω*, to lay a bait, to allure, or of *δολέω*, to hurt.) 1 Pet. 2. 22. Acts 13. 10. Rom. 1. 29. Matth. 26. 4. Mark 14. 1. 2 Thes. 2. 3. *δολόω* *ω*, to counterfeit, to falsifie, to corrupt, to defile. 2 Cor. 4. 2. Psal. 15. 3. *δολί* *ω*, *ω*, *ον*, deceitful. 2 Cor. 11. 13. *δολιόω* *ω*, to use deceit. Rom. 3. 13. Psal. 77. 2. C. *Ἀδολ* *ω*, *η*, *δ*, *η*, sincere without fraud or guile. 1 Peter 2. 2.

Δῦλω *ω*, *η*, *δ*, (of *δύω*, to bind, or from the Hebrew word which signifieth slender.) a servant. Matth. 10. 24. Eccles. 5. 11. *δῦλη* *ης*, *η*, a maid-servant, a waiting-maid. Luke 1. 38. we are called the servants of the Lord in Psalm 119. 91. where we may observe the property of the Hebrew tongue, they used this phrase of servants or those called themselves servants, who were willing to testify their reverence towards him with whom they speak. So in Gen. 42. 10. 2 Kings 5. 25. 2 Kings 14. Exod. 2. 27. Sometimes the word *δῦλω* signifieth a captive taken in war, also a bondman. 1 Cor. 7. 21. Eph.

G 3

6.8. Luke 17. 10. 1 Cor. 7. 23. Ecclef. 10. 7. Rom. 6. 19. *δουλεύω* to be a servant, to serve. Luke 15. 29. Rom. 7. 25. Gal. 5. 13. 1 Tim. 6. 2. Matth. 6. 24. Rom. 6. 6. Acts 20. 19. Rom. 12. 11. Titus 3. 3. Rom. 9. 12. Phil. 2. 22. Gal. 4. 8. Acts 7. 7. Gen. 30. 26. Iohn 8. 38 *δουλείας*, *ἡ*, bondage slavery. Gal. 4. 24. Heb. 2. 15. *δουλώ*, *ω*, to make a servant, to bring into bondage. Acts 7. 6. 1 Cor. 9. 19. In the passive voice, *δουλόμαι* *εἰμαι*, to be made a servant 1 Cor. 7. 15. Also to be subject to bondage. Gal. 4. 3. Titus 2. 3. Rom. 6. 18. Rom. 6. 22. C. *καταδουλώ* *ω*, to compel, or drive into bondage, where we may note, that the preposition *κατὰ*, with which this verb is compounded, doth stretch forth the signification of the verb. 2 Cor. 11. 20. It is read in the mean voice. Gal. 2. 4. C. *ὀφθαλμοδουλείας*, *ἡ*, service shewed to the eyes. Eph. 6. 6. C. *σύνδουλός*, *ῃ*, a fellow servant. Matth. 18. 8, 28. Apoc. 19. 10.

Δράκων οφθαλμός, *ὁ*, a dragon, (of *δέρκω*, to see, because a Dragon hath very quick eyes.) Apoc. 12. 3. Apoc. 13. 4.

Δράστω, or *δράττω*, to apprehend, to enclose with the fist, to snatch with the hand. In the mean voice, *δράσσομαι*, to reprove or rebuke, to pluck, to

crop, to take, to carp at. 1 Cor. 13. 19. Numb. 5. 26. Judg. 13. 8. Psalm 2. 12. In this last Scripture it signifies to lay hold on with fervency and zeal, or to desire much. *δράγμα*, *τὸ*, a handful, a bundle Deut. 24. 19. *δράξ*, *δρακός*, *ἡ*, a fist 1 Kings 17. 12.

Δραχμή, *ἡ*, *ῃ*, (of *δράττω*, *μαι*, to hold, to comprehend, because it containeth as much coin as one can hold in the fist) It signifieth a piece of money containing the eighth part of an ounce, a groat. Luke 15. 9. *δύδραχμον*, *ῃ*, *τὸ*, a piece of money containing two obols, or groats, in our money a little more then eleven pence half penny. Matth. 17. 24.

Δρέπω, to crop, to gather to prune. *Δρέπανον*, *ῃ*, *τὸ*, an hook or sickle. Apoc. 14. 14. Mark 4. 29.

Δύναμαι, to be able, (it has relation to the Hebrew word which signifieth sufficiency or power. Matth. 26. 61. Mat. 8. 26. Apoc. 2. 2. Iohn 3. 9. 1 Tim. 6. 7. Iohn 15. 5. Ioh. 8. 43. Iohn 6. 60. Rom. 8. 8. Acts 8. 31. Acts 27. 12. Apoc. 13. 17. Luke 16. 26. 1 Cor. 10. 13. Gal. 3. 21. Acts 27. 15. Rom. 16. 25. Matth. 10. 28. Rom. 15. 14. Acts 27. 43. Luke 13. 11. Heb. 9. 9. 2 Tim. 3. 15. Mark 5. 33. Mark 6. 5. 1 Cor. 3. 2. Mark 4. 33. Luke 16. 2. Rom. 8. 39. Acts 19. 40. Ephes. 6. 16. Luke

1. 15. 1 Cor. 3. 1. Mark 7. 24. Mark 9. 28. Luke 9. 40. Ephes. 6. 13. Gen. 30. 7. Matth. 16. 18. In this last Scripture you have instead of this verb *καταδυναμίσω*, to prevail by strength, which is a verb of the same importance as *δύναμαι*, to be able. *δύναμις*, *ἡ*, power, possibility, that is in power to do, Matth. 6. 13. Matth. 22. 29. 1 Cor. 12. 9. Sometimes it notes virtue, or strength of mind. Luke 24. 49. Also strength or power. Luke 9. 1. likewise force. Heb. 11. 34. Sometimes strength of body. 2 Cor. 1. 8. sometimes vigour, ableness. Phil. 3. 10. Mark 14. 61. Sometimes great power. Rom. 8. 38. Sometimes it signifieth a miracle. Mark 9. 39. Aristotle in his Topicks, affirmeth this word *δύναμις*, to be alwayes taken in a good sense. It is taken improperly Luke. 10. 19. 1 Cor. 15. 56. In the plural Num. *δυνάμεις*, *αἱ*, miracles, so called; because they shew forth an extraordinary signe of the most excellent divine virtue. Mat. 7. 22. Luke. 10. 13. Luke 19. 37. 1. Cor. 12. 28. The word is sometimes put for an army. Gen. 21. 22. Psal. 24. 10. By a metonymie of the head it is put for a prince. Rom. 13. 38. Now by way of observation we may take notice of the difference betwixt *δύναμις*, and *ἐξουσία*, *ἡ*, both signify-

ing power, *δύναμις*, is power to accomplish a thing, *ἐξουσία*, is onely power commissioned, or authority, so a Magistrate hath *ἐξουσίαν*, that is, authority to punish a wicked fellow, but he hath not *δύναμιν*, that is, power. So Caesar the Roman hath ability to recover those kingdoms which the Roman Empire lost, but he wants power. Sometimes this word *δύναμις*, is rendered adverbially. 1 Cor. 15. 43. Rom. 1. 4. And this manner of speaking is according to the Hebrews 1 Chron. 26. 28. Psal. 54. 3. In 1 Cor. 2. 7. there is the like manner of speaking expressed by another word. Apoc. 1. 16. 2 Tim. 1. 18. *δυναστεύς*, *ῃ*, *ὁ*, a prince, a potentate. Luke 1. 52. 1 Tim. 6. 15. *δυναστεύω*, to obtain dominion, to become a prince. Ierem. 15. 33. Prov. 19. 10. 1 Chron. 16. 21. C. *καταδυναστεύω*, to oppress by force, to bring under the yoke, to reduce into subjection. James 2. 6. Ezech. 18. 12. Acts 10. 38. In this last Scripture it is read passively. *δυνατός*, *ῃ*, *ον*, powerful. Luke 1. 49. 2. Cor. 12. 10. Rom. 4. 21. Luke 14. 31. Acts 25. 5. Sometimes it signifieth stedfast or firm Rom. 15. 1. the words are, we that are strong or stedfast, that is, that know the reason and use of things indifferent, to which is opposed *τὸ ἀδυνεῖν*, that is, he that

understands not Christian liberty in things indifferent Wisd. 10. 12. Sometimes the word is rendered skilful. Acts 18. 24. In the plural number, *δυνατοὶ οἱ*, powerful men, Princes. 1 Cor. 1. 26. Wisd 6. 6. Also chosen men, or men fit for war. 2 Chron. 13. 17. *δυνατον* *ε, το*, power. Rom. 9. 22. It is taken adjectively, and signifieth, possible. Matth. 19. 26. Gal. 4. 15. Acts 2. 24. Mark 14. 35. *δυνατέω*, *ω*, to be able. 2 Cor. 13. 3. C. *ἄδυνατος* *ε, ο, η*, impotent, weak. Acts 14. 8. Rom. 15. 1. *ἄδυνατον* *ε, το*, impotency; it is taken as an adjective, and signifies impossible. Luke 18. 27. Heb. 11. 6. Heb. 6. 8. It is read substantively. Rom. 8. 3. *ἄδυνατέω* *ω*, not to be able. Gen. 18. 11. to be weak or to be without strength. Job 4. 4. (to work out a business Dan 4. 6. Job 42. 2.) Lu. 1. 37. nothing is impossible to God, where you have *ρήμα*, signifying a word put for a thing, which is according to the property of the Hebrew tongue. Levit. 25. 35. Deut 17. 8. *δυναμώω* *ω*, to make strong. Psal. 68. 31. In the passive voice, *δυναμόμαι* *μαι*, to be strengthened, to wax strong. Colof. 1. 11. C. *ἐνδυναμώω* *ω*, to make strong. 2 Tim. 4. 17. 1 Tim. 1. 12. In the passive voice, *ἐνδυνάομαι* *μαι*, to be made valid, or strong. 2 Tim. 2. 1. Acts 9. 22. Ephes.

6. 10. Rom. 4. 20. Heb. 34.

δύω, or *δύνω*, or *δύμι*, fall or go down, to perish or slain, to be drowned. Exod. 15. 10. Luke 4. 40. Mark 1. 32. Deut. 23. 11. In the passive voice, *δύομαι*, to be drowned. It is read in the mean voice, Isa. 60. 20. *δυσμὴν* *η, ης*, is altogether read in the plural number, as *δυσμαὶ* *ων, αι*, setting, the west. Matth. 8. 12. Gen. 15. 12. Exod 22. 26. Psal. 50. 2. *δυσμικὸς* *η, ον*, belonging to the West. *δύσις*, *εως, η*, setting the West. Psal. 104. 19. C. *ἐνδύνω*, to creep or enter in by stealth. 2 Tim. 3. 6. C. *πδύνω*, to fall down, to go down. Ephes. 4. 26. A double compound, *Παρεσδύνω* (of *παρεῖς*, and *δύνω*, it signifieth, to creep, or enter by little and little. Jude 4.

Δύω, to put on, (properly to enter in, or goe under, as it is spoken of a garment, for that puts on a vesture entereth into it) C. *ἔκδύνω* to issue forth, to rise up out of the water. Prov. 11. 8. but it is oftener spoken of a garment, it signifies to put off the cloathes. Ezech. 16. 38. Mark 15. 20. Mat. 27. 28. It is read in the mean voice. Lev 6. 11. Gal. 3. 23. 1 Sam. 18. 3. Isa. 32. 18. 2 Cor. 5. 4. *ἔκδυσσασθε* to put off clothes 1 Sam. 31. 8. C. *ἀπεκδύομαι*, it is a verb meaning

can, and signifieth to put off ones Colof. or to be stripped and unclothed. Colof. 3. 9. *Ἀπὸ τῶν ἑσθλῶν*, *η*, a putting off ones cloathes, the action of putting them off. Colof. 2. 11. C. *ἐνδύνω*, to put on cloathes. Mark 15. 17. Exod. 28. 41. 2 Sam. 6. 14. Job 29. 14. Matth. 27. 31. Luke 22. 22. It is read passively, and signifieth to be clothed. Mark 1. 6. Matth. 22. 11. Apoc. 13. It is also read in the mean voice, which holds forth both the active and passive signification. Levit. 6. 10. Gal. 3. 27 Rom. 13. 14. Ephes. 6. 11. Rom. 13. 12. Luke 24. 49. Mark 6. 9. Acts 12. 2. 2 Cor. 5. 3. *ἐνδιδύσκομαι*, to be clothed accurately. Luke 27. Luke 16. 19. *ἐνδύμα* *ος, το*, a garment. Matth. 22. 1. Wisd. 1. 9. *ἐνδύσεως* *ος, η*, cloathing. 1 Pet. 3. 3. C. *ἐπενδύομαι*, to be clothed upon. 1 Cor. 5. 2. *ἐπενδύτης* *ε, ο, η*, a little cloak or garment, a shirt. John 21. 7.

Δύω, and according to the Atticks, *δύω*, two, it is of the dual number, and undeclined. Mat. 19. 5. Lu. 9. 13. John 6. 9. Mat. 20. 24. Acts 21. 33 Mat. 6. 24. Mat 26. 37. Acts 19. 34. Lu. 12. 2. Matth. 6. 7. Gen. 7. 9. Mat. 12. 1 Kings 8. 9. C. *δεδύω*, twelve. Acts 19. 6. Acts 24. 11.

Δῶρον *ος, το*, a gift, (of *δῶν*, to give) Ephes. 2. 8. Apoc. 11. 10. Sometimes it is rendered a bribe. Exod. 23. 8. Ecclef. 20. 29. it is taken in good part. Matth. 2. 11. Sometimes it signifies a present, which in the old Testament was offered to God, for those things which were of living creatures in the old Testament were called sacrifices, those things that were offered from things without life, were called presents, as of oyl and frankincense. Heb. 5. 1. By a metonymie of the Adjunct, a treasure. Luke 21. 4. Sometimes the word signifieth almes. Luke 21. 1. Sometimes a dowry. Gen. 30. 20. Sometimes it is put for a sacrifice. Heb. 11. 4. *δωρεά* *ς, η*, a gift. Acts. 10. 45. 2 Cor. 9. 15. Heb. 6. 4. John 4. 10. *δωρεάν*, the accusative case, of *δωρεά*, it is put adverbially, and signifieth freely, without reward or desert. Matth. 10. 8. Also without deserving. John 15. 25. Likewise in vain, unprofitably, of no use. Gal. 2. 21. *δωρεῶν* *ων*, to give freely, to present, or offer. In the mean voice, *δωρέομαι* *μαι*, the same. Prov. 4. 2. Mark 15. 15. It is read passively. Levit. 7. 5. 2 Pet. 1. 4. 2 Pet. 1. 3. *δῶρημα* *τος, το*, a gift, a benefit. Rom. 3. 16. James. 1. 17.

E.

E. It is e short, and is the fifth letter in the Alphabet, in numbers it signifieth five.

Εα, an adverb of shewing with anger and trouble, it is rendered oh what? alas for pittie (of εἰδω, to suffer or permit) Mark 1. 24. Luke 4. 34.

Εαυ, a conjunction that coupleth together, it signifieth if. 1. Tim. 3. 15. Matth. 8. 2. 2 Tim. 2. 5. 1 John 5. 15. It is once understood, namely, in John 6. 50. Sometimes it signifieth when as, or after that, 1 Ioh. 3. 2. Ioh. 13. 20. Ioh. 14. 3. Sometimes although. 1 Cor. 4. 15. Sometimes, Bur. Gal. 2. 16. Gen. 24. 38. Sometimes it signifieth nothing, onely 'like, εἰς, governs a potential mood. Mat. 8. 19. Luke 10. 22. Matth. 15. 5. John 20. 26. 1 John 3. 22. C. **Επὶ** (of ἐπεί, and εἰς,) after that. Matth. 2. 8. C. **Καὶ** (of καὶ and εἰς) although. Matth. 26. 35. Mark 16. 18. John 8. 14. Sometimes even. Mark 6. 56. Sometimes it signifieth if. Heb 12. 20. Sometimes at least. Acts 5. 15. C. **Ὅταν** (of ὅτε when, and εἰς.) When as Luke 21. 30. Matth. 5. 11.

Matth. 6. 5. John 16. 21. Apoc. 9. 5. Sometimes it signifieth long as. John 9. 5. For εἰς (the theam now in hand) sometimes εἰς, is put by, cutting off εἰς, it signifieth if, like εἰς, John 20. 23. Sometimes it is note of the Potential mood and is put after a verb. Luke 7. 39. and when it is thus put it hath no signification. John 14. 2. Luke 10. 13. Luke 10. 3. In this last scripture εἰς is put before the verb, because of εἰς, 1 John 2. 19. Sometimes the particle is left out. Luke 19. 3. Acts 25. 22. Rom. 9. 3.

Εαυ, εἰς, a pronoun, it wants the nominative case, and signifieth of himself, see more in εἰς, himself.

Εἰδω εἰς, to suffer to permit, also to dismiss. Apoc. 2. 20. Luke 22. 51. Lu. 4. 41. Acts 19. 30. 1 Cor. 10. 13. Acts 14. 16. Acts 27. 32. Acts 5. 58. Acts 23. 32. In the passive voice **Εομαι** εἰς, to be suffered or permitted. C. **Προσάω**, εἰς, to permit. Acts 27. 7.

Εἰς εἰς, or **Εἰς** εἰς, Hebrew. Luke 23. 38. **Εἰς** εἰς, Adverb according to the Hebrew tongue. John 19. 20.

Εγώ

Εγώ εἰς, a suretiship, ledge. prov. 22. 26. **Εγώ** εἰς, to be surety, to undertake **Εγώ** εἰς, εἰς, a surety, it is the same as εἰς, εἰς, εἰς, a surety. Heb. 7. 22.

Εγώ, adverb, neer, or that hand, [in the compar. degree, **Εγώ** εἰς, neerer at hand, in the superlative degree, **Εγώ** εἰς, and **Εγώ** εἰς, very neer] John 6. 19. John 6. 23. John 11. 18. Luke 11. John 19. 20. Rom. 10. Rom. 13. 11. Heb. 6. 8. Heb. 13. Acts 27. 8. Matth. 26. 18. Mark 13. 28. Luke 19. 11. John 13. Phil. 4. 5. Matth. 24. 33.

Εγώ εἰς, to come neer, to be at hand, to hang over ones head it were, to approach. Matth. 8. 8. Luke 12. 33. Luke 21. 28. Heb. 7. 19. Mark 11. 1. Acts 13. Acts 10. 9. Acts 22. 6. Heb. 10. 25. Luke 22. 1. Acts 7. 17. Luke 15. 1. James 4. 8. Luke 7. 2. Luke 22. 47. Matth. 21. 1. Luke 24. 28. Acts 23. 15. Luke 4. 15. Luke 18. 40. Matth. 2. Matth. 26. 45. Luke 10. 9. Pet. 4. 7. Rom. 13. 12. C. **Εγώ** εἰς, to approach. to come unto. Mark 2. 4.

Εγώ εἰς, to raise from the dead, to awake, to set up-right. John 5. 21. Matth. 10. 8. 2 Cor. 9. 9. Matth. 12. 11. John 2. 19. James 5. 15. 2 Cor. 5. 14. Mark 12. 27. John 12. 1. Matth. 8. 25. Luke 3. 8. Rom. 8. 11. In the passive voice, **Εγώ** εἰς, to be

raised from the dead, to be wakened, to rise, or to rise again. Matth. 27. 63. Luke 20. 37. 1 Cor. 15. 42. Matth. 11. 5. Mat. 26. 46. Matth. 11. 11. Luke 7. 16. Mark 16. 14. Matth. 27. 52. Matth. 28. 6. Matth. 25. 7. Mat. 17. 7. Mat. 16. 21. Mat. 26. 32. Mat. 2. 20. Rom. 7. 4. Mat. 12. 42. Mat. 17. 23. Mat. 24. 11. It is read in the mean voice. Mark 10. 49. Matth. 10. 5. **Εγώ** εἰς, εἰς, a resurrection. Matth. 27. 53. also an arising. Psalm. 139. 1. Also an erecting, or building up C. **Διεύρω**, to awake, to stir up, and by a Metaph. to rub up ones memory: 2 Pet. 3. 1. Luke 8. 24. in the passive voice, **Διεύρωμαι**, to be raised up, to rise. John 6. 18. C. **Εγώ** εἰς, to stir up, to waken, to quicken. 1 Cor. 6. 14. Rom. 9. 17. C. **Εγώ** εἰς, to stir up, to waken, to quicken. Acts 13. 50. C. **Συνεγώ** εἰς, to raise together, to waken together. Ephes. 2. 6. in the passive voice, **Συνεγώμαι**, to be raised again together. Colossians 2. 12.

Εγώ εἰς, εἰς, a watch man. Lam. 4. 14. (of **Εγώ** εἰς, to raise up) **Γρηγορέω** εἰς, to watch. Matth. 24. 42. 1 Thes. 5. 6. Apoc. 3. 2. Colos. 4. 2. Luke 12. 37. Jerem. 1. 12. Matth. 24. 43. 1 Pet. 5. 8. Apoc. 33. Mark 14. 37. C. **Διαγρηγορέω** εἰς, to watch carefully, or strictly. Luke 9. 32.

Εγώ

Ἐγώ, and according to the Atticks ἔγωγε, it is a pronoun of the first person. Iohn 8. 58. Sometimes you have καὶ, and, joyned to it, and then ἔ is cut off, as Καγώ, and I. Luke 22. 29. Iohn 1. 33. &c. Iohn 10. 14. Iohn 18. 37. Matth. 28. 20. In the genitive case, it is ἐμῆ, or μου, of me. Matth. 12. 30. Matth. 8. 8. Luke 5. 45. Colof. 4. 18. In the dative case ἐμοὶ, or μοι, to me. Iohn 6. 56. In 1 Cor. 15. 8. you read of καὶ μοι, which is, and unto me. for καὶ and ἐμοὶ, to me. 1 Cor. 5. 12. Iohn 2. 4. In the accusative case ἐμὲ or με, me, and to this also you have καὶ, and joyned, as καὶ με and me, for καὶ, and, and ἐμὲ me. Iohn 7. 28. Matth. 26. 11. Iohn 8. 29. ἐμὸς ἡ, δὸν, mine Iohn 8. 37. Iohn 18. 36. 1 Cor. 16. 21. Iohn 4. 34. Matth. 20. 23. Iohn 18. 36. Iohn 14. 15. Iohn 10. 27. Iohn 10. 14. Ἡμετέρας, ον, ours Acts 24. 6. Rom. 15. 4. 1 Iohn 1. 3. Titus 3. 14.

Ἐδρα, ε, τὸ, a thing that doth bear any thing, a bottom, or the foundation, of the earth. Acts 22. 7. (it comes of ἔζομαι to set.) Ἐδραζέω, to rase to the ground, to pave, also to strike one to the ground, to dash or throw against. Luke 19. 44. Ezech. 31. 12. Hos. 10. 15. It is read passively. Amos 9. 14. Isa. 3. 25. Hosea 14. 1.

Ἐζώ, to cause to sit down. ἔζομαι, to sit, also ἵζω and ἵζο.

μαί, the same. ἔδρα, α, ἡ, a chair, a sessions, also a brock, an Haunch, also a disce there. Deut. 28. 27. Also stones either of man or be In 1 Sam. 6. 17. golden Emerods. ἔδραζέω, to place, set. Prov. 8. 25. Ἐδρασμα, τὸ, a foundation. ἔδρα, ε, ἡ, He that worketh sitting, ἔδρα, α, ἡ, stable, firm. 1 Cor. 7. 37. 1 Cor. 15. 58. Colof. 23. Ἐδραζέω ὦ, to establish, to make firm ἔδρα, ε, ἡ, τὸ, a foundation, a prop. 1 Tim. 3. 15. Ἀφ' ἑδρας, ἡ, the monthly flux of women. Ezech. 18. 6. Ἀφ' ἑδρας ὦν, an house of office or Jakes. Matth. 15. 17. ἐν ἑδρα, α, ἡ, snares. Acts 25. 3. ἐν ἑδρας, τὸ snares. Acts 23. 16. Judg. 9. 25. ἐν ἑδρας, ε, ἡ, to insnare, or entrap. Acts 23. 21. Luke 11. 54. Judg. 9. 34. Judg. 16. 2. Iudg. 9. 32. Iudg. 21. 20. Deut. 19. 11. Iudg. 9. 43. C. Καθ' ἑδρας, ἡ, (of χθ', upon, and ἑδρα, α, ἡ, a chaire. Mar. 23. 2. Mar. 15. In Mar. 23. 6. Lu. 11. 43. you read of Πρωτοκαθεδρία, α, ἡ, the upermost seat, or chief place. C. Πάρεδρος, ε, ὁ, a Judge or Counsellor. Wisd. 9. 4 C. ἐν πάρεδρος, ε, ἡ, very meet, or fitly becoming. 1 Cor. 7. 35. C. Πρόεδρος, ε, ὁ, a counsellor, a Judge, also one daily occupied or imployed. Πρόεδρος, ε, ὁ, properly to sit by, or sit at. 1 Cor. 9. 13. Ἐπ' ἐσέδρα, ε, ὁ, ἡ, fitly cleaving unto 1 Cor. 13. 5. It is the same as, ἐν πλάθῃ, which we mentioned before with the same scripture. Σύνεδρος, ε, ὁ, he that sitteth with others. Σύνεδρεύω, to sit together, to sit at sessions. Ἐπ' ἐσέδρα, ε, ὁ, to be a companion, in the same office. Σύνεδριον, ε, τὸ, properly an assembly sitting together. Also a Council house, to the place where they met it is compounded of σύν, together, and ἑδρα, α, ἡ, a seat, or chaire, or bench.) Acts 6. 15. Acts 23. 6. Matth. 5. 22. Now this Council was twofold, the greater and the lesse, the greater consisted of 71. Councillors, and it was the supreme Council, and chiefest Senate of the Jews, as among the Germans the Council of among the French the Council of Paris, amongst the Brittaines, the Council of London, which some in the French tongue call a Parliament. The lesse Council consisted of 23. Councillors, the Jews in the greater Council had 71. Councillors, from the ancient institution of God, in Numb. 11. 16. where God bids that seventy Elders be set apart, to which if Moses be added, there will be 71. By this Counsel was Christ condemned, and the Apostles judged. Acts 5. 27. Mat. 5. 22. By a metonymy, this word may import the Councillors themselves. Acts 22. 3. Mark 13. 9.

Συνεδριάζω, to sit together. Prov. 3. 32. C. Καθ' ἑζομαι (it is compounded of Καθ', upon, and ἔζομαι, to sit, it is the verb we have now in hand, or the them.) It signifieth to sit. Luke 2. 46. Iohn 20. 12. Mat. 26. 55. Iohn 4. 6. Ezech. 26. 16. Iob 39. 28. Levit. 12. 5. In which two last Scriptures it is read passively. C. Καθ' ἑζομαι (of καθ', upon, and ἔζω, to sit.) to cause to sit, to place, also to rest or abide, after removing from one place to another. But it signifieth oftner to sit, to tarry or abide. 1 Cor. 6. 4. Jerem. 32. 37. Matth. 25. 31. Iob 36. 7. Apoc. 3. 21. Ephes. 1. 20. Acts 18. 11. 1 Cor. 10. 7. Acts 13. 14. Apoc. 20. 4. Matth. 26. 36. Luke 24. 49. Matth. 19. 28. Mat. 20. 21. Matth. 20. 23. Acts 25. 6. Mark 9. 35. Acts 16. 13. Mark 11. 2. Deut. 21. 13. 1 Kin. 1. 13, 17. Matth. 19. 28. Hosea 14. 8. Luke 22. 30. C. Ἀνακαθίζω, to remain or abide. Luke 7. 15. C. Ἐγκαθίζω, to place to set or appoint. Matth. 21. 7. C. Παρακαθίζω, to sit by, or at, to sit near. Luke 10. 39. C. Συνκαθίζω, to place together, to set or appoint together. Ep. 2. 6. Also to sit together. Luke 22. 35.

Ἐθέλω, to be willing, see θέλω, the same. Page 194. B.

Ἐθνος, ε, τὸ, a nation, a family. Luke 7. 5. Iohn 18. 35. Sometimes a people. Iohn 11. 48. Acts 10. 22. Matth. 4. 15. Some-

Sometimes a people estranged from the Church, the description of whom you may read in Ephes. 2. 11, 12. 1 Cor. 12. 3. Rom. 1. 21, 22, 23. Matth. 10. 5. Acts 14. 16. Sometimes it imports a people to be called, but not as yet called to the Church. Rom. 10. 19. Sometimes it notes a Christian people. 1 Pet. 2. 9. Rom. 4. 17. Rom. 15. 11. ἐθνικὸς ἄνθρωπος, belonging to a nation, as an Egyptian is a name belonging to that nation, sometimes the word imports a prophane man, and estranged from the Church. Matth. 18. 17. ἐθνικῶς, adverb, after the manner of the Gentiles or Greeks. Gal. 2. 14.

Ἐθῶς, ἢ ἔθος, ἢ ἔθνη, a custom, or manner, (of ἔθω, to do a thing out of custom. (Luke 22. 39. Luke 2. 42. John 19. 40. Acts 25. 16. Heb. 10. 25. Sometimes it notes rites, and ceremonies. Luke 1. 9. Acts 6. 14. Acts 15. 1. Acts 16. 21. Acts 28. 17.

Ἐθῶ, to do out of custome, to accustome. Matth. 27. 15. Mark 10. 1. Luke 4. 16. Acts 17. 2. ἐδίδω, to teach by use, to attain by use. In the passive voice, Ἐδίζομαι, to come, to use or custom, to practise by long custome. Luke 2. 27.

Ἐί, if, it is a conjunction that coupleth or knitteth together, Matth. 4. 1. Matth. 11. 14. Acts

17. 11. Acts 24. 19. Acts 25. Acts 27. 39. 1 Cor. 15. 1. 1 Pet. 3. 14. we may note, this conjunction it governs divers moods, as the Indicative Optat. as in the afore-said Scripture. Sometimes it signifieth although. 2 Cor. 13. Sometimes whether. Luke 6. Luke 22. 49. Acts 21. 3. 2 Cor. 2. 9. Acts 21. 37. Luke 49. Act. 22. 25. sometimes though seldom this conjunction is joined to a subjunct. mood 1 Cor. 14. 5. Phil. 3. 2. This word swearing hath the force of negation or denying. Mark 12. If a signe be given to the generation, that is, there shall not be given a signe, according to the Syriack translation. To others there seemeth to be here a property of the Hebrew tongue, namely, a defect of sentence, which thing was usual with the Hebrews, where understood, I will suffer myself to be counted a liar, or let the Lord do thus to me, or some such like. Now this defect of sentence did very often appear in those that were troubled, or fore vexed. See Gen. 14. 23. Gen. 21. 23. Sometimes there is no defect. 1 Sam. 3. 17. 2 Sam. 19. 13. 2 Sam. 20. 10. 2 Kings 6. 31. 2 Kings 20. 10. The Heathens used these expressions, let me perish, let me die, which profane speeches should be far from us Christians, who

professe

professe our selves disciples of the holy spirit, for it is against the nature to wish evil to our selves, against charity to wish it to others Heb. 4. 3. Numb. 14. 23. 1. 95. 11. Sometimes the conjunction is rendered, for much as, or sith that. Acts 1. Sometimes because. Rom. 3. Sometimes it is rendered if, or although. 2 Cor. 2. 5. Sometimes that, sometime it is wanting. James 5. 13. Sometimes it is rendered unless, when μὴ, followeth it. Mark 14. sometimes save that. Cor. 1. 14 also but. John 17. 1. 1 Cor. 17. 17. Sometimes otherwise, when as δὲ cometh twixt εἰ and μὴ, as thus, εἰ μὴ. Joh. 14. 2. C. Ἐπεὶ, (it compounded of ἐπὶ, and εἰ,) cause sith that, or for as much. Luke 1. 34. also otherwise. Rom. 11. 6. 1 Cor. 7. 14. 1 Cor. 13. 29. Heb. 9. 26. C. Ὡς, compounded of ὡς, and εἰ.) if, it is an adverb of similitude. Matth. 28. 3. Luke 9. 28. Acts 2. 3. C. Ὡςπερ, (compounded of ὡςπερ, and εἰ) as were. 1. Cor. 15. 8. Ἐἰδω ὧ, or ἔιδωμι, to know, to understand. 1 Cor. 14. 11. Tim. 3. 15. 1 Cor. 2. 12. Mat. 6. Heb. 8. 11. Titus 1. 16. John 14. 5. 1 Cor. 2. 2. Mark 1. 20. Matth. 21. 29. 2 Thes. 1. 2. 1 Pet. 1. 12. Mark 5. 33. Acts 7. 1 Thes. 4. 5. John 1. 33. John 4. 10. Luke 6. 8. Luke 2.

49. John 20. 9. C. Συνοίδομαι, ὧ, or συνοίδημι, to be privie to ones counsel, to be guilty of a thing. Acts 5. 2. Συνοίδομαι, ἑως ἡ, conscience, the testimony of witness of ones minde. Rom. 2. 15. John 8. 9. 2 Cor. 1. 12. 1 Tim. 1. 5. 2 Tim. 1. 3. Heb. 13. 18. Acts 24. 16. Heb. 10. 22. Titus 5. 15. 1 Corinthians 10. 29. 1 Tim. 4. 2. 1 Cor. 8. 10.

Εἶδω, to see, and by a Metaphor, to know. Acts 11. 5. Mark 1. 10. John 8. 56. The words are, he saw, that is, he foresaw from that singular Revelation of God. (Hence the Prophets of the old Testament were called, οἱ βλέποντες, that is, Seers. 1 Chron 29. 29. Mat. 2. 2. Phil. 4. 9. Acts 12. 16. Phil. 1. 30. Ἴδε, is the imperative mood of the verb εἶδω, and it is rendered see, and sometimes it is taken adverbially, and is rendered behold. John 20. 27. John 11. 3. 2 Cor. 6. 2. John 19. 5. Psalm 46. 9. Gen. 33. 10. John 20. 25. Apoc. 18. 7. Exod. 23. 5. John 8. 56. John 23. 23. Luke 2. 15. John 4. 46. Matth. 23. 39. John 12. 9. Matth. 5. 16. Matth. 11. 9. Luke 2. 28. (In Acts 8. 20. Some render it to talk with, the same as that expression in Matth. 12. 46.) Matth. 9. 2. Matth. 9. 4. Luke 1. 12. Luke 9. 47. Luke 18. 43. Matth. 9. 8. Luke 20. 21, 29. Luke 1. 29. 2 Cor. 12. 13. John 13. 18

13. 18. John 3. 8. John 21. 16, 17. 2 Cor. 5. 16. John 4. 22. Jude 10. *Ἰδέα* ας, η̃, fight Mat. 28. 3. Also form or shape. Dan. 1. 13, 15. Also the figure or proportion of a thing. Gen 5. 3. *Εἶδος*, ε, τὸ, a shape or form. Lu. 3. 22. Also appearance. 1 Thes. 5. 22. Sometimes fight 2 Cor. 5. 7. *Εἰδωλον* ας, τὸ, an image, an idol. 1 Cor. 8. 4. 1 Chron. 16. 26. 1 Cor. 12. 2. Habac. 2. 18. (John 5. 21. This Scripture is rendred thus. Keep your selves from images) Apoc. 9. 20. (according to the Hebrews those are called Idols which the Greeks render things without being, as in 1 Sam. 12. 21.) Isa. 27. 9. Isa. 30. 22. 2 Chron. 15. 16. In Scripture those are praised that destroyed and brake down images. Exod. 32. 20. 1 Kings 15. 13. 2 Kings 11. 18. 2 Kings 18. 4. The discription of images, we may read in Psal. 115. Psal. 135. 15, 16, 17. *Εἰδωλεῖον* ας, τὸ, a place where Idols are kept. 1 Cor. 8. 10. C. *Κατείδωλα* ας, δ, δ, Given up to Idols. Acts 17. 16. C. *Ἀπείδω* to look back upon, to consider with favour. Phil. 2. 23. C. *Ἐπείδω*, to look upon, to behold. Luke 1. 25. Acts 4. 29. C. *Προείδω*, to fore-see, to fore-know. Acts 31. Gal. 3. 8. C. *Συνείδω*, to consider Acts 12. 12. It is read in the mean voice, and signifieth to

be guilty of a thing. 1 Cor. 4. Acts 5. 2. And here as a thing obvious we may take notice the difference between *εἶδω* *Βλέπω*, *θεάομαι*, *θεωρέω* there is this difference *Εἶδω* signifieth to see, or understand plainly. *Ὠρέω*, to look upon or behold. *Βλέπω*, barely to see. *Θεάομαι*, to behold or approve. *Θεωρέω*, to see or look on with admiration. Mat. 4. 12. The words are, that seeing they might see and not perceive, or understand, where we may note that τὸ ἰδεῖν, signifieth more then τὸ βλέπεν. C. *ὑπερίδω*, to dissemble, to wink, to wink at. Acts 17. 30. *Εἰκῇ*, Adverb, rashly, without consideration, (it comes out of *εἶκω*, to give place, when one in doing of a thing gives place to his evil affections, and is overcome by them) Mat. 4. 22. Sometimes it is rendred in vain. Rom. 13. 4. *Εἶκω*, to give place, not to resist, or gain say Gal. 2. 5. C. *ὑπεικω*, to Obey Heb. 13. 17. C. *Ἀνυπεικῶ* ας, δ, η̃, disobedient or stubborn, from the same comes *ἐκώων* ος, τος, one that giveth place, one that is willing, and *ἀκων*, ος, δ, unwilling of which afterwards.

Εἶκω, to be like. James 1. 23. *Ἐκὼν ὄνος*, η̃, an image, or similitude. Mat. 22. 20. also

expressed form, or shape, to which is opposed, *οὐκ*, that is, *σκιαγραφία*, a shadding. Heb. 1. 1. In which Scripture you have a Metaph. taken from painters, who first shadow the picture, (and this is called *σκιαγραφία*,) then they describe the features or shapes by lines, (and this is called *χῆμα*, figure. In the third place they form and fashion it, and make it like, (and this is called *εἰκὼν*, an expressed form, or essential likeness) Colos. 1. 15. Sometimes it imports an accidental image. 1 Cor. 11. 7. Colos. 3. 10. Gen. 1. 26. Also a likeness. Rom. 8. 29. 1 Cor. 15. 49. Apoc. 13. 15. *Εἰκονίζω*, to form or fashion. C. *Ἐξείκειν*, to express or draw forth an image or shape with all its features, for an example. Exod. 25. 23. Rom. 1. 23. in which Scripture it is expressed in two words C. *Αεικὴς* ε, δ, η̃, not seeing, unworthy. C. *Ἐπιεικὴς*, ε, δ, η̃, agreeing, decent, to one that preferreth mildness or clemency before the stiffness of the Law, or that of a mild disposition. 1 Tim. 2. 16. Also indulgent. Psal. 86. 4. *Ἐπιεικὴς* ε, τὸ, equity, clemency. Phil. 4. 5. *Ἐπιεικία*, η̃, the same. Acts 24. 4. Machab. 9. 27. 2 Cor. 10. 1. *Εἴκοσι*, twenty, it is a noun number, and onely of the ordinal number. Apoc. 4. 10.

Acts 27. 28. C. *Ἐικοσιτρεῖς* three and twenty. 1 Cor. 10. 8. C. *Ἐικοσιτέσσαρες*, twenty and four. Apoc. 5. 8. C. *Ἐικοσιπέντε*, five and twenty. John 6. 19. *Εἰλέω*, to Role, to turn often, to turn or wind about C. *Ἐνελέω*, ὦ, to wrap, or fold in. Mark 15. 46. We read likewise of *εἰλέω*, with a gentle spirit, which signifieth to comprehend, or to gather, from this verb cometh *ἐλκεμα*, τὸ, a book, also a bundle.

Εἰλίω, or according to the Atticks, *εἰλίπω*, to role, or wrap round about, for which verb may be used *ἐλίω*, or *ἐλίπω*, the same. Heb. 1. 12. In the passive voice. *Εἰλίωμαι*, to be wrapped round about. Apoc. 6. 14. *Ἐιλίωμα*, τὸ, a folding or wrapping in. *Ἐλίσυμδος* ε, δ, a turning about in manner of a circle, a circle, also a kinde of ivie which winds about trees. *Ἐλίκη* ας, η̃, a constellation in the Heavens called the greater Bear. And it is so called in Greek, because it is turned or roled about the Pole.

Εἰμι, to be, (It is a verb substantive.) Mat. 27. 24. Acts 25. 10. Mat. 8. 8. John 10. 11. Mark 14. 70. Luke 19. 21. Mark 5. 14. John 12. 31. Acts 1. 19. Mark 7. 2. Rom. 7. 18. Rom. 9. 8. Rom. 10. 6, 7, 8. Colos. 3. 25. 2 Kings. 10. 24. Mark 14. 22. John 9. 7. Mat. 13. 39. Heb. 9. 5. Sometimes this

this verb is understood as in Mark 5. 7. in John 4. 24. in 1 Cor. 1. 9. &c. 1 Cor. 3. 9. 1 Cor. 6. 16. 1 Cor. 14. 22. Matthew 2. 13. Acts 1. 20. 1 Cor. 16. 22. 1 Pet. 3. 3. Matth. 5. 37. In Rom. 15. 33. it is understood again. Apoc. 3. 15. 2 Tim. 3. 17. 2 Cor. 13. 7. James 1. 4. John 17. 21. Luke 9. 18. the participle of the present tense of this verb is *ὄν*, which signifieth, being. It is attributed to God as a proper name to him. Exod. 3. 14. Apoc. 1. 4. which is the same with that expression in Gen. 24. 8. John 3. 4. Luke 22. 53. Acts 24. 10. Luk. 23. 7. Heb. 8. 4. Hence comes the adverb *ὄντως*, truly. Luke 23. 47. 1 Tim. 5. 5. Sometimes this afore mentioned participle is wanting. John 13. 1. Sometimes it superabounds and that elegantly, in Rom. 8. 28. &c. Acts 9. 39. Here you may note, that this verb *εἶμι*, to be or exist, is read in these Scrip afore mentioned, and that shall follow in all persons & moods & tenses and differs much by reason of dialects which are made use of in scripture, for the setting off of the Greek tongue. Matth. 26. 69. John 1. 1. Luke 5. 17. Luke 5. 1. Luke 5. 17. 1 Thes. 3. 4. 1 Cor. 6. 11. Ephes. 5. 8. Marke 14. 56. Luke 5. 29. Luke 2. 33. John 11. 21. John 9. 18. John 9. 24. Matth. 2. 15. Mark 11. 32. John 9. 5. John 16. 4. 1 Cor. 13. 11. Gal. 1. 10. Acts

10. 30. Heb. 8. 10. Luke. 23. 43. John 12. 26. Mark 11. 24. Rom. 9. 9. Luke 21. 24. It is again understood, in Rom. 9. 29. 1 Thes. 4. 17. Acts 1. 8. Matth. 24. 9. Matth. 12. 27. Ephes. 3. Colos. 2. 8. Acts 23. 38. from the participle of this verb, namely, *ὄν*, *ἔσται*, *ὄν*, is derived the substantive, *οὐσία*, essence or being, substance or wealth. Luke 15. 13. C. *ἔστι*, *ἔσται*, *ὄν*, *ἔσται*, pertaining to the sustaining and preserving of ones being, or necessary. Mark 6. 11. The words are, give us this day our daily bread, which sense is not agreeing to the word. *Brenius* renders it well, the bread that preserveth life. And *Syrus* renders the bread of necessity, that necessary to nourish us. The Greek interpreters of the Heb. word in Deut. 7. 6. do derive *ἔμειναι*, of *εἶμι*, to succeed, but we do not ask for bread that succeeded or the bread that may be tomorrow, which the participle that verb *εἶμι*, to succeed signifieth (as you may read Acts 7. 26. Acts 16. 11. Acts 20. 15. Acts 21. 28. Acts 11.) But we ask for the bread which may suffice for our present nourishment. Luke 11. This word therefore *ἐπιέναι*, cometh not of *ἐπιέναι*, to succeed, but of *ἐπὶ*, to, and *οὐσία*, a being, that is, pertaining to ones being. S. *James* calls

bread *ἐσθίμενον τροφὴν*, James 2. 15. and in the 2 Chap. and 16. vers. he calls it *ἐπιτήρημα τοῦ σώματος*, things needful for the body. Both these expressions are explained in 1 Cor. 30. 8. Luke calls it in his 2. Chap. 42. *σπομίτηριον*, a portion of meat or allowance. And Matth. in his 24. Chap. and 45. v. calls it *τροφὴν ἐν καιρῷ*, meat in due season. But although this word *ἐπίσσι*, rendered improperly daily, yet if we rightly expound that old received interpretation, it may be born, as thus, give us the bread which is fitted for the nourishing of our being, which we daily want. C. *ἔσται*, substantial. C. *ἔσται*, *ἔσται*, *ἔσται*, peculiar or substantial. Titus 2. 14. this word the Greek interpreters of the Heb. word in Deut. 7. 6. they also term the same Hebrew word *περιποίησιν*, Psal. 35. 4. of *περιποιέω* to have measure, *περιποίησις*, *ἔσται*, plenitude of riches. C. *ἔσται* to be present (of *ἀπὸ* from, and *εἶμι*, to be) Colos. 2. 5. Job 6. 13. 1 Cor. 5. 3. *ἔσται*, *ἔσται*, Abundance. Phil. 2. 12. C. *ἔσται*, to be in, it is put also simply, for to be. Gal. 3. 28. Col. 3. 11. James 1. 17. Luke 11. 41. The words are, but rather give alms of those things which you have, properly which are in you. In these words the soul of

man seemes to be understood. And this exposition the words following require, where Christ saith, and behold all things shall be pure to you; for from the soul or fountain, all external actions do depend, and are valued, whence to the pure all things are pure, and so contrary wise. C. *ἔσται*, to be born of one, in the third person it is *ἔσται*, which is used impersonally, and signifieth, it may, or it is lawful. Luke 6. 4. Matth. 12. 4. hence comes *ἔσται*, *ἔσται*, Liberty. 1 Cor. 8. 9. 1 Cor. 9. 4. 5. Sometimes it signifieth authority. Matth. 7. 29. Sometimes power. Matth. 8. 9. John 17. 2. Rom. 9. 21. (hence *ὑπερἔσται*, *ἔσται*, *ἔσται*, subject to another power.) sometimes it signifieth power and authority to minister and execute laws Luke 23. 7. Also power, in Mark 3. 15. Sometimes it is rendered Dignity. John 1. 12. In the plural number it is rendered powers, also office or rule. Luke 12. 11. Rom. 13. 1. Colos. 1. 16. Titus 3. 1. C. *ἔσται*, *ἔσται*, according to the Greek fathers, free-will, you have it expressed otherwise, 1 Cor. 7. 37. the words are he hath a proper will in contracting marriage, that is, he can, or he cannot marry as he will, but there is another reason of spiritual things, which appertain to the glory of God,

and our eternal salvation, which the natural man. 1 Cor. 2. 14. understandeth not, there is so much wanting in him, that he cannot be said from his own strength to chuse them, or be willing so to do. But to speak strictly, onely God is ἀντεξέστης, that is, subject to no power, whose will alone is most free. Ἐξουσίαν, to exercise power, to rule. 1 Cor. 7. 4. Luke 22. 25. 1 Cor. 6. 12. C. Κατεξουσίαν, to exercise authority against one. Matth. 20. 25. C. Παρεμυ to be present (it is compounded of παρ, to, and εμυ to be) Matth. 26. 50. Iohn 7. 6. Acts 10. 33. Acts 10. 21. Acts 17. 6. Luke 13. 1. Gal. 4. 18. Gal. 4. 20. 1 Cor. 5. 3. Παρσία ας, η, presence. Phil. 2. 18. Also a coming unto. 1 Thes. 3. 13. C. Συμπαρεμυ, to be present together. Acts 25. 24. C. Σύνεμυ to be with an other Luke 9. 18. Acts 22. 11.

Εἶμι, to go (it comes of ἔω, to go, a verb out of use) Exod. 32. 26. C. Ἀπείμι to go away. C. Εἰσεμυ, to enter in. Heb. 9. 6. Acts 3. 3. Acts 21. 18, 26. C. Ἐπειμι, to succeed, or follow after. Acts 16. 11. Acts 7. 26. Acts 23. 11. C. Ἐξείμι, to go forth, to go away. Acts. 20. 7. Acts 17. 15. Acts 13. 42. C. Πάρεμυ, to come unto, to go forward. Acts 12. 20. Col. 1. 6. C. Πέρσεμυ to come unto C. Απρόσιτος, ο, η, unacces-

sible, not to be approached in to. 1 Tim. 6. 16. C. Σύνεμυ, to come together, to go together Luke 8. 4.

Ἐξήνυ ης, η, properly peace. Acts 12. 20. (It is so called ος ες ἐν ἑξήνυ, that is knitting together into one.) Mark 5. 30. Luke 7. 50. Acts 16. 36. Acts 12. 20. 2 Cor. 13. 11. By a propriety of the Hebrew tongue it is put for a happy success in things. Iohn 20. 19. Iohn 16. 33. 2 Sam. 18. 29. Sometimes it is rendered reconciliation with God. Rom. 5. 1. Sometimes a taste of the fatherly favour of God. Phil. 4. 7. Ἐπινεύω, to live in peace, to enjoy peace. 2 Cor. 13. 11. 1 Thes. 5. 13. Rom. 12. 18. Iob 5. 12. Iob 3. 26. 12 Chron. 20. Εἰρηνικός η, ον, peaceable, calm, milde. C. Εἰρηνοποιός ος, ος, peace-maker Mat. 5. 9. Εἰρηνοποιέω, or reconcile. Col. 1. 20.

Ἐγώ, properly to knit, and by a Synecdoche of the Genus, to say, to tell, for a speech is nothing else but a compellation, or knitting together of words. 2 Cor. 12. 6. Acts 25. 5. Gen. 45. 35. Ἐρέω, to relate, to say. Phil. 4. 4. Matthew 21. 2. Galatians 1. 9.

Εἰς, preposition, it signifies, to. (it differs from πρός, which signifies to, because this is wont to be put before living creatures. But εἰς before things without life) when it is

joyned

joyned with verbs, that signifies the motion to a place, it is rendered in. Mark 16. 19. 2 Cor. 12. 12. Luke 5. 3. Rom. 11. 24. and as it is applied to places, so to time. Luke 12. 19. also to persons. Iohn 5. 45. Sometimes this preposition is put for in, and signifieth rest in a place, and this is according to the Hebrews. In Gen. 49. 29. in Psalm 16. 10. it is likewise rendered in. Matth. 2. 23. Matth. 10. 41. Mark 13. 16. Luke 11. 7. Luke 12. 19. Mark 5. 34. Luke 8. 48. Iohn 1. 18. Acts 13. 11. Sometimes it is rendered among, 1 Thes. 1. 5. Iohn 9. 9. Luke 24. 47. Rom. 15. 16. 1 Cor. 8. 23. Sometimes before or in presence. Acts 22. 30. Sometimes for. 1 Pet. 4. 7. 1 Cor. 4. 3. Sometimes by. 1 Cor. 10. 2. Sometimes it is the same as πρός, to, and it is applied to things that have life, as πρός. Matth. 15. 24. Luke 11. 49. Iohn 1. 7. Sometimes it signifieth even unto. Iohn 13. 1. Ephes. 1. 14. Sometimes towards. Heb. 6. 10. Matth. 26. 10. Rom. 16. 6. Sometimes of or concerning. Ephes. 5. 32. 2 Cor. 12. 6. Also by. Acts 7. 33. Sometimes against. Acts 25. 8. Luke 7. 30. Luke 12. 10. Rom. 8. 7. Sometimes it notes the end. Matth. 10. 18. Luke 9. 3. Matth. 28. 19. 1 Tim. 2. 78. Matth. 5. 22. Matth. 24. 1. Iohn 8. 26. Mark 11. 1. Heb.

2. 3. Mark 13. 10. Luke 8. 34. Luke 9. 13. Rom. 16. 26. Gal. 6. 8. Colof. 1. 20. 1 Pet. 1. 25. 1 Iohn 5. 10. Iohn 6. 9. It is put for in. Matth. 19. 5. Gen. 20. 12. Ier. 31. 33. 2 Cor. 6. 16. 1 Iohn 5. 8. 1 Cor. 15. 45. Acts 2. 31. This preposition is elegantly set before an infinitive mood, and signifieth like a Gerund in dum, it may be resolved into a conjunction Causal, as ἵνα, as, &c. Because the final cause is by it noted. Matth. 5. 1. Rom. 1. 26. Rom. 4. 11. Rom. 4. 18. 1 Cor. 11. 22, 33. 2 Cor. 4. 4. Ephes. 1. 12. Sometimes this preposition, thus used is omitted, as in Matth. 2. 2. Matth. 18. 11. Luke 9. 18. Sometimes it is put with an infinitive mood, and signifieth so that. Heb. 11. 3. and this notes the manner how a thing is made. It is taken adverbially, and signifieth without ceasing or as some will, at length. Luke 18. 5. the Greek is εἰς τέλος, in Iohn 6. 86. the words are εἰς τὸ ὀπίσω, backward.

Εἰς μίαν ἐν, one,) of εἰμί, to be, for a being is a unity) Ephes. 5. 4. Apoc. 9. 12. Luke 10. 42. 1 Tim. 3. 2. Luke 15. 7. 10. Luke. 5. 17. Mark. 15. 27. Luke 17. 22. Psal. 27. 7. Luke 5. 3. Iohn 8. 9. Mark 14. 19. Ephes. 5. 33. 1 Cor. 14. 31. Mark 14. 51. Luke 4. 40. Ephes.

Ephes. 4. 16. Mark 14. 43. 1 Thes. 5. 11. Matth. 24. 40. Luke 18. 19. Luke 14. 18. Mark 16. 2. Iohn 20. 16. The words are, in one day, that is, in the first day of the Sabbaths, that is, of the week, which day the Scripture calls the Lords day. See Apoc. 1. 12. & Gen. 1. 5. & c. Iohn 21. 25. Acts 28. 25, sometimes this word *ἓς* one, is put for *τις*, which signifieth a certain one, or some one. Mark 8. 19. Mark 9. 17. Luke 5. 12. Sometime alone, or onely. Mark 2. 7. *ἑνός* *ἑνός*, *ἑνός*, *ἑνός*, unity. Ephes. 4. 3, 13. C. *ἑνός*, *ἑνός*, *ἑνός*, none. Matth. 19. 16. Isa. 40. 17. Acts 25. 10. Deut. 16. 5. Iob 26. 7. Matth. 5. 13. It is read dividedly, or apart. Mat. 27. 14. Iohn 1. 3. 2 Sam. 13. 30. C. *Μηδείς*, *μηδείς*, *μηδέν*, none. Rom. 12. 17. Acts 23. 14. Rom. 12. 17. 2 Cor. 6. 3. C. *ἑνός*, *ἑνός*, *ἑνός*, 1 Sam. 21. 1. 1 Cor. 13. 2. *Ἐξεδενόω* *ω*, to set by as nought, to contemn. Psalm 51. 18. Judg. 9. 39. 2 Sam. 6. 16. 1 Sam. 10. 19. It is read passively. Psal. 15. 4. Mark 9. 12. *Ἐξεδενόω* *ω*, to account as nothing, to vilifie. Rom. 14. 10. Rom. 14. 3. 1 Thes. 5. 19. Luke 18. 9. Prov. 1. 7. 1 Sam. 8. 7. Gal. 4. 14. 1 Cor. 16. 11. Luke 23. 11. It is read passively. 1 Cor. 1. 28. 2 Cor. 10. 10. 1 Cor. 6. 4. *Ἐξεδένημα*, *τῷ*, *τῷ* contempt.

Psal. 22. 6. *Ἐξεδένει* *ω*, a contemner, or despiser. Of *ἑδείς* none, cometh the adverb *ἑδαμῶς*, and *ἑδαμῶς*, in no wise, Prov. 23. 5. 1 Kings 2. 37. of *μηδείς*, cometh the adverb *μηδαμῶς* Ezek. 4. 14. Mat. 2. 6.

Ἐἵτα, an adverb of order, it signifieth afterwards, Mark 28. 1 Cor. 15. 24. 1 Tim. 2. 15. Sometimes, it is rendered, what so Heb. 12. 9. C. *Ἐπειτα* (of *ἐπὶ*, and *ἔπειτα*) it is likewise an adverb of order and signifieth afterwards. 1 Cor. 12. 28. *Μετέπειτα*, it is an adverb twice compounded (of *μετά*, *ἐπὶ*, and *ἔπειτα*) it signifieth afterwards. Heb. 12. 17. So *καὶ* *ἔπειτα*, it is compounded of three namely, *καὶ* and *ἔπειτα*, afterwards, and *ἔς*, one, that is after an other. Iohn 8. 9. but of this word before in *ἔς*.

Ἐκ or *ἐξ*, preposition, it signifieth out of, or from, sometimes it notes the efficient cause. Acts 9. 39. Rom. 11. 35. 1 Cor. 11. 12. Matth. 1. 20. Heb. 2. 11. Matth. 1. 5. 2 Cor. 3. 5. Rom. 1. 4. 1 Iohn 3. 8. Mark 5. 37. Sometimes it notes the instrument. Mat. 21. 16. Matth. 27. 7. Rom. 1. 7. Rom. 10. 17. Also it denies the instrument. Rom. 11. 6. Sometimes it notes the matter. Matth. 27. 29. 1 Cor. 11. 12. Rom. 9. 21. Acts 15. 14. Also seeming matter.

2 Cor.

Cor. 4. 6. Sometimes it notes effect. Matth. 12. 33. Mat. 23. 37. Sometimes it notes the subject place. Matth. 2. 15. Mark 9. 7. Acts 27. 30. Acts 28. 4. Matthew 28. 12. 42. Matth. 28. 2. Luke 1. 78. Acts 23. 34. Mark 16. 40. Sometimes the adjunct. Mat. 10. 20. Acts 4. 48. Acts 24. 19. Iohn 19. 12. Sometimes it notes the adjunct sin. Rom. 7. 24. Rom. 13. 11. sometimes the adjunct affliction. Cor. 1. 10. Sometimes the adjunct manner. 2 Cor. 2. 4. & c. Matth. 25. 5. Mark 9. 17. Cor. 12. 16. Apoc. 7. 5. Matth. 26. 27. 1. Cor. 3. 19. Sometimes it signifieth the kinde or genus. Iohn 21. 14. Luke 22. 56. Sometimes it serveth to the circumlocution of adverbs. Mark 14. 31. Heb. 12. Acts 21. 32. 2 Thes. 2. 7. Colof. 2. 14. 1 Cor. 13. 10. Mark 4. 27. Heb. 9. 28. Matth. 26. 14. 2 Cor. 8. 13. Iohn 3. 34. Ephes. 6. 6. Rom. 12. 18. *Ἐκτός*, Adverb, it signifieth without, or beside. 1 Cor. 6. 18. 2 Cor. 12. 2. Apoc. 26. 22. Also except, or save that. 1 Cor. 13. 5. 1 Cor. 15. 27. Matth. 23. 26. C. *Παρεκτός*, without, beside, except. Matth. 5. 32. Acts 26. 29. 2 Cor. 11. 28. C. *Παρεξ*, save that, or besides. Psalm 18. 32. *Ἐξω*, abroad, without doors. Mark 3. 32. Acts 5. 23. 1 Thes. 4. 12. Mat. 26. 75. Acts 9. 40. Iohn 11.

43. it signifieth also simply, the outside of any thing or without as the afore-mentioned, adverbs. 2 Cor. 4. 16. Acts 26. 11. 1 Cor. 5. 12. Matth. 21. 17. Mark 11. 19. Luke 20. 15. Acts 14. 19. *Ἐξωθεν* without, the outside, that which is abroad. Matth. 23. 15. 1 Pet. 3. 3. 1 Tim. 3. 7. Mark 7. 15. Matth. 23. 25. *Ἐξώτερος*, *α*, *ον*, Outer, or uttermost. Matth. 8. 12.

Ἐκαστος, *η*, *ον*, every one, it is onely read in the singular number. (of *ἐκάς*, that is, not neer, but separate, as this man, and that man) Cor. 3. 8. Gal. 6. 5. Rom. 14. 12. Heb. 3. 13. Luke 6. 44. Heb. 11. 21. Acts 2. 8. Iohn 16. 32. Phil. 2. 4. Apoc. 20. 13. Apoc. 5. 8. Apoc. 21. 21. Acts 2. 6. Ephes. 4. 16. Colof. 4. 6. 1 Thes. 2. 11. *Ἐκαστοτε*. Adverb, all-ways, every where 2 Pet. 1. 13.

Ἐκατόν, an hundred, it is of all genders, and of the plural number onely. Luke 16. 6. Iohn 19. 39. Matth. 18. 12. *Ἐκατοστός* *ω*, *δ*, *η*, the hundredth. *Ἐκατοστύνω*, to sold an hundred fold. Gen. 26. 12. *Ἐκατονταπλασίον*, *ον*, *δ*, *η*, and *Ἐκατονταπλασίονον*, *ον*, *τῷ*, an hundred fold. Matth. 19. 29. C. *Διακόσιοι* *αι*, *α*, two hundred. Acts 23. 33. Acts 27. 37. Mark 6. 37. C. *Τριακόσιοι*, *αι*, *α*, three hundred. C. *Τετρακόσιοι*, *αι*, *α*, four hundred. C. *Πεντακόσιοι*, *αι*, *α*.

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οι, αι, α, five hundred. C. *ἑξακόσιοι*, αι, α, six hundred. Apoc. 13. 18. Apoc. 14. 20.

Ἐκεῖ, there, thither. It is an adverb of place. Matth. 2. 13. Luke 17. 21. Titus 3. 12. James 2. 2. Matth. 2. 22. Luke 17. C. *Κακεῖ*, and there, (of *καί*, and, and *ἐκεῖ*, there. John 3. 22. Acts 14. 7. it is rendred also, and thither. Acts 17. 3. *Ἐκεῖθεν*, thence. Luke 9. 4. C. *Κακεῖθεν*, and thence, (of *καί*, and, and *ἐκεῖθεν*, thence. Acts 14. 25. it is read apart. Matth. 7. 24. *Ἐκεῖσε*, adverb, there. Acts 21. 3.

Ἐκεῖν⊕, εἶν, εἶνο, he, or that. It is a pronoun, (of *ἐκείν*, afar off, because it notes a distance) Joh. 1. 8. Joh. 5. 9. Mat. 7. 20. Sometimes we read *κακεῖν*⊕, and he (it is compounded, of *καί*, and, and *ἐκεῖν*⊕ he). See Luke 22. 12. John 10. 16. John 16. 13. John. 16. 14. *Ἐπὶ*⊕, adverb, on the farther side. Acts 7. 43. *ὑπερῖ*⊕. Adverb, on the farther side, or beyond 2 Cor. 10. 16.

Ἐκὼν⊕, οὐτος, ὁ, in the feminine gender, *ἐκὼσιν* ης, ἡ, voluntary or willing, (of *ἐκω*, to give place, not to resist.) 1 Cor. 9. 17. Rom. 8. 20. *Ἐκὼν*⊕, adverb, willingly, of ones own accord. *Ἐκὼσι*⊕, ε, ὁ, ἡ, willing, free, Phil. 14. Levit. 7. 6. Psal. 68. 10. *Ἐκασίως*, adverb,

freely, willingly. Heb. 10. 1. 1 Pet. 5. 2. C. *Ἄκων*⊕, οὐτος, ὁ, unwilling. (Of a privative, *ἐκὼν*, willing.) Job. 14. 1. *Ἄκασι*⊕, ε, ὁ, ἡ, the same. Numb. 14. 23. *Ἄκασίως*, adverb, unwillingly. Numb. 15. 2. *Ἀκασιάζω*, to do a thing willingly Numb. 15. 26.

Ἐλαία, ας, ἡ, an Olive tree (of *λαῖ*⊕, light, easie, smooth plain, because oyl polished and maketh the body smooth. Rom. 11. 17. Rom. 11. 24. Apoc. 11. 4. Matth. 21. 1. John 8. 1. Luke 19. 29. Matth. 24. 3. *Ἐλαῖον* ε, το, oyl, or the fruit of that tree. Matth. 25. 3. Mark 25. 8. Mark 6. 13. Heb. 1. 1. Luke 10. 34. Apoc. 6. 6. *Ἐλαῖον*⊕, ὁ, a place where olive trees grow Acts 1. 12. C. *Καλιέλαι*⊕, ε, ἡ, a tree, a fruit-bearing olive tree. Rom. 11. 24.

Ἐλαχὺς, (of *ἐλα*, to take away) it signifieth the least. Its positive is *μικρὸς*, little, small. The Compar. degree is *ἐλάττω*, or *ἐλάττων*, lesser, smaller, abjecter. Rom. 9. 12. John 2. 10. the Superl. degree is *ἐλαχίστος*, the least. Matth. 5. 19. 1 Cor. 15. 9. Matth. 2. 6. Luke 12. 26. 1 Cor. 4. 3. James 3. 1. From this Superl. degree is formed a new comparative, *ἐλαχιστότερος*, lesse then the least, (for so copious is the Greek tongue.) Ephes. 3. 8. *ἐλαττώω*, to lessen. Heb. 2. 7. In

the passive voice *ἐλαττώομαι*, to be lessened, to be made lesse. John 3. 30. *ἐλαττωέω*, to have lesse. 2 Cor. 8. 15. *Ἐλαφρὸς* α, ὁ, light, easie, *Ἐλαφ*⊕, ὁ, ἡ, stag-like. John 11. 30. 2 Cor. 4. 17. In the last Scripture the adjective is rendered like a Substantive. *Ἐλαφία* ας, ἡ, lightnesse, or easinesse. 2 Cor. 1. 17.

Ἐλαύνω, to move, to toss, to govern, or guide. Also to vex, to vex or persecute. Luke 6. 48. Exod. 25. 12. John 9. In the passive, *Ἐλαύνομαι*, to be moved, tossed, or perterned, to be vexed, or persecuted. 2 Pet. 2. 17. James 3. Luke 8. 29. Isa. 33. 21. C. *Ἐλαύνω* (of *ἀπό*, from, and *αἰνέω*, to move &c.) to drive away. Acts 18. 16. C. *Συνελαύνω*, to compel, or constrain. Acts 16. *Ἐλάττω* ης, ὁ, a Firre tree. 1. 21. 15.

Ἐλέγχω, to argue, to reprehend, to confute, to overcome by disputing, to convince, (of *ἐλ*, brightnesse, light, and *ἐχω*, to have, that is, to be enlightned.) Apoc. 3. 19. John 8. 46. 1 Tim. 5. 20. Tit. 3. Tit. 1. 9. John 16. 8. Jer. 19. Gen. 21. 25. Job 5. 17. Matth. 18. 15. 2 Tim. 4. 2. 1. 6. 1. In the passive voice, *Ἐλέγχομαι*, to be reprehended, to be argued with, to be convinced. 1 Cor. 14. 24. Luke 19. John 8. 9. James 2. 9.

Ephes. 5. 13. John 3. 20. *Ἐλεψμός*, ε, ὁ, a checking, or rebuking. Levit. 19. 17. *Ἐλεγξίς* εως, ἡ, the same. 2 Pet. 2. 16. *Ἐλεγχομαι* ε, ὁ, a chiding, or threatening, also he that accuseth another, and discloseth a conspiracie, unto which he was made privie. 2 Tim. 3. 16. Prov. 12. 1. C. *Ἀπελέγχω*, to refute, to confound by reason, to reprove the sayings of another. *Ἀπελεγμός* ε, ὁ, a checking or rebuking, an upbraiding. Acts 19. 27. C. *Διακαταλέγχομαι*, a Verb of the mean voice, it signifieth, to rebuke, or reprehend, more and more Acts 18. 28. C. *Διελέγχομαι*, to be argued guilty. Mich. 2. 6. C. *Ἐξελέγχω*, to reprehend, to confute. Jude 15.

Ἐλεος, εος, το, and *ἔλεος*, ε, ὁ, mercy. Luke 1. 50. Ephes. 2. 4. Matth. 9. 13. Hosea 6. 6. *Ἐλεέω* ω, to pitty. Rom. 9. 18. Jude 22. Rom. 12. 8. Rom. 11. 16. Rom. 9. 15. Matth. 18. 33. Phil. 2. 27. Matth. 20. 30. Rom. 11. 32. In the passive voice, *Ἐλεέομαι*, εμαι, to obtain mercy, to be given to shew mercy. 1 Cor. 7. 25. 1 Tim. 1. 13. 2 Cor. 4. 1. Rom. 11. 30. 1 Pet. 2. 10. Matth. 5. 7. *Ἐλεεινός*, ὁ, δν, miserable, wretched. Apoc. 3. 17. In the compar. degree, *ἐλεεινότερος*, more miserable, in the Superlative degree, *ἐλεεινότατος*⊕, most miserable, 1 Cor. 15. 19.

15. 19. Ἐλεήμων οὐ, ὁ, ἡ, merciful. Heb. 2. 17. Matth. 5. 7. C. Ἀνελεήμων οὐ, ὁ, ἡ, unmerciful. Rom. 1. 31. Ἐλεημοσύνη, ἡ, Mercy. It is taken in the new Testament for a gift, which is bestowed, or given to the poor, and this by a Metonymie of the impulsive cause. For mercy which one oweth to another, driveth us to do good to others. Luke 11. 41. Acts 10. 2. Acts 3. 2.

Ἐλδ'δερ, ὁ, ὁ, a free-man. Colof. 3. 11. 1 Cor. 12. 13. Ἐλδ'δερα, ἡ, a free-woman, that is not subject to bondage. Gal. 4. 26. Eccles. 10. 17. It is taken adjectively, as Ἐλδ'δερος, ὁ, ὁ, free. Rom. 7. 3. 1 Cor. 9. 19. Ἐλευθέρι, ὁ, ὁ, ὁ, liberal. Ἐλευθερία, ἡ, liberty. 2 Cor. 3. 17. Gal. 5. 1. Ἐλευθερώω, to free, to set at liberty. John 8. 32. Gal. 5. 2. Rom. 8. 2. John 8. 36. In the passive voice, Ἐλευθερόμαι ἑμαυ, to be made free, Rom. 6. 22. Rom. 8. 21. C. Ἀπελευθερώς, ὁ, ὁ, ὁ, one made free, not free born 1 Cor. 7. 22. Ἀπελευθερώω, to free. Levit. 19. 20.

Ἐλέφας, ἄνθρωπος, ὁ, an elephant. Ezech. 27. 6. Also Ivory, which is of the Elephants tooth. Ἐλεφάντην, ἡ, ὁ, belonging to an Elephant, also of Ivory. Apoc. 18. 12. 1 Kin. 10. 18. Amos 6. 4. Ezech. 27.

Ἐλίθω, or ἐλίωω, to role

round about. See pag. 140. ἐλέω.

Ἐλκω, to draw. James 2. Acts 21. 30. Ἐλκώω, to draw. John 12. 32. John 21. 11. John 6. 44. John 21. 6. C. Ἀφίλκω, to draw from. C. Ἐφίλκω, to draw unto. Ἐφελκώω, the same. C. Ἐξέλκω, to draw out, forth. Prov. 30. 23. In the passive voice, Ἐξέλκομαι, to be drawn out, or away. James 14. Ἐλκ, ὁ, ὁ, ὁ, a boy, is so called, because it draws together corrupt humours. Apoc. 16. 2. Luke 16. 21. Ἐλκώω, ὁ, to make fore, to feed, or eat the skin. In the passive voice, ἐλκόμεαι ἑμαυ, to be made fore, or to be corrupted with rancour. Luke 16. 20.

Ἐλλην ἦνος, ὁ, a Grecian. See the Heb. Gen. 10. 2. Deut. 8. 21. Joel 3. 6. Sometimes this word is opposed to Jew, that is a Jew, and he is called not a Jew, uncircumcised, what kinde soever, or nation. Rom. 2. 9. Sometimes it is opposed to a Christian, and he is called a Heathen, or a stranger to the Church, such as St. Paul speaks of 1 Cor. 5. 12. Sometimes it stands for a Profelyte, or one that is turned from Pagans to the Jews. John 12. 20. Acts 20. 21. Ἐλληνιστής, ὁ, one admitted into the Jewish nation by being circumcised, or a profelyte. Acts 6. 1. Ἐλ

Ἐλπίς, ἰδος, ἡ, a Gentile, a heathen woman. Mark 7. 16.

Ἐλπίσι, Adv. In the manner of the Greeks.

Ἐλληνικός, ὁ, ὁ, ὁ, Greek. Apoc. 9. 11. Luke 23.

Ἐλλάς, ἡ, Greece. Acts 20. 2.

Ἐλληνίζω, to do as the Greeks, to imitate them in words. Ἐλληνιστής, ὁ, ὁ, ὁ, that speaketh Greek, also that reads the old Testament in Greek. Acts 9. 29.

Ἐλπί, ὁ, ὁ, ὁ, this same word 6. or 7. times.

Ἐλπίς, ἰδος, ἡ, Hope. Rom. 15. 13. 2 Cor. 1. 6.

Ἐλπί, ὁ, ὁ, ὁ, Sometimes the word is hoped for, by a metonymie of the Adjunct Col. 1. 4. Ἐλπί, ὁ, ὁ, ὁ, to hope Phil. 2. 19. 1 Cor. 7. Rom. 8. 25. 1 Tim. 3. 1 Pet. 3. 5. Luke 23. 8. Luke 21. Psal. 91. 2. Matth. 12. (Rom. 15. 12. The words of the Gentiles shall trust in him. In Isa. 11. 10. according to the Hebrew it is rendered seek after him, which is the same sense with that in the Hebrew, for to seek God, and hope in God, is the same.)

Ἐλπί, ὁ, ὁ, ὁ, 1 Tim. 5. 5. 2 Cor. 1. 10. 1 Tim. 4. 10. 1 Tim. 6. 17. Cor. 15. 19. 2 Cor. 8. 5. Psal. 16. 1 Pet. 1. 13. C. Ἀπελπίζω, to despair, also to hope

ence, or thereupon. Luke 6. 3. C. Προελπίζω, to hope

Ἐλπί, ὁ, ὁ, ὁ, Ephes. 1. 12.

Ἐλπί, ὁ, ὁ, ὁ, Ephes. 1. 12.

Ἐλπί, ὁ, ὁ, ὁ, Ephes. 1. 12.

Ἐλπί, ὁ, ὁ, ὁ, Ephes. 1. 12.

Ἐλπί, ὁ, ὁ, ὁ, Ephes. 1. 12.

Ἐλπί, ὁ, ὁ, ὁ, Ephes. 1. 12.

Ἐλπί, ὁ, ὁ, ὁ, Ephes. 1. 12.

Ἐλπί, ὁ, ὁ, ὁ, Ephes. 1. 12.

Ἐλπί, ὁ, ὁ, ὁ, Ephes. 1. 12.

Ἐλπί, ὁ, ὁ, ὁ, Ephes. 1. 12.

Ἐμαυτῆ, a pronoun, that wants the Nominative case, it signifieth of my self, see more in αὐτός, himself. Page 59.

Ἐμέω, ὁ, to spew, or vomit out. Isa. 29. 14. Apoc. 3. 16. in which Scripture you have a Metaph, namely to spew out for loath, ἔμεπος, ὁ, ὁ, a casting, also the thing vomited. Prov. 26. 11.

Ἐν, preposition In. Matth. 3. 11. in this Scripture it superabounds. Matth. 5. 13. Matth. 7. 7. Rom. 15. 6. Col. 1. 23. Sometimes this preposition is wanting, as Matth. 7. 22. Rom. 13. 13. 1 Cor. 7. 28. 2 Cor. 2. 12. Eph. 5. 19. Gal. 5. 1. Gal. 6. 16. 2 Cor. 2. 1. Acts 1. 12. (Acts 2. 5.) Rom. 11. 22, 23. Gal. 2. 8. Colof. 2. 14. 2 Cor. 2. 12. Titus 2. 2. In all these Scriptures save in Acts 2. 5. you must understand the preposition in. Sometimes this preposition signifieth after. Luke 14. 1. Mark 13. 24. Sometimes among. Matth. 20. 26. Luke 16. 15. Rom. 16. 7. 1 Cor. 2. 6. Rom. 8. 29. Sometimes with. Mark 1. 23. Luke 4. 32. Ephes. 6. 2. Rom. 15. 32. 1 Cor. 2. 3. Sometimes it signifieth by, and this is used from the property of the Hebrew tongue, in the form and manner of swearing. See Gen. 22. 6. Ioshua 2. 12. Mark 5. 34. Rom. 9. 2. Now such kinde of swearing is not to be used, unless in a serious matter.

matter, as the glory of God, and the edification of our neighbour. 2 Cor. 12. Matth. 23. 20, 21. It signifieth also by, without using it as a form of swearing. Luke 1. 17. Mark 9. 29. Rom. 12. 21. Sometimes it signifieth for, or by reason of, (and this is from the property of the Hebrew.) Matth. 6. 7. Ephes. 4. 1. Heb. 11. 2. Often times it signifieth the instrument. Matth. 26. 52. Apoc. 13. 10. Apoc. 18. 8. Rom. 1. 9. Sometimes it is as much in signification as among, or with. Rom. 1. 12. Sometimes to, or into, and notes motion to a place. Matth. 10. 16, Luke 8. 8. Mark 1. 16. John 5. 4. 1 Cor. 7. 15. Ephes. 6. 24. 1 Tim. 3. 16. sometimes it is rendered according. John 3. 21. Rom. 8. 34. In Heb. 9. and the fourth ver. this preposition is to be expounded two wayes, it is expounded by in, as it is referred to the two tables. And. By, according as it is referred to the two other things, read that verse and see. Sometimes this preposition is rendered like. Col. 2. 6. and here we may note, that this walking in Christ, which are the words of the cited Scripture, are the same with those in 1 Pet. 2. 21. where it is said that we might walk in his steps. Sometimes this preposition is rendered Of, or concerning. Matth. 10. 34. Rom. 11. 2. Gal. 1. 24. Phil. 1. 30.

Sometimes with, or among. Rom. 9. 25. Acts 2. 19. Acts 11. Sometimes it signifies from or fro. Luke 4. 1. Sometimes for. Rom. 11. 17. Ephes. 4. Sometimes towards. Rom. 5. 2 Cor. 8. 7. Also in, as and to. Acts 14. 8. Rom. 1. Mark 1. 15. 2 Cor. 8. 1. Sometimes this preposition is gently put before an infinitive mood, and causeth it to be rendered like a noun, as Luke 14. 1. where it is said, when he came, or rather in his coming and so Luke 24. 30. Rom. 13. you may do in these Scriptures as afore. Sometimes it expresseth adjectives by a periphrasis as Matth. 6. 9. where it is said, one in Heaven, that is, an heavenly man. John 3. 13. Luke 11. 13. you have the same periphrasis expressed by ἐξ, of, from. Mark 13. 32. Sometimes it serveth for a periphrasis of adverbs, that is, it expresseth an adverb by more words then need, and it is rendered in. John 7. 10. the words are in secret, that is, secretly. Luke 17. 19. Mat. 22. 16. The words are in truth, that is, truly. Acts 17. 31. Acts 25. 4. Acts 25. 3. 1. Luke 5. 34. Rom. 8. 3. 1 Pet. 2. 12. Rom. 12. 13. in these Scriptures we may take notice of the excellency of the Greek tongue, how full it is when as it saith, in righteousness for righteously &c. "Eyes

Eyes, and ὄρα, and ὄρα, adverb, for that cause, therefore, sometimes it notes procreating cause. Matth. 15. The words are, for that cause a husband shall leave his father and cleave to his wife, the procreating cause of most strict conjunction between husband and wife is the creation, and ordination of God. Sometimes it notes impulsive cause, or enforcement. Mark 8. 35. Luke 12. Sometimes the final cause. Luke 4. 18. Acts 19. 32. Sometimes it is understood, that elegantly. Matth. 11. 1. Luke 13. 24. Sometimes it notes event of a thing. Luke 24. C. ὅρα, of, and ὅρα, of which cause. C. τὴν ὅρα, of and ὅρα, for this cause, therefore. Ἐνιαυτός, ὁ, a year, (it is called of εἰς, ἐαυτὸν, ἵεναι, it is, going into its self. Because a year, like a ring, doth turn hastily into its self.) John 49. Levit. 16. 34. Heb. 9. 7. John 11. 51. 1 Kings 10. 25. Job. 23. 14. James 4. 13. Ἐνιαυτός, ὁ, yearly, or that cometh from year to year. Also one years growth, or age. Ex. 5. Levit. 7. 15. Ἐννέα, nine, it is onely of the plural number. Luke 17. Ἐννάτος, ὁ, οὐ, the ninth. Mark 15. 33. Acts 7. Mark 15. 34. C. Ἐννεύον

κονταεννέα, ninety nine, (of ἑννεήκοντα, ninety, and ἑννέα, nine) Luke 15. 4. Ἐννέα, ὁ, ὁ, the ninth number. Ἐννεάκις, Adverb, nine times. Ἐννὰς, ἀλά, αἶον, the ninth.

Ἐννέος, ὁ, δ, one that is dumb, it is written also with single ν, as ἐνέος, which the Greek Scapula deriveth from ἀνα, to make a sound back again, to low like an Ox, or Bull back again, sometimes the word signifieth astonished. Acts 9. 7. which expression is rendered. Acts 22. 9. by ἔμφορος, that is, stricken with fear.

Ἐνθα, here, there, it is an adverb of place. The theorem is, ἐνθαδε (of ἐνθα, and δε) here. (Ἐνταῦθα the same.) Luke 24. 41. Sometimes it signifieth hither. John 4. 15, 16. Acts 25. 17. Sometimes at hand. Acts 16. 28. Ἐνθεν hence. Ἐντεῦθεν, the same, it is an adverb, from a place. John 14. 31. Job 19. 18.

Ἐντός, Adverb, Within, between Luke 17. 21. Matth. 23. 26. C. Δυσεντερία, αἷμα, ὁ, the bloody flux, which is a disease in the bowels. Acts 28. 8. Δυσεντερικός, ὁ, δ, he that hath that disease (it is compounded of δύς, which signifieth difficulty and ἔντερον, ὁ, τὸ, the bowels, or inward part.

"Εξ

Ἑξ, Six, it is of the plural number, and comprehends all genders. Matth. 17. 1. Luke 4. 25. Iohn 12. 1. Ἑξακόσιοι, αἱ, α, six hundred. Apoc. 14. 20. Ἑξήκοντα threescore. Apoc. 13. 18. Ἑκπς, η, ον, the sixt. Matth. 20. 5. Matth. 27. 45. Mark 15. 33. Luke 1. 26.

Ἐξῆς of ἔχομαι to follow next it is an adverb, and signifieth afterwards in order. Luke 7. 11. Acts 21. 1. Καθεξῆς, afterwards in order. Luke 1. 3. Acts 3. 24. Acts 11. 4.

Ἑορτή, ης, ῆ, an holy day, a feast, the condition of this day, was for the worship of God, wherein we are to remember the benefits of God shewed to us; and hereupon are admonished every one of us of our duties. (According to Eustatius it is compounded of ἑλ, good things, and ὄρομαι, or ὄρουμαι, to arise, because by this day good things spring up as it were to us.) Matth. 26. 5. Luke 2. 41, 42. Luke 23. 17. Luke 22. 1. Iohn 4. 45. 45. Iohn 5. 1. ἑορτάζω, to celebrate a feast, to hallow a day. 1 Cor. 5. 8. Levit. 23. 41. Zach. 14. 19.

Ἐπηρεάζω, to trouble much, to hurt, to defame with reproaches. Matth. 5. 44. 1 Pet. 3. 16. this verb seems to be derived of the noun ἐπίρησια ας ῆ, a violent and bitter reproach,

also losse, injury, which is by force, it is taken from invasion of an enemy, theam therefore is ὁπς, the God of battail, and Metonymie of the effect, cause, for the effect, war; where we may note, that wars are whips, with which he punisheth the sins of men Isa. 56. 11, 12 the verb may be compounded of ἐπὶ, against, and ἔπει, speak.

Ἐπὶ, preposition, it signifieth in Matth. 6. 10. Eph. 1. 16. Matth. 23. 2 Iohn 6. 16. sometimes to Iohn 21. 1. Acts 25. 26. Luke 22. 40. Sometimes above. Rom. 9. 5. Eph. 4. 6. also upon. Luke 4. 2. Iohn 19. 19. Sometimes it is rendered under. Luke 4. 2. Sometimes with. Matth. 28. 1. Acts 24. 19. Sometimes of concerning. Gal. 3. 16. before, or in presence. Acts 30. Acts 24. 20. Acts 25. 10. the same phrase expressed ἔμπροσθεν, before. 2. Cor. 10. 10. Sometimes it is rendered beside or nigh. Iohn 21. 1. Mark 4. 18. Matth. 21. 19. sometimes it notes care. Acts 8. 27. Acts 12. 20. it governs a dative case and signifieth in, as afore. Rom. 5. 12. Heb. 9. 17. Heb. 9. 24. Mark 2. 4. 1 Thes. 3. 7. Iohn 24. Sometimes against. Iohn 8. 7. also of or concerning. Phil. 4. 10. Sometimes it notes the cause, Luke 1. 47. 3. 1

2. Acts 2. 38. The words are, every one be baptized into the name of Christ, that is in the worship of Christ, ἐπὶ, in, notes the final cause. Eph. 2. 10. 1 Thes. 4. 7. sometimes this preposition is rendered for, or by reason of. 1. 29. sometimes to, or at. 1. 4. 6. 1 Cor. 14. 16. Luke 26. 1 Thes. 4. 7. also upon. 15. 7. Ephes. 2. 20. Acts 13. 1 Thes. 3. 9. Sometimes, before. Apoc. 10. 11. also out, from. Luke 1. 59. Luke 5. 5. sometimes by. Phil. 3. 9. Heb. 6. Sometimes, it superadds, and this is from the property of the Hebrews. Acts 16. Sometimes it is rendered with. Phil. 1. 3. 1 Cor. 8. Also Against. Luke 12. 52. governs sometimes an accusative case, and signifieth upon. Luke 1. 33, 35. Luke 4. 18. Luke 15. 5. Sometimes against. Mark 3. 25. Luke 12. 52. Acts 1. 50. Also in or towards. 1. 6. 1. Heb. 8. 10. Sometimes it notes motion to a place. 18. 12. Sometimes Rest in place. Heb. 10. 21. Sometimes it is rendered in. Matth. 21. Also to. Luke 3. 2. Luke 9. Luke 10. 6. Luke 11. Luke 12. 58. Luke 14. Luke 9. 5. Sometime it is rendered for, or by reason of. Luke 23. 28. Apoc. 17. also above. Luke 3. 22. Matth. 27. 37. Likewise of or concerning. Mark 9. 12. also

towards. Romans 9. 23. Also at Luke 5. 27. Sometimes it notes the term of time Luke 10. 35. In Luke 12. after the verb, καθίστημι, to place or appoint, this preposition ἐπὶ, is taken three wayes. 1. With an Accusative case, verse 14. 2. With a Genitive case, v. 42. 3. With a Dative. v. 44. Sometimes this preposition is onely put for the Dative case. Luke 7. 44. Luke 19. 23. In this last Scripture you have a table put for an exchanger, by a metonymie of the subject. Sometime this preposition to the periphrasis of adverbs. Acts 3. 1. Acts 2. 44. Acts 5. 1. Rom. 7. 1. Mark 9. 19. Psal. 13. 3. Rom. 11. 13. Matth. 26. 50.

Ἐπίκουρος α, ο, ῆ, properly he which brings help to those that are pressed in war. By a Synecdoche of the species, any aider, in what matter soever. Ἐπιμελεῖα ας, ῆ, properly help, that is brought to those that are besieged, or assaulted in war, also any aid. Acts 26. 22. Ἐπικυρέω ὦ, to come to the assistance of the assaulted, and generally to help, to aid. It is of ἐπὶ, by which is signified, both necessity, and decency, and Κῆρυς, for κόρυς α ο, a young man, because it becometh young men to bear Armes.

Ἐπι, to work, also to follow. in the mean voice, Ἐπομαι

μαί, to follow. C. Συνέπο-
μαι, to accompany. Acts
10. 4.

Ἐπιτιθήσῃς, ἐπι, ὁ, ἡ, and ἐπιτι-
θῆς, το, (of ἐπιτίθω, of ἐπιτί-
ναι to be stretched out.) it sig-
nifieth apt, or fit. Ἐπιτίθεις α,
ον, the same. James 2. 16.
Ἐπιτιθεύω, to bestow labour, to
do a thing. Ἐπιτίθευμα, το,ς,
το, study; it seemes to some to
be called ἐπι, το, δέον, from
decency, because it tends to
that which is behoveful and
decent. To others it seems to
be so called of ἡδύς pleasant.
Because those things which are
becoming, those seem pleasant
to us.

Ἑπτὰ, seven, it is of all gen-
ders, and onely of the plural
numb. (from an Hebrew word)
Mark 12. 20. Luke 20. 31. Mat.
15. 37. Acts 13. 19. Matth. 12.
45. Ἑπτάνης, seven times Lu.
17. 4. Matth. 18. 22 Gen. 33. 3.
2 King. 5. 14. the Poets expresse
this number in latin, by *terq*;
quaterq; that is, three times,
and four times, that is perfect-
ly, for they accounted or es-
teemed the Seventh number,
as perfect, for ἑπτά is used
ἑπτά, Seven, Matth. 18.
22. Ἑβδομος, η, ον, the se-
venth, Heb. 4. 4. Gen. 2. 3. C.
Ἑβδομήκοντα οἱ, αἱ, τα, se-
venty. Luke 10. 10. Acts 7.
14. Ἑβδομήκοντα, Ad-
verb, seventy times. Matth. 18.
22.

Ἐπω, to say, or to
(from the Hebrew word sig-
nifying a mouth) John 10.
Psal. 81. 6. Josh. 20. 4. 10.
4. 17. Gen. 42. 31. Josh. 21.
Jerem. 12. 4. Apoc. 22. 17. Mark
22. 4. Mark. 3. 3. Acts 24.
Numb. 23. 19. John 3. 12.
Luke 19. 15. to command.
Luke 16. 13. to think &c. lo
7. 38. John 12. 19. Matth.
8. Matth. 18. 17. John 20. 1
Matth. 26. 18. Matth. 28.
Mark 11. 3. Mark 14. 14. Ma
16. 7. Luke 10. 10. Colos.
17. Matth. 2. 13. John 8. 9
John 12. 49. Matth. 8. 4. Ro
10. 6. Mark 3. 3. Mark 3. 3
Matth. 17. 9. Luke 6. 26. He
7. 9. Acts 2. 29. Acts 21. 37
John 20. 20. Acts 26. 29. Ac
21. 14. John 20. 14. Ἐπι-
εἶ, το. A Word, Heb.
9. Amongst prophane Autho
its taken for a Verse. C. Ἀρ-
πω to contradict, (of ἐπι-
gainst, and ἐπω to say) its re-
twice in the New Testamen
Luke 21. 15. Acts 4. 14. C. Ἀ-
πένομαι, a Verb mean,
signifieth, to Renounce,
forsake, or Reject. 2 Cor.
2. C. Περὶ ἔπω, to tell before.
read thrice in the New Testa-
ment, 1 Thes. 4. 6. Gal. 5. 20
Acts 1. 16.

Ἐζω, ἔζομαι. To sit
see Ἐζω, to cause to sit
Ἐρα, α, ἡ. The Earth
Ἐραζε Adverb, on the
Ground. Ἐράω ὦ, to love
all

to empty. C. Ἐξέρω, ὦ,
to empty, or make void. Ἐ-
ρῶ, το, τὸ, A casting; al-
the thing vomited, it's the
as ἔρως, α, ὁ, meat or
take up by vomiting; 2
2. 22.
Ἐργον, α, τὸ. A work,
23. 3. 2 Cor. 11. 15.
deed, Rom. 19. 18. Some-
times it signifieth an office, 1
3. 1. 2 Tim. 4. 5. John
4. Acts 13. 2. Sometimes,
wicked deed, 1 Cor. 5. 2.
9. 14. Sometimes,
use, or sake, Phil. 2. 30. in
1. of John 3. 8. you have
as afore, viz. works; some-
times it signifieth Things,
et. 3. 10. In Rom. 14. 16.
understood. C. Ἀγαθ-
ον, and contracted. Ἀγα-
θός, α, ὁ. Beneficial,
untifful. Ἀγαθοεργία ὦ,
and contracted, Ἀγαθεργία
(it's compounded of ἀγα-
good, and ἔργον a work,)
signifieth to doe good unto.
benefit, 1 Tim. 6. 18.
εργός, α, ὁ, ἡ, Idle, Slow.
ov. 13. 4. Prov. 19. 15. Ἀε-
ας, η, and according to the
nick; dialect ἁερζίνης, ἡ.
fulness. In the New Te-
ment, for ἀεργός, α, ὁ, ἡ,
ad, ἀργός, η, ον, and ἀρ-
ε, ὁ, ἡ, its the contract of
εργός, it signifies Slow. Mat.
3. 1 Tim. 5. 13. Some-
times unprofitable. 2 Pet. 1.
March. 12. 36. Also, consu-

ming, or ravenous. Titus 1.
12. Ἀργῶ ὦ, to idle, or loiter.
2 Pet. 2. 3. C. Καταργῶ ὦ, to
cause to loyer, to render un-
profitable. Luke 13. 7. Also
to Abolish. Rom. 3. 31. Rom.
3. 3. 1 Cor. 13. 11. Heb. 2.
14. 2 Tim. 1. 10. In the pas-
sive voice, Καταργίμαι ὦ-
μαι. To be destroyed, to be
abolished. 1 Cor. 15. 26.
Rom. 4. 14. (In Rom. 7. 6.
its rendered to be delivered or
freed from.) Gal. 5. 4. 1 Cor.
13. 10. C. Δημιουργός, ὁ, ὁ,
(of δημιουργός, α, ὁ, ἡ, Publike,
and ἔργον a work) it's contra-
cted, for δημιουργός, it signi-
fies, a publick Workman,
Heb. 11. 10. C. Ἐνεργός, ὁ,
ἡ, Effectual, of force, or
that can do much. Heb. 4. 12.
Ἐνεργεια, α, ἡ, force,
strength, vigour, virtue. 2
Thes. 2. 11. and 12. Ἐνεργῶ
ὦ, to act inwardly, to work,
to do, to effect. Gal. 2. 8. In
this Scripture ἐνεργῶ, signifi-
eth an inward presence, force,
and vertue, whereby God in-
wardly worketh all things. E-
phes. 1. 20. In the mean voice,
ἐνεργόμαι ὦμαι, to Work.
Gal. 5. 6. Ἐνεργημα τὸ, τὸ,
a working, an action. 1 Cor.
12. 6. C. Ἐνεργέτης, α, ὁ,
one that is beneficial, or boun-
tiful. Luke 22. 25. Ἐνεργεῖω
ὦ, to do well, to do good un-
to. Acts 10. 38. Psal. 116. 7.
Ἐνεργεσία α, ἡ, a benefit, a
good

good turn, or pleasure. 1 Tim. 6. 2. C. Ἀμπελέρως, ὁ, for ἀμπελοεργός, (of ἀμπελ, a Vine, and ἔργον, a work, or labour) one that dresseth and keepeth a Vineyard. Luke 13. 7. C. γεωεργός, ὁ, (of γέα, the Earth, and ἔργον, a work.) An Husband man. One that dresseth and keepeth a Vineyard. John 15. 1. Luke 20. 9. C. Συνηγεργός, ὁ, a companion of Husbandry. C. Φιλογεωργός, ὁ, ἕ, one that loves Husbandry, γεωργίον, ὁ, τὸ, a field. 1 Cor. 3. 9. γεωργέω, ὦ, to Till a Field. 1 Chro. 27. 26. In the passive voice, γεωργέομαι ἔμαι, to be dressed, or tilled. Heb. 6. 7. C. Ἀγεωργήτος, ὁ, ἕ, Untilled, Undressed. C. Ἱερουργέω, ὦ, (of ἱερός, holy, and ἔργον, labour) to perform, holy things, to sacrifice. Rom. 15. 16. C. Κακοεργός, ὁ, ἕ, (of κακός, evil, and ἔργον, a work) the contract of this word is κακουργός, ὁ, ἕ, a mischievous, or a wicked one. Luke 23. 32. Κακυεργία, ἡ, an Evil deed, a mischievous act. Psal. 35. 20. Κακυεργέω, ὦ, to deprave, or make wicked. C. Λειτουργός, ὁ, a publick Minister, or Servant (of λήϊτ, ὁ, publick, and ἔργον, a work.) Rom. 13. 6. in which Scripture Magistrates, are called the publick Ministers of

God. So Joshua was called the Minister of Moses. Exo. 23. 13. Joshua 1. 1. (2 Sam. 13. 8. in which Scripture we have the Servant of Amnon, of David called by this name. Sometimes the Angels are called the Ministers of God. Psal. 102. 21. 1 Cor. 9. 13. Jerem. 33. 21. Λειτουργέω, ὦ, to minister, or serve. Also to derogue some publick office, or work. Heb. 10. 11. Acts 2. 1 Kings 1. 4. it's attributed to the holy angels. Daniel 10. &c. Numb. 1. 50. Rom. 15. 17. Λειτουργία, ἡ, Service, a publick office of Church. The exercise of Church duty. Luke 1. 2. sometimes, a sacrifice. Psal. 2. 17. sometimes an Alms. 1 Cor. 9. 12. Now an Alms, a kind of sacrifice, which we offer to god by doing good to the members of Christ that are in want. Sometimes it signifies the duty of brotherly charity, or love. Phil. 2. 3. Λειτουργικός, ὁ, δὲ, pertaining to Ministration, or service. Heb. 1. 4. C. Πανουργός, ὁ, ἕ, Crafty, Subtile, (of πᾶν, all, and ἔργον, a work) 2 Cor. 12. 16. Prov. 12. 1. In the comparative degree Πανουργότερος, more subtile. Prov. 15. 5. Πανουργία, ἡ, Craft, subtiltie, deceit. 1 Cor. 3. 19. Πανουργέομαι, ὦ, to use craft. 1 Sam. 23. 22. Padu

supp. ὁ, ἕ, wicked. He is easily drawn, or enticed to commit wickedness. One of the fear of God. Παύλας, ὁ, a wickedness, extending from extended duties. Acts 13. 10. Παύλας, ὁ, τὸ, the same. 18. 14. Παύλας, ὁ, bent to wickedness, of which above, it's compounded. Παύλας, ὁ, ἕ, and ἔργον, a work, or a wickedness. C. Συνεργός, ὁ, ἕ, ἕ, a helper, a fellow-servant. 1 Cor. 3. 9. Rom. 16. 21. 1 Cor. 3. 9. Phil. 2. 25. Philemon 24. John 1. 2. Συνεργέω, ὦ, to work, or labour together. Mark 16. 20. 2. 22. C. Τετραργός, ὁ, ἕ, an helper, a servant, or minister. C. Ἀνθυτεργός, ὁ, ἕ, one that performeth ministerial service. C. Συνυτεργός, ὁ, ἕ, one that affords his labour with others. Συνυτεργέω, ὦ, to labour together, or help together. 2 Cor. 1. 11. Ἐργάζομαι, ὦ, to work, to be busied, Traffick, to do, to labour, to perform, to exercise, to dress, or garnish. 17. John 6. 30. Rom. 16. James 2. 9. Apoc. 18. Matth. 21. 28. John 6. 27. 1 Cor. 3. 23. Gal. 6. 10. Luke 14. John 9. 4. 1 Cor. 9. 6. 1 Thes. 4. 11. Ephes. 4. 28. 10. 35. Matth. 7. 23. 1 Cor. 4. 12. Acts

18. 3. Ekod. 20. 9. Jerem. 34. 14. Jerem. 30. 8. John 2. 8. Mark 14. 6. Heb. 11. 33. Job 24. 6. John 3. 5. It's read Passively, to be dressed, or tilled, to be done. In Deut. 21. 3. it's rendered, to plow, &c. Eccles. 5. 8. John 3. 21. Ezech. 36. 34. Εργασία, ἡ, a work, or labour, or endeavour. Luke 12. 58. sometimes gain. Acts 16. 16. Εργάτης, ὁ, ἕ, a workman. Luke 10. 2. Luke 10. 7. Luke 13. 27. 2 Cor. 11. 13. 1am. 5. 4. Mat. 20. 19. 2. C. Κατεργάζομαι, to effect, to perfect, to do, to finish, to destroy, or consume. Rom. 7. 15. Rom. 4. 15. the words are, the law worketh out wrath; that is, the knowledge of divine wrath against sins. 2 Cor. 4. 17. 2 Cor. 9. 11. Phil. 2. 12. Rom. 7. 18. Rom. 1. 27. Rom. 7. 13. Rom. 7. 8. 2 Cor. 7. 11. 1 Pet. 4. 3. 2 Cor. 5. 5. 1 Cor. 5. 3. Ephes. 6. 13. it is read passively. 2 Cor. 12. 12. C. Πειεργός, ὁ, ἕ, curious, busie, overbusie. 1 Tim. 5. 13. Acts 19. 19. Πειεργάζομαι, to be busied about a thing in vain. 2 Thes. 3. 11. C. Πειροεργάζομαι, to get advantage. Luke 19. 16. Ἐξείσω, (of ἔει, I do, ἕ, Strife,) to provoke, to kindle wrath, to move, or stir. Ἐξείσω, to provoke, it's taken both in a good, and bad part. Deut. 21. 20. Colos.

3. 21. 2 Cor. 9. 2. In this last Scripture it's taken in a good Part, and is the same as to incite, or exhort.

'Επισιδω, to fasten or drive in, to make firm, or strong, to underprop. Prov. 3. 26. Acts 27. 41. 'Επισιδεμαι, to be fastened, to lean on. Prov. 30. 28.

'Ερέω, or ἐρέηω, to Row. 'Ερεσία ας, η̃, a rowing. 'Ερετής α, ο, an Waterman, he that roweth. C. Υπηρετής α, ο, an under-Waterman. And by a Metaph, which belongeth to a Synecdoche, a Servant; the Metaph is taken from Ship affairs. C. Υπηρετής α, ο, a Servant, as afore 1 Cor. 4. 1. sometimes a Serjeant, or one that did bind, and scourge others at his Masters Command. Mark 16. 65. sometimes a Keeper of a Prison. Matth. 5. 25. Υπηρετής ιδθ, η̃, a Maid Servant. Υπηρετέω, to serve, or Minister unto. Acts 20. 34.

'Ερεύω, to Belch up, or break winde upwards. 'Ερεύγμος α, ο, a belching. 'Ερεύγωμαι, to belch, or break winde upward. Also by a Metaph, taken from the bubling up of a fountain, To speak out, to declare, or Rehearse. Psal. 19. 3. the words are, Day unto day uttereth Speech, that is, declareth with a full and perfect voice. By this verb, is

noted the extent & perpetuity such as is in the yearly Spring a fountain. Matth. 13. the words are, I will utter things, &c. This verb is attributed to a Lion, whose voice is shrill and terrible. Hosea 11. Amos 3. 4.

'Ερευνά ας, η̃, a searching out (of ἐρέω, to relate) 'Ερευνάω, to search out, to search and enquire diligently, to try out. Iohn 5. 39. Joel 1. 7. Gen. 31. 33. C. 'Εξερευνάω, to search and enquire out thoroughly. 1 Pet. 1. 10. C. 'Αρεσύννητος α, ο, η̃, unsearchable; that cannot be enquired out. Rom. 11. 33.

'Ερέω to relate. See in παρ, to tell, or say.

'Ερημ α, ο, η̃, forsaken, not inhabited, desert. Acts 1. 20. Matth. 14. 15. Mark 45. Luke 13. 35. Gal. 4. 2. 'Ερημ α, η̃, a Wilderness. A place not inhabited. Mark 3. 1. the words are, fore-telling in the wilderness, that is, the country full of woods, and forests, where Zacharias dwelt. Luke 1. 40. In the 2. of Sam. 2. 24. you read of the wilderness of Gibeon. Deut. 2. Mark 8. 4. Luke 1. 80. 'Ερημός α, ο, desolate, solitary. Psal. 102. 7. 'Ερημότης α, η̃, the same; 'Ερημία ας, η̃, desert, a place not inhabited. Matth. 14. 33. Mark 8. 4. He 11. 38. 'Ερημώω, to waste

to make desolate, to waste, or destroy. Isa. 24. 2. Machab. 15. 4. 2 Kings 19. In the passive voice, 'Ερημίζω, to be laid waste, to be defaced, or made desolate. Matth. 12. 25. Apoc. 11. 16. Apoc. 18. 16. Apoc. 19. 10. Amos 7. 9. 'Ερημώω ας, η̃, a laying waste, a desolating. Luke 21. 20. Matth. 24. 15. in which Scripture you have an Heb. Hypallage, namely, in this the abomination of desolation, for that abominable lying waste, or, according to Theodoros Beza, that abominable that wasteth, and consumeth all.

'Ερις ιδθ, η̃, a Contentious, strife, brawling. Rom. 12. 18. Phil. 1. 15. 1 Cor. 1. 11. Cor. 12. 20. Gal. 5. 20. Titus 2. 9. C. 'Ερίζω, to contend, or strive. Matth. 23. 19. 1 Sam. 12. 14. 'Εριστός α, ο, contentious. Psal. 139. 10. 'Ερίσω, also 'Εριεύω, to contend, also, 'Εριεύω, and 'Εριεύομαι, to contend, to strive. 'Εριβία ας, η̃, a brawling, contention. 2 Cor. 12. 20. James 3. 14. and 16. series.

'Εριον α, το, Wool (of 'Ερίθ, το, wool and this of 'Ερίθ, to knit together, for of wool are made Threds, of Thredcloth, and this is done by a continual turning about of

the Spindles, and Shittles, and by a joyning it together.) Apoc. 1. 14. Heb. 9. 19. Isa. 1. 18. 'Εριον α, ο, υ̃, of wool. Levit. 13. 47. 'Εεργός α, ο, υ̃, he or she that spinneth or cardeth. Isa. 38. 12. 'Εερίθ α, ο, υ̃, one that brawleth. Hence, 'Εερίβια ας, η̃, properly a taking a bribe, and by this means comes contention. By a Synecdoche of the species any strife. We rank'd this word 'Εερίβια under 'Εερίθ, contention. But you see its here derived of 'Εερίθ, which is of 'Εερίον wool.

'Εριφ α, ο, η̃, a Kid, or young Goat. Gen. 27. 9. Mat. 25. 32. Cant. 1. 8. 'Ερίφιον, the same.

'Ερμηνεύς α, ο, an Interpreter, it seems to come of 'Ερμηνεύς α, ο, a messenger, of 'Ερμηνεύω, to relate, or tell. 'Ερμηνεύω, to interpret. In the Passive voice, 'Ερμηνεύομαι, to be explained. Iohn 1. 39. C. Διερμηνεύω, to interpret, or expound. Luke 24. 27. C. Μεθερμηνεύομαι, to be explained. Matth. 1. 23. 'Ερμηνεύτης α, ο, an interpreter, Gen. 42. 23. C. Διερμηνεύτης α, ο, the same, C. Δυσερμηνεύτος α, ο, η̃, hard, or difficult to be explained. Heb. 5. 11. 'Ερμηνεία ας, η̃, an Interpretation. 1 Cor. 12. 10. C. Περερμηνεία ας, η̃, an evil Interpretation.

Ἐγρετο, to creep by little, and little, to slide on the belly. Gen. 1. 26. Psal. 105. 29. **Ἐπ' αὐτόν**, & τὸ, any thing that creepeth. Gen. 1. 28. Acts 10. 12. **Ἐρυθρὰς**, & δὲ, red, (of **Ἐρυθρὰς** & τὸ, rednesse) Acts 7. 36. The words are the red sea, which is so called from the sand that is red, and for the same reason, the Euxine sea is called the black sea, from the black sand, whence the sea about the shore appears black, although it be indeed the same colour with other waters. **Ἐρυθρίδω** & τὸ, to wax red, to blush. Jer. 14. 14. **Ἐρχομαι**, to come, to go forward, to go, to follow. John 8. 14. Apoc. 2. 16. John 14. 18. Matth. 3. 14. Matth. 21. 5. Lu. 12. 40. Apoc. 1. 7. Matth. 15. 11. Luke 14. 27. The words are, he cometh behind me, that is, he followeth me, (an Hebraisme) whete it is referred to the crosse or imitation in bearing the crosse. (There are three things, namely, which become a true Christian, to beleve, to do justly, and to suffer unjust things.) 1 Thes. 5. 2. John 1. 1. 27. Luke 23. 29. Mark 2. 3. John 11. 34. John 7. 37. Luke 14. 17. John 1. 39. Heb. 13. 23. Acts 24. 8. John 6. 15. Matth. 11. 3. Acts 13. 44. Heb. 6. 7. John 16. 13. John 8. 2. Mark 1. 45. 1 Cor. 16. 5. Luke 20. 6. Matth. 16. 27. John 14. 23.

John 11. 48. John 6. 15. Mark 11. 14. Luke 5. 32. The words are, I came not to call the just, that is, hypocrites that are perfed up with a vaine perswasion of righteousness. John 3. John 17. 1. 1 John 4. 2. Mark 9. 1. John 8. 20. John 11. 17. Luke 5. 17. Matth. 5. 17. Mark 1. 24. Iud. 14. In this sense the preterperfect tense is used for the future, by an enallage of time which the Heb. often use. John 6. 23. Mark 2. 2. Mark 25. Acts 28. 14. John 21. 8. Luke 44. Ex. 19. 1. Ps. 79. 1. John 4. 1. Luke 11. 2. 2 Cor. 13. 2. Rom. 32. Lu. 9. 26. Lu. 1. 43. Lu. 19. 2. 2 Cor. 9. 4. John 5. 40. Acts 20. Gal. 2. 12. Luke 15. 1. 1 Thes. 3. 6. 2 Cor. 7. 5. Mark 12. 42. Gal. 3. 25. Mark 16. Luke 11. 25. **Ἐλευσιν** εὐφραν, a coming. Acts 7. 52. (it is taken from the old verb **ἔλθω**, to come, for which is used the verb here, **ἔρχομαι**.) C. **Ἀνέρχομαι**, to ascend, (of the same as **ἀνῶ** upwards, **ἔρχομαι**, to go.) Gal. 1. 17. John 6. 3. C. **Ἐπ' ἀνέρχομαι**, to turn, or come back again. Luke 10. 35. Luke 19. 15. C. **Ἀποέρχομαι**, to go away, Matth. 19. Matth. 25. 10. Rom. 13. 28. John 6. 68. Matth. 25. 4. Luke 24. 12. Math. 8. 32. John 16. 7. Matth. 10. 5. Matth. 10. Matth. 2. 22. Luke 8. 1. Matth. 13. 46. Luke 9. 59. Mark 8. 33. Mark 7. 30. Iud. 7. 1.

John 4. 8. C. **Διέρχομαι**, to passe by or over. 1 Cor. 16. 5. Mark 12. 43. Luke 12. 4. Acts 17. 23. Luke 5. 15. Luke 19. 1. John 15. 3. Luke 2. 35. Acts 25. Rom. 5. 12. Acts 8. 4. 1 Cor. 16. 5. Mark 4. 35. 2 Cor. 16. John 8. 59. Acts 13. 6. Heb. 14. C. **Εἰσέρχομαι**, to come in, to enter in, to accustom, to happen much. Heb. 9. 25. Heb. 3. Matth. 23. 13. Luke 21. 2. John 10. 5. John 10. 1. Heb. 19. Mar. 15. 11. Mar. 19. 23. Acts 20. 29. Heb. 3. 18. Mar. 22. 2. Mar. 21. 12. Acts 11. 12. Lu. 1. 52. Mar. 25. 10. Gen. 16. 2. Mark 6. 6. Mark 13. 15. Matth. 13. Jer. 14. 18. Luke 7. 6. Mark 10. 15. Rom. 11. 25. Mark 5. 12. Luke 9. 4. Luke 12. 48. 1 Cor. 14. 23. Acts 14. 22. Luke 19. 1. (this verb is never read to come back. Lu. 7. 7.) Mark 6. 22. Mark 16. 5. John 4. 38. James 5. 4. C. **Πατερύχομαι**, to creep in privily & craftily. Gal. 2. 4. Also to enter in moreover. Rom. 5. 20. C. **Συμμερύνω**, to enter in at once, or together. John 18. 15. C. **Ἐξέρχομαι**, to go forth, to come forth, to flow out, to depart. Matth. 15. 10. Luke 4. 36. Matth. 25. 6. Heb. 13. 13. Luke 21. 37. Matth. 10. 14. Lu. 4. 41. John 8. 9. Matth. 2. 6. Matth. 13. 49. Acts 7. 7. 1 Thes. 1. 1. Luke 7. 24. 1 John 4. 1. Heb. 7. 5. Mark 7. 30. Luke 8. 2. Mark 12. 44. John 16. 30. John 19. 34. Rom. 10. 18. Acts

16. 13. Matth. 26. 55. Matth. 26. 30. John 4. 30. John 12. 13. Mark 1. 25. Luke 5. 8. Acts 7. 3. Acts 22. 18. Apoc. 18. 4. Luke 12. 59. Matth. 12. 43. Apoc. 3. 12. Matth. 24. 26. 1 Cor. 5. 10. Mat. 24. 1. Mar. 5. 2. Mat. 26. 71. Matth. 27. 53. Lu. 10. 10. Mark 6. 24. Acts 28. 3. Matth. 28. 8. Mark 5. 13. C. **Ἐπέρχομαι**, to come upon on a sudden, to invade, to succeed, or come after. Luke 21. 26. Eph. 2. 7. Iame. 5. 1. Luke 1. 35. Luke 21. 35. Acts 14. 19. Acts 8. 24. Acts 13. 40. Luke 11. 22. Acts 1. 8. C. **Κατέρχομαι**, to descend or come down. Iam. 3. 15. Luke 4. 31. Acts 21. 10. Acts 27. 5. Acts 18. 5. Acts 13. 4. Acts 9. 32. Acts 12. 18. Acts 15. 1. C. **Παρέρχομαι**, to pass by, to go or passe over, or through, to be changed, to go away, to come unto, to come between. Luke 18. 37. Luke 11. 42. James 1. 10. Matth. 24. 35. Luke 15. 29. Apoc. 21. 1. Matth. 14. 15. Matth. 26. 39. Matth. 5. 18. Matth. 24. 34. Mark 13. 31. Mark 6. 48. Acts 24. 7. Luke 12. 37. Luke 17. 7. Acts 16. 8. 1 Pet. 4. 3. C. **Ἀντιπαρέρχομαι**, to passe by one on the other side. Luke. 10. 31. Some render it to turn out of the way. C. **Περίερχομαι**, to go about, to wander about, or to run about here and there. Acts 19. 12. 1 Tim. 5. 13. Heb. 11. 37. Job 1. 7. C. **Περίερχομαι**, I 4

μαί, to come, or go before, to go forward. Luke 22. 47. Mark 6. 33. Acts 12. 10. 2 Cor. 9. 5. Mark 14. 35. Acts 20. 5. Luke 1. 17. C. Προσέρχομαι to come unto, to go unto. 1 Tim 6. 3. Matth. 9. 14. Heb. 10. 22. Acts 24. 23. Luke 9. 42. Luke 23. 36. Act. 8. 9. He. 12. 18. Mat. 26. 66. Job 12. 21. Act. 8. 29. Mat. 8. 19. Mat. 28. 9. Προσίλυτος υ, δ, η, a Profelyte, or stranger, (it is derived of the old verb προσ-λύνω, to come unto, for which is used προσέρχομαι, the same) a Profelyte was one that was turned from the Pagans to the Jews. Acts 2. 10. of it self this word is an Adjective, whom the Scripture calls elsewhere, religious. Acts 13. 43. The people of God in former time were divided into Citizens born, and Citizens made, those that were made Citizens, were called Profelytes, who were admitted from the Gentiles to Church-rule, and governance. Those that were born Citizens, were called, αὐτοχθόνες, that is, born in the same Country, or City, Profelyts in Scripture are named, people born in a strange nation, or place. Exod. 12. 48, 49. A stranger. Exod. 22. 21. Matth. 23. 15. Προσηλυτεύω, to be a stranger, to inhabit with one. Psal. 5. 5. C. Συνέρχομαι, to come together, to accompany, to accustom, or

haunt much. Mark 3. 20. 1 Cor. 11. 17. Mark 14. 53. 1 Cor. 13. 1. 11. 33. 1 Cor. 11. 18. 1 Cor. 5. 15. Acts 2. 6. Acts 10. 4. Matth. 1. 18. 1 Cor. 7. 5. Acts 38. Acts 1. 6. John 11. 33. Acts 16. 13. Acts 10. 27. Acts 31. Ερωτάω ω, (of ἐρωμαι, ask, and this of εἰς, to tell, speak) to ask, to enquire, watch, to the intent to know also to pray, or intreat. Luke 14. 19. John 17. 9. Luke 14. 1. Thes. 4. 1. John 16. 30. Luke 19. 31. John 16. 19. Luke 7. 19. John 8. 7. Acts 18. 20. Mat. 16. 13. John 4. 47. John 9. 1. John 4. 40. Luke 20. 3. John 26. John 16. 23. Mark 4. 10. Luke 8. 37. John 9. 21. John 5. 16. Luke 22. 68. John 1. 1. Luke 9. 45. Acts 23. 20. Ερωτάω, to ask a question. Ερωτάω, to ask a question, to enquire, also aske, or crave. John 18. 21 Mark 7. 5. Luke 20. 40. Luke 2. 46. Mat. 5. 9. Mark 7. 17. Matth. 11. 29. Mark 9. 16. Matth. 16. 1. John 18. 21 Matth. 22. 46. It is read passively. Luke 17. 20. Επερώτημα, τ, ο, π, a question or demand. 1 Pet. 3. 21. the words are, the demand or question of a good conscience towards God, to wit in prayers, which are the Saints familiar discourse with God, prayers that proceed from faith or belief in Christ by which faith

(as by an Organ) we are saved, and obtain remission of sins, and for this every Saint prays, as Psal. 32. 6. C. Ερευνάω, to make enquiry, to search Acts 10. 27. Εδίο, to eat, to consume, devour. Matth. 9. 11. Mat. 27. Mark 7. 5. 2 Thes. 3. Luke 10. 8. 2 Kings 4. 21. 2 Thes. 3. 12. 27. 35. Mark 14. 18. Isa. 6. Luke 15. 16. Luke 17. 1. Cor. 11. 26. C. Κατεδίω, to devour. Matth. 23. 14. To consume, to destroy. Gal. 5. Gen. 40. 7. Mark 14. 40. Job. 13. 33. C. Συνεδίω, to be together. Luke 15. 2. n. 43. 32. Εσπέραι, ας, η, the Evening, (it cometh of the Masculine, ἑσπερος υ, δ, the Evening Star, or the Star of Venus, which followeth after the Sun. The morning Star that is before the Sun, is called Φωσφωρ, in latine Lucifer, the Star that ushereth in light. This Εσπέραι, is so called of ἑσπ, η, day light, and πέραι, τ, ο, π, a bound, because it terminateth the light.) Job 9. Luke 24. 29. Acts 4. 3. Exod. 19. 1. Exod. 12. 6. Acts 23. Εσπερινός η. δν, of, that is done in the Evening. Εσπερινός η, ον, last, furthest. (Εξάω, to contain,

curb, or bridle in, it is that namely, in which there is a necessity, that we stay, and remain.) Matth. 20. 16. Luke 14. 9. John 6. 40. John 7. 37. Heb. 1. 1. 2 Pet. 2. 20. sometimes it signifieth the latter, to which is opposed the first, or former. 1 Cor. 15. 45. Εξαπτον υ, π, the end or extremity of any thing. Acts 1. 8. 2 Pet. 3. 3. sometimes it's put adverbially, and is read the last. 1 Cor. 15. 8. Εσχάτως Adverb. Lastly, finally, in the End. Mark 5. 23. Εσχαπίζω, to be the last. Εσχαπίζω, the same. 1 Maccab. 5. 53. C. Εσχαπγήρω ω, δ, an extream old man, one decrepit with age.

Εσω, Adverb, within (its derived of εἰς the preposition, signifying In.) Mark 15. 16. it governs a Genitive case. Sometimes it is put without a case, as in John 20. 26. Acts 5. 25. sometimes, the inward part, or that within. Ephes. 3. 16. C. Εσωθεν Adverb, on the inner part, on the inside. Matth. 7. 15. 2 Cor. 7. 5. also inward. 2 Cor. 4. 16. sometimes it signifies motion from a place. Mark 7. 21. In the comparative degree, ἐσώτερος α, ον, farther, more inward, more deep. Acts 16. 24. Heb. 6. 19.

Εταίρεος υ, δ, a companion, or fellow. Matth. 11. 16. also

also a friend. Matth. 20. 13. Matth. 22. 12. Matth. 5. in which 3. last Scriptures, ἐταῖρος, which is the Vocative case, is not a Word of love, but of condition, and state of life, because Christ argues thus. O friend I have given thee an high place in the Church, thou wast an Apostle, and one of the same house. I laid open the word to thee. I gave thee the holy tokens of the covenant; and you accordingly how carry you your self? ἑταῖρος ας, ἡ, an harlot. Prov. 29. 13. ἑταῖρία, fellowship. ἑτερος ας, ον, Another. Acts 4. 12. sometimes the other, or first next, and its spoken only of two. Matth. 6. 24. sometimes the following. Acts 27. 3. sometimes strange, or of another country. Acts 2. 4. ἑτερος Adverb, otherwise. Phil. 3. 15. C. Μηδὲ τὸ ας, ον, and ἄλλος ας, ον, neither of the two. C. Μετὰ ἑτέρους, some of them. C. Ἀπὸ ἑτέρων, both severally, as well the one as the other. In the plural number, ἀμφοτέρω, both together. Gen. 40. 5. Ἀμφοτέρω, to do with both. C. Ἀμφοτέρωθεν ας, ὁ, that is both right, and left handed. Judges 20. 16. C. ἑκαστος, the one, or the other, every one. Ezech. 1. 11.

ἑτάζω, to examine, to search, to enquire diligently.

1 Chron. 29. 17. C. ἑτάζω, to search or examine find and with care. Matth. 23. 12. ἑτάζω, also to ask a question, diligent examination, or enquire. ἑτάζω ας, ὁ, an aminer. C. Ἀνετάζω, make diligent search, to mine straitly. Acts 22. Judges 6. 29. In the voice, Ἀνετάζομαι, to be under question, to be examined. Acts 22. 24. Ἐν as yet. (Adverb time.) Matth. 12. 46. Luke 18. 22. John 20. 1. sometimes it is rendered, any more, any farther. Matth. 26. John 14. 30. sometimes, hitherto. Acts 2. 26. moreover. Heb. 11. 36. likewise, furthermore. Apoc. 11. C. Μῆτις, not any more. John 8. 11. Not hereafter. Cor. 5. 15. C. ἕκαστος, not more. Matth. 22. 46. Phil. 1. 16. C. Περὶ τῶν, moreover. 2 Machab. 10. 3.

ἑτοιμος ἡ, ον, and ἑτοιμος ας, ὁ, ἡ, (of ἐτος sent, and ἡμῶν the way. That is into the way) it signifies prepared, ready. Luke 22. 33. Matth. 25. 10. Acts 23. 10. Luke 12. 40. 1 Pet. 1. 5. sometimes it is rendered sure, confirmed, or ratified. 2 Cor. 5. also prepared, 2 Cor. 10. ἑτοιμος, in readiness. Acts 21. 31. ἑτοιμάζω, to prepare

or make ready. Matth. 4. Luke 2. 31. 1 Cor. 2. 9. Matth. 26. 19. Luke 24. 1. Luke 17. 8. Matth. 3. 3. Acts 23. John 14. 3. Matth. 26. Luke 1. 76. it is read passively. Mark 10. 40. Apoc. 9. Matth. 25. 34. Matth. 25. 1 Machab. 1. 17. Apoc. 12. ἑτοιμάς ας, ἡ, a preparation, or making ready. Apoc. 6. 15. C. Προετοιμάζω, prepare, or to make ready beforehand. Rom. 9. 23. Ezech. 2. 10. ἑτος ας, ὁ, a Year. Matth. 20. Mark 5. 25. Luke 15. 29. Luke 2. 41. John 8. 57. Luke 2. 19. Acts 19. 10. Acts 24. 10. Rom. 15. 23. Acts 9. 33. Cor. 12. 2. 1 Tim. 5. 9. 2 Pet. 3. 8. Isa. 65. 20. C. Δις ας, ὁ, ὁ, of two years. Matth. 2. 16. Δις ας, ἡ, the space of two years. Acts 24. 8. C. Τετράς ας, ὁ, or Τετρίς ας, ὁ, ἡ, of three years. 2 Chron. 31. 16. Τετράς ας, ἡ, the space of three years. Acts 29. 31. C. ἑκατονταετής ας, ὁ, of an hundred years old, or age. Rom. 4. 19. ἑκατονταετής ας, ὁ, ὁ, the same, Gen. 17. 17. C. Τεσσαράκοντα ας, ὁ, ὁ, of forty years. Acts 23. 3. C. Πενταετής ας, ὁ, ἡ, of five years. Levit. 27. 5. ἑκτακονταετής ας, ὁ, ἡ, of sixty years. Numb. 4. 24. C. ἑξήκοντα ας, ὁ, ὁ, of sixty years. Levit. 27. 3.

Εὖ ας, ὁ, good, hence the Adverb, εὖ, well done, or right indeed. Matth. 25. 21. also right. Mark 14. 7. Acts 15. 29. the words are, be ye well, or do well. The Greeks in the beginning of their letters, did write with such a salutation. Acts 23. 25. &c. Ephes. 6. 3. this adverb εὖ in composition, is rendered sometimes easily, as εὐμετάδοτος, easily, or ready to distribute. 1 Tim. 6. 18. εὐμνος, rash of belief, εὐμνός, obsequious. James 3. 17. sometimes happily, as εὐτυχής, happy, sometimes well, as εὐσπράδς, one that is bountiful, or doth well, or good, εὐαχμαίνω, becoming. Mark 15. 43. εὐαχμαίνω, signifying well. 1 Cor. 14. 9. εὐδυνός, that is of a good minde or courage. Acts 27. 36. sometimes greatly, as εὐτόως, very eagerly. Luke 23. 10. also εὐσπράδς, to abound, to bear in great abundance. Luke 12. 16. Εὖ γα (an Adverb of praising) right well done. Psal. 37. 2. Εὐδία ας, ἡ, the clearness, or brightness of the day (of day, well, pleasantly, and Δις, Jove, which comes of the nominative case, ζεύς, which word also signifieth ayre.) Matth. 16. 2. Εὐδω, to sleep. C. Καθεύδω, the same, Mark 4. 37. Luke 8. 52. Luke 22. 46. Mark 14.

14. 41. 1 Thes. 5. 6. Ephes. 5. 14. Matthew 8. 24. Matthew 25. 5.
 'Εὐδύς, εἶα, ὅ, right, strait, plain. Matth. 3. 3. 2 Pet. 2. 15.
 εὐδύς, Adverb, forthwith. Mar. 1. 28. John 19. 34. John 21. 3.
 'Εὐδίως, Adverb, forthwith. Mark 2. 12. Luke 22. 9. 'Εὐδύ-
 τῆς ἡτοῦ, ἡ, straitness, rectitude. Heb. 1. 8. 'Εὐδύνω, to make plain, or straight. John 1. 23. C. Κατευδύνω, to direct or guide. Luke 1. 79. 1 Thes. 3. 11. 2 Thes. 3. 5.
 'Ευέλκω, of εὐελν, εὐος, ὅ, ἡ, quick of taste or sight; it is a Metaph. taken from dogs that hunt by scent, or by sight; it signifieth to finde out. Now we are said properly to finde out a thing lost, also to happen upon a thing which we seek, although not lost. Luke 13. 7. Rom. 7. 8. John 18. 38. Acts 10. 27. Acts 23. 9. Matth. 7. 14. Luke 11. 24. Mark 14. 55. Acts 7. 11. Matth. 17. 27. Lu. 12. 43. John 7. 35. Luke 2. 12. Apoc. 18. 14. Matth. 8. 10. It is read to get. Luke 1. 30. &c. Heb. 12. 17. Acts 5. 23. Matth. 2. 11. Jer. 14. 3. Acts 17. 27. 2 Cor. 12. 20. Luke 15. 8. Heb. 4. 16. Matth. 2. 8. Luke 6. 7. Matth. 18. 13. Matth. 10. 39. John 8. 35. John 6. 25. Luke 15. 9. Luke 24. 23. Apoc. 3. 2. Exod. 33. 17. John 1. 41 Rom. 4. 1. in the passive voice, 'Ευρίσκειν, to be found. 1 Cor.

15. 15. Heb. 11. 5. Hos. 14. 1 Sam. 10. 2. Rom. 10. 20. Mark 1. 18. 1 Pet. 2. 22. Gal. 2. 19. Phil. 3. 9. 2 Pet. 3. 14. Phil. 8. 2 Cor. 5. 3. It is read in mean voice. Heb. 9. 12. 'Εύμα, τος, τὸ, gain. Jer. 38. 2. 'Ερεσς, εως, ἡ, a finder out. 'Ερετς, ε, ὅ, a finding out, a de- viser. Prov. 16. 20. C. 'Ανευρίνω, to finde out. Luke 2. 1. Acts 21. 4. C. 'Ερευρίσκειν, finde out, to devise, to catch hold of. 'Ερευρετς, ε, ὅ, a finder out, a deviser. Rom. 1. 30.

'Εὐωχία, ας, ἡ, a banquet, feast. (of εὐ, well, and ἔχω, have, that is, to be well, for we say it fareth well with him that looks well to his body, or the word rather comes of εὐ, well, and ὀχλῆ, ἡς, ἡ, meat, because by it the body is preserved.) 'Εὐωχέω, ὦ, to entertain. 'Εὐωχόμεναι, to be entertained to feast or banquet. C. Συνοωχέομαι, to banquet, or feast together. 2 Pet. 2. 13. Iud. 12.

'Εὐχῆ, ἡς, ἡ, a wish or desire. (of εὐ, well, & χέω, to poure out, because it poures out itself.) Acts 18. 18. Sometimes it signifieth a praying or entreating. James 5. 15. 'Εὐχομαι, to make a vow, to wish Gen. 28. 20. Numb. 6. 2. Numb. 21. 2. 3. John 2. 1. 2 Cor. 13. 7. 2 Cor. 13. 8. James. 5. 16. Rom. 9. 3. Acts 27. 29. Isai. 19. 21. Iona 2. 10.

Gen.

31. 30. Iudg. 11. 30. Acts 29. C. Προσευχόμεναι, to pray, to pour out prayers. Phil. 4. 9. 11. 2 Thes. 1. 11. Lu. 47. 1 Cor. 14. 13. 1 Thes. 5. 17. Mat. 26. 41. 1 Cor. 14. 14. 11. 1. 2. Luke 11. 1. 1 Tim. 2. 1 Cor. 11. 13. Matth. 26. Ephes. 6. 18. 1 Cor. 11. 5. Mark 1. 35. Luke 18. 11. Luke 10. Matth. 26. 26. Matth. 26. James 5. 7. Acts 21. 5. Acts 15. Matth. 6. 6. James 5. 14. Mark 14. 32. Mat. 19. 13. Rom. 26. Matth. 14. 23. Acts 10. Acts 6. 6. Acts 13. 3. Προσυχῆς, ἡς, ἡ, a praying. Matth. 21. Mark 9. 29. Luke 6. 12. Col. 4. 2. 1 Pet. 3. 7. In the plural Numb. Προσυχαί, ὧν, prayers. Ephes. 1. 16. Colos. 4. 12. Phil. 4. Προσυχῆ, ἡς, ἡ, place or house of prayer. Acts 16. Mark 11. 17. Isai. 56. 7. Hence the Synagogues of the Gentiles seeme to be called προσυχαί, houses of prayer. 'Εχς, ὁ, or εως, ὅ, a male viper, of ἔχομαι, to stick to, because it easily cleaveth to (ne,) ἔχιδρα, ἡς, ἡ, a she-viper, so called in Latine, viz. vi- tra, because it brings forth with strength. The Greek seems to call it so, because it containeth in it a sting even unto death, it is the most veno- mous of all beasts, as Acts 28. 35. By a Metaph. wicked men, whose minds swell with the poison of wrath, and trea-

chery, also adulterous persons. Matth. 3. 8. the words are, O generations of Vipers, as if he should say, ill Crows lay ill eggs, a serpent begets a serpent. Ye Pharisees are the successors, of wicked parents, ye are the seed of that old Serpent in Gen. 3. 15. ye are crafty deceivers, adulterers, full of poison. (Ioh. 8. 7.) ye fulfil the measure of your fathers wickedness. Mat. 23. 32. Some by a Metaph. explain the Scripture thus, as Vi- pers, when they are born kill their mother, so the Jews have killed the Prophets, by whom spiritually, some of them, were at least, begotten again, and whom we our selves, ought to have heard. 'Εχιδναί, ὁ, αἰα, αἰον, of a Viper, or venge- mous.

'Εχθρός, ὁ, δν, pertaining to an enemy, hurtful. In the New Testament it is taken substan- tively, as ἐχθρός, ὁ, δ, an ene- my, (it comes of ἔχθρα, to hate.) Luke 6. 27. the Devil is called an enemy, καὶ ἑχθλὸς. Mat. 13. 39. Luke 10. 19. 'Εχθρα, ας, ἡ, enmity. Luke 23. 12. Rom. 8. 7. 'Εχθρεύω, to hate. 'Εχθρεύω, to be at enmity. Ex. 23. 22.

'Εχεῖς, ὁ, δν, guarded, safe. C. 'Ενέχεον, ε, τὸ, a pledg, by which namely, a thing is made safe or sure. 'Ενεχεάζω, to take pledges. Deut. 24. 10. ὀχε- εῖς, ὁ, ον, the same as ἐχεῖς, guarded,

guarded safe. Ὀχυρῶ, ὄ, to guard. Ὀχυρῶμα, τὸ, a munition, a hold, or fort. 2 Cor. 10. 4. Also a prison. Gen. 39. 20.

ἔχω, to have, to hold, or possess. Acts 3. 6. 1 Cor. 4. 7. John 9. 21. 1 John 2. 1. 1 John 5. 15. Colof. 4. 1. John 15. 22. In Luke 14. 14. it is rendered to be able. Luke 14. 18. 1 Cor. 7. 2. James 2. 1. Luke 9. 3. Acts 17. 11. Acts 14. 19. 2 Cor. 2. 3. Ephes. 4. 28. 1 John 2. 28. 1 John 1. 3. John 8. 6. In this last Scripture, it also signifies to be able. Acts 24. 9. 1 Tim. 1. 16. Matth. 25. 29. 1 Pet. 4. 5. In John 11. 17. to be, or to live. &c. 1 Cor. 11. 22. Apoc. 12. 2. 1 Tim. 5. 12. Acts 24. 25. to sustain, in Phil. 1. 30. &c. 3 John 13. John 19. 11. Mark 16. 8. Mark 10. 22. Heb. 12. 9. Luke 17. 6. John 9. 41. (Mark 11. 32. In which Scripture it signifieth to think, or have in ones thoughts &c. Matth. 19. 21. Matth. 1. 24. John 16. 33. 1 Cor. 7. 28. 2 Cor. 2. 12. 2 Cor. 7. 5. Rom. 5. 2. Mark 5. 15. Jude 3. John 4. 18. John 4. 52. Mark 2. 25. Rom. 16. 13. Matth. 22. 28. Luke 22. 71. Acts 24. 16. John 4. 44. John 4. 18. Luke 23. 17. John 13. 35. 1 Tim. 1. 12. Colof. 3. 13. Heb. 7. 28. Luke 18. 24. John 15. 22. John 16. 21. Mark 6. 55. John 4. 52. Acts 21. 13. 1 John 1. 8. 2 Cor. 2. 12. In the passive

voice, ἔχομαι, to agree, be joyned to, to accompany, follow. Heb. 6. 9. Luke 13. 32. Acts 21. 26. Mark 1. 38. ἔχει, ὁ, the state, fashion, form, or disposition of the body. Heb. 5. 14. Σχήμα τὸς, τὸ, a figure, or shape. 1 Cor. 7. 31. Also a habit, or disposition of body. Phil. 2. 7. from this substantiv σχῆμα, (which comes of ἔχωμαι, the passive voice of ἔχω, is formed the verb Σχηματίζω, to represent, to expresse form or likenesse, of this verb Μετασχηματίζω, to transform to turn out of one shape into another. Phil. 3. 21. 1 Cor. 4. 2 Cor. 11. 14. C. Συσχηματίζω, (of Σύν, together, and σχηματίζω, to expresse a form, likenesse,) it signifieth to bring in fashion, to make like Rom. 12. 2. 1 Pet. 1. 4. In both which Scriptures it is read passively. C. Ἐυσχημῶν οὐ, ὁ, ἡ, and τὸ εὐσχημῶν, (of εὖ, well, and σχῆμα, an habit or disposition of body,) it signifieth honest, decent, or becoming. Matth. 15. 43. Acts 13. 50. 1 Cor. 7. 35. 1 Cor. 12. 34. hence the Adverb εὐσχημόνως, decently, honestly, orderly, fitly. Rom. 13. 13. 1 Cor. 14. 40. Ἐυσχημοσύνη, ης, ἡ, and τὸ, εὐσχημῶν, uncomly, not decent, (it is compounded of a privative, and σχῆμα, a form, habit, or disposition of body.) 1 Cor. 11. 23. Ἀσχημοσύνη, a foul or filthy

action, properly an obscene figure. Rom. 1. 27. Ἀσχημοσύνη, ὁ, to do that which is uncomly. 1 Cor. 7. 36. C. Ἀνέχω, ὁ, compounded of ἀνα the as ἀνω, upwards, and ἔχω, the theam we are now dwelling, that signifieth to hold, to have,) to hold, or lift up. In the mean voice. Ἀνέχομαι, to bear, to abide, to suffer, or endure. 1 Cor. 4. 12. 1 Cor. 11. 19. 2 Thes. 1. 4. Heb. 12. Col. 3. 13. 2 Cor. 11. 14. Acts 18. 14. Mark 9. 19. 2 Tim. 3. Ἀνεκτός, ὁ, ὄν, tolerable, that may be born. In the comparative degree, Ἀνεκτότερος, ὁ, ὄν, more tolerable, or tolerable. Matth. 11. 22. Ἀνέχης, ὁ, patience, sufferance, Rom. 2. 4. C. Ἀντρέχουμαι, to strive, to contend, to strive with one that is endeavouring, to help, to defend, to lighten, to lessen. 1 Thes. 5. 14. In Titus 2. 9. it is rendered to hold fast. In Matth. 6. 24. it is rendered to cleave or stick to. C. Ἀπείχω, to receive, to receive away, to bring again. Phil. 8. Luke 6. 24. Phil. 15. Sometimes this verb signifieth to be absent, to be distant, or to be off. Matth. 15. 8. Luke 15. 20. Luke 24. 13. Mark 14. 41. In this last Scrip. it is rendered, it is sufficient, or it is enough. In the mean voice, Ἀπέχομαι, to abstain. 1 Thes. 5. 22. 1 Thes. 3. 1 Pet. 2. 11. Acts 15. 20. 22. 5. C. Ἐνέχω, to hang over over, to be near at hand.

Luke 11. 53. Mark 6. 19. in the passive voice, Ἐνέχουμαι, to be folded, or wrapped in. Gal. 5. 1. Also to be held, to be bound. Ἐνέχῃ ἡς, ὁ, an obligation. Ἐνέχος, ὁ, ὄν, guilty, or liable to. Mat. 26. 66. Heb. 2. 15. Mat. 5. 22. Matth. 5. 21. C. Ἐξέρχου, to surpass, or excell. Ἐξέρχῃ ἡς, ὁ, excellencie, or a surpassing others. Acts 25. 23. C. Ἐπείχω, to attend, or bend the minde to. 1 Tim. 4. 16. Also to hold forth. Phil. 2. 15. Acts 3. 5. Sometimes to abide, or stand still. C. Κατέχω, to hold again, to hold back, to hold. 1 Cor. 15. 2. Lu. 8. 15. 1 Thes. 5. 21. Heb. 10. 23. Also to obtain. Lu. 14. 9. Sometimes to withstand. 2 Thes. 2. 7. 2 Thes. 2. 6. Sometimes to possess. 2 Cor. 6. 10. 1 Cor. 7. 30. Sometimes to detain, or keep back. Rom. 1. 18. Luke 4. 42. Sometimes to wait, or give attendance. Act. 27. 40. Sometimes to take possession of. Matth. 21. 38. to hold, as afore. Heb. 3. 6. In the passive voice, Κατέχομαι, to be holden back, to be detained. John 5. 4. Κατασχετός, ὁ, ὄν, a possession Acts 7. 5. also the possession of a place. Acts 7. 45. C. Ἀκατάσχετος, ὁ, ὄν, that cannot be compelled, [of a privative, and κατέχω, bridled, or constrained. James 3. 8. C. Μέρηχω, to be partaker 1 Cor. 10. 30. 1 Cor. 10. 17. 1 Cor. 10. 21. Heb.

Heb. 5. 13. Heb. 7. 13.
 Heb. 2. 14. Ματοχῶν, ἡς, ἡ, fellowship, 2 Cor. 6. 14. Μέτοχον, ὁ, ἡ, a companion, or fellow. Luke 5. 7. also a partaker. Heb. 3. 1. Heb. 12. 8. C. Συμμέτοχον, ὁ, ἡ, partakers together. Ephes. 3. 6. Ephes. 5. 7. (of σύν together, and μέτοχος a partaker.) C. Νεφεχῶς, ὁ, ἡ, wise, discreet, prudent, (of νόος νους, a minde, and ἔχω to have.) Νεφεχῶς, Adverb, wisely, discreetly. Mark 12. 34. Νεφεχόντως the same. C. Παρέχω, to shew forth, to yield. 1 Tim. 1. 4. Luke 6. 29. Luke 11. 7. Gal. 6. 17. Mark 14. 6. Luke 18. 5. Acts 16. 16. Acts 28. 2. 1 Tim. 6. 17. Acts 17. 31. also to perform, or do. Acts 22. 2. in the mean voice, Παρέχομαι, to perform, or do, to yield. Colos. 1. 4. Titus 2. 7. Acts 19. 24. Luke 7. 4. C. Περιέχω, to contain, or comprehend 1 Pet. 2. 6. where the verb is to be rendered passively, although an active, by an Enallage of the word, namely, the active for the passive. Acts 23. 25. sometimes to possess. Luke 5. 9. Περιέχῃ ἡς, ἡ, a comprehending. A period in a sentence; according to Rhetoricians. It is also rendered, a fortress, a defence. 1 Sam. 22. 4. sometimes it is called the argument of a book; the principal point of a matter.

Acts 8. 32. C. Προσέχω, take heed, also to attend. 1 Tim. 4. 13. Matth. 7. 12. Luke 12. 1. Acts 5. 35. Mark 6. 1. Acts 16. 14. Heb. 2. 1 Tim. 4. 1. Acts 8. 10. to deavour, or labour. 1 Tim. 3. 8. C. Προέχω, to excel, have the prehemineny. In the mean voice, Προέχομαι, the same. Rom. 3. 9. C. Συνέχω, to constrain, to bind fast, bridle. 2 Cor. 5. 14. Luke 45. in Luke 22. 63. to hold together, &c. Luke 19. 43. for time to press down. Acts 57. in the passive voice, Συνέχομαι, to be strained, pressed. Phil. 1. 23. Luke 50. Matth. 4. 24. Luke 4. 3. Acts 18. 5. Luke 8. 37. Συνέχῃ ἡς, ἡ, a straightning, all sorrow, heaviness, anguish, care. Luke 21. 25. 2 Cor. 4. C. Ὑπερέχω, to be higher, or above others, to be more excellent, to excel. 1 Pet. 2. 13. Phil. 2. 3. Phil. 4. 7. Rom. 13. 1. Ὑπερέχον οντο, τὸ, excel. Phil. 3. 8. Ὑπερέχῃ ἡς, ἡ, the same. 1 Cor. 2. 1 Tim. 2. 2. C. Ὑπέχω, to sustain, or beare. Iude 7. C. Ἐνέχω, ὁ, ἡ, an Eunuch, a gelded man (of εὐνη, a bed-chamber, and ἔχω to have) one that hath the care of the bed) Isa. 56. 3. sometimes a Prince, or noble man. Acts 8. 27. Isa. 39. 7. it is taken diversely. Matth. 19. 12. Ἐνέχω, to Geld, to cut off, to castrate, or weaken. Also purpose not to marry. Mat. 12. also to tame lusts. C. Ἐνέχω (of κακῶς ill, and ἔχω to have) to torment, to vex. In the passive voice. Κατέχομαι ὑμᾶς, to be sore vexed. Heb. 11. 37. C. Συνέχομαι ὑμᾶς, to be sore vexed together. Heb. 11. 25. C. Ἐπίχω, ὁ, ἡ, a Serjeant, officer of the Council (of ἐπί, ἡ, a Staffe, a Rod, ἔχω to have, or bear) Acts 16. 35. C. Πλεονέκτης, ὁ, ἡ, a covetous man (of πλεονεξία, ὁ, ἡ, to have, one craveth to have more.) 1 Cor. 6. 10. Πλεονεκτέω ὧ, ὧ, properly to covet, to have more. It's also taken in good sense, and signifieth to endure, to bear more. Also to excel. Also taken in a bad sense. To take away anothers profit; to use one as a means, to increase profit or gain. 1 Thes. 2. 6. 2 Cor. 12. 17. 2 Cor. 7. in the passive voice. Πλεονεκτομαι ὑμᾶς, to be overcome, or circumvented by a snare of the Species, for man may be entrapped diversely. But here it is to be ensnared by the deceits, of usurers, &c. 2 Cor. 2. 10. In which Scripture Satan by a metaphor is compared with those covetous blood-suckers of widows, and orphans, who devour their houses. Πλεονεξία, ὁ, ἡ, a desire to get, an inexhausted covetousness of increasing wealth, too great a desire of having more. Luke 12. 15. Ephes. 5. 3. in 2 Cor 9. 5. it's rendered a thing wrested by force or violence. A Metaphor taken from covetous men, from whom even those things must be by violence wrested, which are owing, for the goods indeed which we have, are not ours, but we are stewards of them, who must give an account thereof to God. Therefore he that shutteth his bowels and hands: he indeed is an unjust steward. Sometimes the word imports a greedie desire, or ardent affections. Ephes. 4. 19.

Ἐω, to lead unto, to cover. From the passive voice of this verb, cometh ἔμμα τὸ, τὸ, a garment, it's diminutive is, εἰμάτιον, ὁ, τὸ, for which is used in prose ἱμάτιον, ὁ, τὸ, a garment, apparel. Matth. 11. 8. James 5. 2. Heb. 1. 11. sometimes a Cloak, or a mantle. John 19. 5. Acts 12. 8. ἱματίον, ὁ, τὸ, a little cloak. C. ἱματιοφύλαξ, ὁ, ἡ, a keeper of garments. 2 Kings 22. 14. ἱματίω, to cloath, it is read passively, Luke 8. 35. ἱματισμός, ὁ, ὁ, a garment, apparel. Matth. 27. 35. 1 Tim. 2. 9. Luke 7. 25. Ἐδῆς ἡτο, ἡ, a garment. Luke 23. 11. Acts

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12. 21. James 2. 2. Ἐδνους 2-
ως, ἡ, a garment. Luke 24.
4. for ἐν the Theam afore men-
tioned, is used the compound.
Ἐννύω, or ἐννύμι, to cloath;
to put on a thing, also the
compound, ἀμφιέννύμι, or
ἀμφιεννύω is used, which sig-
nifieth to cloath round about,
to garnish. Matth. 6. 30. In
the passive voice, Ἀμφιέννυ-
μαι, to be cloathed round a-
bout. Luke 7. 25.

Ἐω, to send, also to lay a-
side, to omit, from this verb
commeth ἱέω, whence ἱήμι,
the same. C. Ἀνίμι, to loose;
or set at large, to send back,
to let loose, also to forsake. E-
phes. 6. 9. Isa. 5. 6. also to for-
give, or diminish. Joshua 24.
9. Isa. 37. 27. 2 Chron. 21.
15. &c. Heb. 13. 5. Acts 27. 40.
in the passive voice, Ἀνίσταμαι
to be loosed, or freed. Ezek.
1. 25. Isa. 3. 7. Mal. 4. 2. Isa.
35. 3. Acts 16. 26. Ἀνέστω, ἡ,
a releasing, or setting at li-
berty. Acts 24. 23. 2 Cor. 2.
12. 2 Cor. 7. 5. 2 Cor. 8. 12.
C. Ἀφίμι, to forgive, to
send, To suffer, or permit, to
leave, or put away, to omit or
pass by. John 14. 27. Matth.
4. 11. Luke 7. 49. Matth. 6.
12. Mark 7. 12. 1 Cor. 7.
12. Matth. 9. 6. Luke 11. 42.
1 Cor. 7. 11. Matth. 18. 21.
John 14. 18. Matth. 6. 14. A-
ποκ. 11. 9. Matth. 18. 32. A-
ποκ. 2. 4. Matth. 8. 15. John

4. 28. Acts 14. 17. Luke
39. Matth. 19. 27. Matth.
Mark 11. 16. Matth. 31.
Matth. 5. 24. Matth. 27. 40.
Luke 13. 8. John 18. 8. Jo-
18. 16. Mark 12. 19. John
48. Matth. 6. 14. John 16. 33.
Matth. 26. 44. Matth. 4. 3.
Rom. 1. 27. in the passive
voice, Ἀφίσταμαι, to be for-
ven, to be left, to be pass-
by. Matth. 23. 38. Matth.
24. 40. John 20. 23. Matth.
5. Rom. 4. 7. Mark 4. 10.
Mark 13. 2. Matth. 12. 31.
Acts 8. 22. Ἀφένω, ἡ, for-
giveness. Heb. 9. 22 also
setting at liberty, a releasing,
or discharge. Luke 4. 18. C.
Καθίσταμαι, to send, to put
lay down, or from. Luke
19. Acts 9. 25. in the passive
voice, Καθίσταμαι, to be sent
to be put or let down. Acts
10. 11. Acts 11. 5. C. Ἐγχε-
σίνμι, to send, to cast into
to suborn, or bring in, hence
Ἐγχεσθῆτω, ἡ, ὁ, one that
layeth wait to deceive. Luke
20. 20. C. Παρίμι, to forgive
to let loose. In the passive
voice, Παρίμι, to be let
loose, to be unbended, to be
recreated. Heb. 12. 12. Πα-
ρεσις εως, ἡ, forgiveness. Rom.
3. 25. C. Συρίμι, to under-
stand, to consider. Matth.
13. 13. 2 Cor. 10. 12. Matth.
15. 10. Matth. 13. 15. Mat-
4. 12. Luke 24. 45. Matth. 19.
19. Ephes. 5. 17. Rom. 3. 14.

Rom. 15. 21. Matthew 13. 51.
Luke 2. 50. Matthew 13.
14. Matthew 13. 22. Σύνε-
σις, ἡ, understanding.
Mark 12. 33. Luke 2. 47.
1 Tim. 2. 7. Σύνεσις, ἡ, δὲ,
one of understanding; pru-
dent. Matthew 11. 25. Acts
13. 1. Corinthians 1. 19. C.
Ἀσύνεσις, ἡ, ὁ, ἡ, foolish,
mad, deceived, (of a priva-
tive and σύνεσις, prudent.
Matthew 15. 16. Romans 1.
21. Rom. 10. 19. Σύνεσις, ἡ,
to render wise, skilful. Psalm
2. 8.

Ἐως, Adverb of time, untill,
till what time, even unto. Mat-
th. 13. 45. Gen. 27. 44. Gen. 49.
10. In which Scripture by this
adverb is excluded the time
following. Sometimes the ad-
verb excludes it not, as Matth.
1. 25. &c. Matth. 28. 20. Gen.
28. 15. 2 Sam. 6. 23. Sometimes
this adverb denieth, and is ren-
dered never. Matth. 5. 26. Some-

times it denieth simply, with-
out any great force. Rom. 3. 12.
Sometimes it is a particle of
concession, as Matth. 5. 18.
The words are, untill heaven
and earth &c. As if he should
say, if it should be most of all
granted that heaven and earth
should fall to ruin, yet not the
least iota, or tittle should pe-
rish from the Law, (that is, the
holy Scripture) Sometimes
this adverb signifieth, in the
mean while. 1 Tim. 4. 12. &c.
Luke 4. 42. John 9. 4. John 12.
35. Luke 22. 51. Heb. 1. 13.
Luke 15. 8. Sometimes it is spo-
ken of a place. Acts 17. 15.
2 Cor. 12. 2. Luke 10. 15. It is
put before adverbs, and signi-
fieth diversly, according to the
adverb to which it is joyned. In
Mark 9. 19. till what time. In
Luke 23. 5. hitherto, In John
27. even to the full, or to the top. In
John 2. 10. hitherto, as afore,
in Matth. 4. 21. Even unto
this time.

Z.

Ζη, it is the sixt letter, yet
in numbers signifieth se-
ven. It seemeth to take its rise
from the Hebrew word Zade.
which signifieth a fork or a
boar spear, and this is from
the figure of that letter.

Ζάω, ὦ, to live. Gal. 2. 20. John
4. 50. Gal. 2. 14. 1 Thes. 3. 8. Lu-
20. 38. Rom. 8. 13. Phil. 1.
21. Heb. 2. 15. Psalm. 144. 17.
Rom. 7. 9. Colos. 3. 7. Rom. 6.
2. In some Scriptures it is read
in the mean voice, but with
the

the same signification. Luke 10. 28. John 11. 25. Rom. 6. 2. Heb. 10. 38. Ezech. 37. 38. Apoc. 13. 14. Apoc. 20. 4. it is taken transitively in Psalm 41. 3. where it is rendered the Lord will restore life &c. Gal. 2. 19. James 4. 15. Dan 3. 9. 2 Chron 23. 11. John 6. 51. in this Scripture it is likewise taken transitively. 1 Tim. 5. 6. John 4. 11. 2. Cor. 3. 3. 2 Cor. 6. 16. Psal. 69. 33. Luke 2. 36. Ζωῶν, to make alive. Psal. 80. 19. Psal. 85. 7. Ζωός, ἡ, δν. quick or lively. Ζῶν, α, τὸ, a living creature. 2 Pet. 2. 12. Ζωή, ἡς, ἡ, life. John 11. 25. Ezech. 33. 15. Apoc. 20. 15. C. Συ. ζῶν, ὦ, to live together. Rom. 6. 8. 2 Cor. 7. 3. C. Αναζῶν, ὦ, to recover life, to grow again, to come to the old state again. Luke 15. 24. Rom. 7. 9. Apoc. 20. 5.

Ζεύγνυω, or Ζεύγνυμι, to joyn, to couple. Also to joyn together with a bridge. Ζεύγος, εἶ, τὸ, a yoke. Luke 24. 19. also a pair of any thing Luke 2. 24. Ζυγός, εἶ, ὁ, a yoke. Matth. 11. 29. 30. the words are, take my yoke, which is a Metaph. taken from labouring beasts, sometimes ζυγός, signifieth a ballance. Apoc. 6. 5. C. Σύζυγος, α, ὁ, ἡ, one that helpeth, or taketh part, one that is a companion. Phil. 4. 3. (of σύν, together, and ζυγός a yoke) C. Τροζύμι, accusto-

med to the yoke. Matth. 21. 2. 2 Pet. 2. 10. C. Ἐπεζυγῶν, to draw the other part of the yoke. 2. Cor. 6. 14. Ζευξίμω, ας, ἡ, a bond. Acts 27. 40. C. Συζεύγνυμι, to joyn together. Matth. 19. 6. the words are, things which God hath joyned together &c. In which is a most elegant Metaph. taken from yoke. C. Ἀποζεύγνυμι, to sever or disjoyn.

Ζεὺς, Júpiter, the name of an heathenish God. See more in the proper names.

Ζέω, to be hot or vehement. Acts 18. 25. Rom. 12. 11. Ζεστός, ἡ, ον burning hot vehement. Apoc. 3. 15.

Ζήλω, α, ὁ, (of ζέω alive to wax exceeding hot,) emulation, that is a desire, whereby we are fiercely stirred up to equalize, or excell others in virtues. 2 Cor. 9. 2. Sometimes rage of minde, proceeding from indignation concerning things which are unworthy, committed against those whom we love, as either against those that are near and deere to us. 1 Cor. 7. 7. Colos. 4. 13. or against God himself. Now zeal for Gods glory is either joyned with a true knowledge of Gods will, and such was Christs zeal. John 2. 17. Or it is not according to knowledge. But a blind and furious violence of spirit. Rom. 10. 2. Phil. 3. 6. Sometimes the word signifies spleen,

been, hatred, envie, 1 Cor. 13. James 3. 14. Sometimes the envy of God, when he punisheth. Heb. 10. 27. Ζηλώ, to emulate, to strive to exceed, to contend, to be like another, to imitate. Also to entice. Gal. 4. 17. 1 Kings 19. 10. Apoc. 3. 19. Num. 25. 11. Sometimes it is rendered to affect earnestly. 1 Cor. 12. 31. 2 Cor. 11. 2. Sometimes to envie, as afore. Acts 9. Num. 11. 29. Sometimes earnestly to desire a thing, and to be carried or bent that way with full sailes. 1 Cor. 14. 1. and it signifieth when it governs an accusative case. Sometimes it governs a dative, and signifieth to be carried out with the desire, of imitating another, and so it is taken in good part. Num. 25. 13. 1 Cor. 14. 39. In the passive voice Ζηλοῦμαι ὧ, to be affected. Gal. 4. 18. Ζηλωτής, εἶ, ὁ, One that is jealous, who for the fervency of his love cannot bear a rival. But envieth the company of those that are of the same love, also one stirred up, or kindled with zeal, or one that contendeth in excellency with another, an imitator. Titus 2. 14. Acts 21. 20. Exod. 20. 4. C. Παροξυνάω, ὦ, to provoke to emulation. Rom. 10. 19. Rom. 11. 14.

Ζημία, ας, ἡ, loss, hurt, damage, also losse by shipwrack. Acts 27. 10. Phil. 3. 7. Ζημιέω,

ὦ, to punish, to fine, to beat, to condemn, to entreat ill. In the passive voice Ζημιόμαι, ὧμαι, to be punished, condemned, and evil intreated, to suffer loss or damage. Phil. 3. 8. Matth. 16. 26. 2 Cor. 7. 9. 1 Cor. 8. 15.

Ζητέω ὦ, to seek, to enquire after, to demand. John 5. 30. 1 Cor. 10. 24. Mark 11. 18. Luke 2. 48. Apoc. 9. 6. 2 Tim. 1. 17. Colos. 3. 1. to seek with fervency. Matth. 7. 8. also to study or endeavour. Mark 12. 12. also to require. 1 Cor. 1. 22. 4. 2. also to entrap, or intiare. Matth. 2. 20. 1. Kings 19. 10. In the passive voice Ζητόμαι, ὧμαι, to be enquired or searched after. Heb. 8. 7. Ζήτησις εως, ἡ, a question, a searching, an examination. 1 Tim. 6. 4. Ζήτημα, τὸς, τὸ, the same. Acts 25. 19. C. Αναζητέω, ὦ, to seek again, to require, to demand. Luke 2. 44. C. Εκζητέω, ὦ, to inquire, or search diligently. Heb. 12. 17. 1 Pet. 1. 10. C. Ἐμζητέω ὦ, to require or demand. Matth. 12. 39. to desire much. Acts 15. 7. C. Συζητέω ὦ, to dispute. Mark 1. 27. Mark 8. 11. Mark 9. 16. Luke 22. 23. Acts 6. 9. Acts 9. 29. Συζήτησις εως, ἡ, a disputation or examination by reason. Acts 15. 2. 7. Συζητητής, α, ὁ, an inquirer, a disputant. 1 Cor. 1. 20.

Ζιζάνιον α, τὸ, Darnel, or cockle.

cockle, growing amongst wheat, (of $\sigma\tau\theta$ Wheat, or Rie, and $\sigma\iota\nu\omega$ to hurt.) Mat. 13. 25. In which Scripture, our Saviour by an Elegant Metaph. under tares comprehends Hypocrites. Also by a Metaph. is meant by tares vices, which choak virtuous actions.

$\Sigma\theta\phi\theta$ κ , δ , darkness, obscurity, a mist, blindness, ignorance. 2 Pet. 2. 4. and 17. Jude 13.

$\Sigma\upsilon\mu\eta$ $\eta\varsigma$, η , Leaven. Gal. 5. 9. It is taken Metaphorically in good part. Matth. 13. 33. in an ill sense for false doctrine. Matth. 16. 6. and for an evil life. 1 Cor. 5. 7. $\Sigma\upsilon\mu\phi\omega$ ω , to leaven, or mix with, as leaven with dough. Gal. 5. 9. in the passive voice, $\Sigma\upsilon\mu\phi\omega\mu\alpha\iota$ $\epsilon\mu\alpha\iota$, to be leavened. Luke 13. 21. C. $\text{A}\zeta\upsilon\mu\theta$ κ , δ , η ,

without leaven, by a Metaph. sincere. 1 Cor. 5. 7. $\text{A}\zeta\upsilon\mu\omega\nu$, $\tau\alpha$ (of α privative, which signifieth without, and $\zeta\upsilon\mu\omega$ leaven) unleavened, unmingled, sweet. Matth. 26. 17. Luke 22. 1. Acts 12. 3. 1 Cor. 5. 8.

$\Sigma\omega\gamma\gamma\upsilon\mu\iota$, or $\Sigma\omega\gamma\gamma\upsilon\omega$, to gird, to truss, to compass about. Ioh. 21. 18. C. $\text{A}\rho\epsilon\lambda\omega\zeta\omega\gamma\gamma\upsilon\mu\iota$, to be girt about. 1 Pet. 1. 13. C. $\Delta\iota\zeta\omega\gamma\gamma\upsilon\mu\iota$, to gird about. Iohn 13. 4. it is read passively. Iohn 13. 5. in the mean voice, Iohn 21. 7. C. $\Pi\epsilon\pi\iota\zeta\omega\gamma\gamma\upsilon\mu\alpha\iota$, to gird about. Acts 12. 8. Luke 12. 35. C. $\text{Y}\pi\omicron\zeta\omega\gamma\gamma\upsilon\mu\iota$, to environ, to beset, to gird, or fence about. Acts 27. 17. $\Sigma\omega\gamma\gamma\upsilon\eta$ $\eta\varsigma$, η , a girdle. Matth. 3. 4. Apoc. 1. 13. also a purse, or wallet. Matth. 10. 9.

H.

$\text{H}\tau\alpha$, it is E. long. In order, it is the seventh letter, in numbers, it is 8.

"H. Or, A conjunction disjunctive. Matth. 18. 8. sometimes neither. Rom. 1. 21. sometimes whether. 1 Cor. 14. 36. That Luke 2. 26. sometimes rather than. Luke 18. 14. sometimes under this signification of comparing, it is rendered negative-

ly, as Not. Psal. 118. 8. and in Luke 18. 14. afore mentioned, where the words are. This man went down into his house justified, rather than the other, that is, and not the other, for the the pharisee being an Hypocrite, and vain boaster, doubtless, was not justified. Sometimes it is joyned with the conjunction $\alpha\lambda\lambda\alpha$, as $\alpha\lambda\lambda\eta$ η , But

or, a solicitor, a proctor, a governour. Luke 2. 2. Luke 3. 1. $\text{H}\delta\upsilon\varsigma$ $\eta\delta\epsilon\iota\alpha$, $\eta\delta\upsilon$, sweet. $\text{H}\delta\epsilon\omega\varsigma$ Adverb, willingly. Mark 6. 20. $\text{H}\delta\iota\sigma\alpha$, most willingly. 2 Cor. 12. 9. and 15. $\text{H}\delta\omega$, to delight. $\text{H}\delta\omega\eta$ $\eta\varsigma$, η , pleasure, it is alwayes taken in an ill sense. Luke 8. 14. James 4. 1. and 3. 2 Pet. 2. 13. Titus 3. 3. C. $\Phi\iota\lambda\eta\delta\omega\theta$ κ , η , a lover of pleasures. 2 Tim. 3. 4. C. $\Sigma\upsilon\kappa\eta\delta\omega\mu\alpha\iota$, to be delighted. Rom. 7. 22.

$\text{H}\tau\upsilon$ Truly. Adverb, after this verb $\mu\omega$, (which signifieth deed) is used. Heb. 6. 14.

$\text{H}\gamma\omega\mu\alpha\iota$ $\epsilon\mu\alpha\iota$, properly to lead, guide, or govern. Also to think or suppose. Acts 26. Phil. 3. 7. Phil. 2. 25. Phil. 6. James 1. 2. $\text{H}\gamma\omega\mu\epsilon\theta$ δ , a captain. Matth. 2. 5. Ruler, Acts 7. 10. also a chief speaker. Acts 14. 12. C. $\Delta\iota\eta\gamma\omega\mu\alpha\iota$ $\epsilon\mu\alpha\iota$, to relate. Mark 9. 9. Acts 8. 33. Heb. 11. 32.

$\text{H}\gamma\gamma\omega\sigma\iota\varsigma$ $\epsilon\omega\varsigma$, η , a declarati on. Luke 1. 1. C. $\text{E}\kappa\delta\eta\lambda\omega\sigma\alpha\iota$ $\epsilon\mu\alpha\iota$, to rehearse, or declare. Acts 15. 3. C. $\text{A}\nu\epsilon\kappa\delta\eta\lambda\omega\gamma\eta\tau\theta$ κ , δ , η , marvelous, that cannot be declared. 2 Cor. 12. 15. C. $\text{E}\xi\eta\lambda\omega\sigma\alpha\iota$ $\epsilon\mu\alpha\iota$, to expound, or unfold. Iohn 8. 14. C. $\text{K}\alpha\delta\eta\lambda\omega\sigma\alpha\iota$ $\epsilon\mu\alpha\iota$, to be over one. $\text{K}\alpha\delta\eta\gamma\eta\eta\tau\theta$ κ , δ , a Doctor. Matth. 23. 8. C. $\Pi\epsilon\gamma\chi\omega\mu\alpha\iota$ $\epsilon\mu\alpha\iota$, to go before. Rom. 12. 10. $\text{H}\gamma\eta\mu\epsilon\theta\omega\nu$ $\delta\upsilon\theta$, a president. Matth. 27. 2. 1 Pet. 2. 14. sometimes a captain. Matth. 2. 6. $\text{H}\gamma\eta\mu\omicron\nu\iota\alpha$ $\kappa\alpha\iota$, η , an Empire. Luke 3. 1.

$\text{H}\gamma\omega\sigma\tau\epsilon\upsilon\omega$, to be a captain. $\text{H}\gamma\eta\mu\epsilon\theta\omega\nu$ $\delta\upsilon\theta$, a fa-

lor, a solicitor, a proctor, a governour. Luke 2. 2. Luke 3. 1.

$\text{H}\delta\upsilon\varsigma$ $\eta\delta\epsilon\iota\alpha$, $\eta\delta\upsilon$, sweet. $\text{H}\delta\epsilon\omega\varsigma$ Adverb, willingly. Mark 6. 20. $\text{H}\delta\iota\sigma\alpha$, most willingly. 2 Cor. 12. 9. and 15. $\text{H}\delta\omega$, to delight. $\text{H}\delta\omega\eta$ $\eta\varsigma$, η , pleasure, it is alwayes taken in an ill sense. Luke 8. 14. James 4. 1. and 3. 2 Pet. 2. 13. Titus 3. 3. C. $\Phi\iota\lambda\eta\delta\omega\theta$ κ , η , a lover of pleasures. 2 Tim. 3. 4. C. $\Sigma\upsilon\kappa\eta\delta\omega\mu\alpha\iota$, to be delighted. Rom. 7. 22.

$\text{H}\delta\eta$ Adverb, now. Matth. 3. 10. sometimes it is joyned with $\nu\upsilon\tau$, and is rendered even now. 1 Iohn 4. 3.

$\text{H}\theta\theta$ $\epsilon\theta$, $\tau\delta$, manners. 1 Cor. 15. 33. C. $\Sigma\upsilon\eta\theta\epsilon\iota\alpha$ $\kappa\alpha\iota$, η , custome. Iohn 18. 39. C. $\text{K}\alpha\kappa\omicron\theta\eta\varsigma$ $\epsilon\omega\varsigma$, δ , η , one of an ill behav'our, or manners. $\text{K}\alpha\kappa\omicron\theta\eta\varsigma$ $\epsilon\theta$, $\tau\delta$, an evil custom. $\text{K}\alpha\kappa\omicron\theta\epsilon\iota\alpha$ $\kappa\alpha\iota$, η , vicious manners. Rom. 1. 29.

$\text{H}\kappa\omega$, to come, to be present. Iohn 8. 42. Heb. 10. 7. Luke 15. 27. Iohn 2. 4. Iohn 4. 47. 1 Iohn 5. 20. Mark 8. 3. Acts 28. 23. Apoc. 3. 3. Matth. 23. 36. Matth. 24. 14. Rom. 11. 26. Heb. 10. 37. Hab. 2. 3. Luke 19. 43. Gen. 42. 7. Gen. 45. 16. Luke 13. 35. Apoc. 3. 9. C. $\text{A}\nu\eta\kappa\omega$, to come together, to agree, (of $\alpha\nu\alpha$ together, and $\eta\kappa\omega$ to come.) Colos. 3. 8. Ephes. 5. 4. Philemon 8. C. $\text{K}\alpha\delta\eta\kappa\omega$, to come,

come together, to agree. Acts 22. 22. Rom. 1. 28.

Ἡλικὸς ἢ, ὄν, how great. Colof. 2. 1. 2 Cor. 11. 25. Gal. 6. 11. James 3. 5. in the Cor. and Galatians afore mentioned, instead of ἡλικὸς its Πηλικὸς, which signifieth how great. Ἡλικία ας, ἡ, stature, proportion. Matth. 6. 27. Luke 19. 3. also age. John 9. 21. C. Συνηλικιώτης α, ὁ, of the same age. Gal. 1. 14.

Ἡλιος α, ὁ, the Sun, it seemeth to come from the Hebrew, which signifieth brightness, or light. Job 29. 3. G n. 1. 18. God calls his Sun that he made a great light, the word there is φῶς ἡλιος. Matth. 17. 2. Mark 1. 32. Luke 4. 40. by a Metaph. the Son of God is called. (Mal. 4. 2.) the Sun of righteousness.

Ἡμαι, to fit. C. Κάθημαι, to sit. Apoc. 18. 7. Acts 23. 3. Apoc. 17. 9. Apoc. 17. 15. Matth. 26. 58. Mark 2. 6. Mark 12. 36. James 2. 3. Mark 4. 1. Colof. 3. 1. Matth. 4. 16. Psal. 125. 1. Lamentations 1. 1. Nahum. 3. 8. Apoc. 17. 3. Matth. 27. 19. Apoc. 5. 1. Matth. 23. 22. Matth. 20. 30. Levit. 13. 46. Mark 10. 6. Acts 8. 28. Matth. 13. 1. John 12. 15. Mark 13. 3. Matth. 24. 3. Mark 2. 14. Luke 22. 56. Matth. 11. 16. Matth. 22. 44. Colof. 3. 1. Mark 16. 5. C. Αποκλίνωμαι, to fit apart, or a-

sunder. Also to languish, be faint, sick, or feeble. Luke 15. 33. a woman that is defiled with the monthly flux, is called of the Greek interpreters Αποκλινώμενη, that is distanced with flowers, its a participle of the verb αποκλίνειν, which we are now handling 1st. 6. the words are our righteousness, is as filthy rags, or according to the Hebrew, as a rag an old garment, that is, righteousness is patched up of many fragments; for women were distained with flowers were wont to use the worst rag. C. Παρεκκλίνωμαι, to fit. E. 1. 14. C. Συγκλίνωμαι, to fit together. Mark 14. 54. Acts 26. 30. also to inhabit together, to inhabit with another. Psal. 101. 8.

Ἡλὸς α, ὁ, a nail, pin, or wedge. John 20. 25. C. Πηλοῦ α, ὁ, to fasten with nails. Colof. 2. 14.

Ἡμέρα ας, ἡ, a day. Mark 10. 15. 2 Pet. 3. 10. Apoc. 17. Luke 24. 29. Apoc. 1. 10. Rom. 14. 6. 2 Cor. 4. 16. for times this day comprehendeth 24. hours, which the Greeks with one word call νυχθημέριον, that is day and night. (1 Cor. 11. 25.) John 11. 9. sometimes it notes the space of 12. hours. Luke 24. 29. for times it signifieth time. 1 Cor. 3. 13. 2 Cor. 6. 2. 2 Pet. 3. 18. Matth. 2. 1. Judg. 7. 6. some

times it's put for judgement. 1 Cor. 4. 3. C. Καθη-

μενος ας, ἡ, daily. Acts 6. 1.

Μεσημέρια ας, ἡ, (for μεσημέριον) Noonday. Acts

8. Acts 22. 6. C. Οκταήμερος ας, ἡ, of the eight day. Phil.

3. C. Εφήμερος ας, ἡ, daily. James 2. 15. Εφήμε-

ρος ας, ἡ, an order of Citizens,

order or process, in any

order hanging well together,

order or race, it is so called,

order when men came under

order, their turns were to

fulfilled daily without cea-

se. Luke 1. 5. and 8.

Ἡμεῖς ας, ὁ, ἡ, meek,

gentle, tame, courteous. C.

Ἡμεῖς ας, ὁ, ἡ, ungentle,

see. 1 Tim. 3. 3.

Ἡμεῖς ἡμῖνα, ἡμῖν, according to the Doricks &

ous of αμα together, and ἱ-

equal, that is, equal on e-

very part) it signifieth half.

Mark 6. 23. Apoc. 11. 9. Luke

9. 8. Ἡμισύω, to have half.

Gal. 55. 27.

Ἡμεῖς ας, ὁ, ἡ, perpetu-

al, continual. C. Διηνεκὲς ας, ὁ, ἡ, the same. Διηνεκὲς ας, ὁ, ἡ, perpetuity. Heb. 7. 3.

Ἡμεῖς ας, ὁ, ἡ, pleasant,

gentle, mild, bountiful. 1

Thes. 2. 7. 2 Tim. 2. 24.

Ἡμεῖς ας, ὁ, ἡ, pleasant,

quiet, mild. 1 Tim. 2. 3.

Ἡμεῖς ας, ὁ, ἡ, (of ἡμεῖς

αυτῶν)

delight, and ἔχειν to have,)

quiet, mild. 1 Tim. 2. 2. Ἡ-

συχία ας, ἡ, tranquillity, mild-

ness. Acts 22. 2. Ἡσυχάζω,

to rest, or take delight in, to

be silent. Luke 14. 4. Acts 21.

14.

Ἡσών (or Ἡσών, accord-

ing to the Atticks.) ὄν ας, ἡ,

it is the comparative degree of

μικρὸς less, it signifieth lesser,

inferiour, Ἡσών οὗτος, ὁ, τῷ,

worse. 1 Cor. 11. 17. Ἡτλώ-

μαι ὡμαι, to be overcome. 2

Pet. 2. 20. 2 Pet. 2. 19. 2 Cor.

12. 13. Ἡτῶμα τὸς, τῷ, a de-

fect. 1 Cor. 6. 7. a lessening,

or diminution. Rom. 11. 12.

C. Αἰτήσιος ας, ὁ, that is not

to be overcome, invincible.

Ἡώρα or Ἡτῶα, destruction.

Ἡχος ας, ὁ, a sound, or noise.

Acts 2. 2. Heb. 12. 19. some-

times a rumour, a bruit, or

report. Luke 4. 37. Ἡχὸς ὅς,

ας, ἡ, an Echo, or voice

founded back again. Job 4.

13. Ἡχέω, to sound back a-

gain. Luke 21. 25. 1 Cor. 13.

1. C. Ἐξηχέωμαι ας, ὁ, ἡ, to

sound out perfectly, it is a

verb passive, and yet signifieth

actively. 1 Thes. 1. 8. C. Κα-

τηχέω, properly to sound back

again, also to instruct with a

lively and sounding voice. 1

Cor. 14. 19. in the passive

voice. Κατηχέομαι ὑμεῖς, to

be instructed, or trained up.

Luke 1. 4. Acts 21. 24. Acts

18. 25. Luke 1. 4. Κατηχέων

ων,

ων, a catechiser. Gal. 6. 6. *κατηχούμενος* ὁ μὲν, α, ὁ, he that is instructed or catechised. *κατηχῶ* εἰς, ἡ, and *κατηχῶς* εἰς, ὁ, a brief instruction, made with a lively voice. A vocal instruction of what sort soever. It is called at this day after an excellent manner a

brief dialogue of the teacher and the scholar concerning principal heads of Religion. *κατηχίζω*, to instruct with lively and sounding voice. *κατηχῶ* εἰς, ὁ, and *κατηχῶς* εἰς, ὁ, he that teacheth with lively voice.



Ⓢ *ἥτα*, Its the eighth letter. In former time it was a condemning letter, or a note of death, as C. was with the Latines, which is the first letter in the word condemnation.

Θάλασσα, ἡς, ἡ, the Sea, a gathering together, and a flowing of many waters into one place. Gen. 1. 9. Acts 14. 15. (it seemes to be so called of *θάλλω*, to wax green, to flourish, because about the seas are green fields,) by a Synecdoche of the genus, its put for the Mediterranean Sea. Act. 27. 40. Sometimes a lake or standing pool is called the sea. Mat. 13. 1. as Luke 8. 23. calls *λίμνην*, a lake. Matth. 8. 28. names it the sea. Sometimes it is put for an arm of the sea, or some of it, as the cold sea that is weedy, which in the New Testament is called of the Septu-

agint, the Red-sea, and thence from Edom. (otherwise *Esfus* who inhabited about those places. Heb. 11. 29. Although *Curius* in his 8. Book, and *Calepine* in his proper names & others, will have this Red sea so called from the King *Erythra* yet it may seem that *Pharo* drowned, did give the name to that bloody sea. C. *Διθάλασσα* εἰς, ἡ, between two seas. Acts 27. 41. So *Isthmus* is called, and *Corinthus* so the City *Hormae* in West-Friesland is so called. C. *Παραθαλάσσιον*, belonging to the sea, near to it. Mat. 4. 13.

Θάλλω, to be green, to flourish, to bud, to spring. C. *αναθάλλω*, to wax green again. Phil. 4. 10. Ezech. 17. 24. In which Scripture it is taken transitively, and signifieth, to cause to flourish again, we read also

and according to *Ποσειδάων*, to flourish.

κατακαίω, to cherish, to warm, to doth her eggs, when she is on them. Ephes. 5. 29.

ἐκθαύω, to amaze, to admiration with a

statement. Luke 4. 36. Luke

Acts 3. 10. *θαυμάζω* εἰς, ὁ, to be sore afraid, or asto-

to be amazed. Mark 1.

Mark 10. 24, 32. C. *ἐνθαύωμαι* ὑμῶν, the same.

Mark 9. 15. *ἐνθαυμάζω* εἰς, ὁ, to be sore afraid, or asto-

to be amazed. Mark 1.

Mark 10. 24, 32. C. *ἐνθαύωμαι* ὑμῶν, the same.

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Mark 9. 15. *ἐνθαυμάζω* εἰς, ὁ, to be sore afraid, or asto-

to be amazed. Mark 1.

16. 2 Cor. 10. 2.

θαύμα τοῦ, ὁ, properly a

wonder, in the New Testa-

ment an admiration, or won-

dering at. Apoc. 17. 6. *θαυ-*

μάζω, to admire, or wonder

at. Gal. 1. 6. Jude 16. Luke

2. 23. Luke 4. 22. Apoc. 17.

8. Matth. 22. 22. In 2

Thes. 1. 10. it is read passively.

Apoc. 13. 3. Acts 7. 31. Luke

20. 26. Luke 1. 21. Gal. 1. 6.

John 3. 7. 2 Chron. 19. 7. *θαυ-*

μάσος ἡ, ὁν, that is worthy of

admiration, wonderful. Matth.

21. 42. 1 Pet. 2. 9. *θαυμάσιος*,

ὁ, ὄν, the same. Matth. 21. 15.

θεέομαι ὑμῶν, to behold

with admiration, or with singu-

lar affection, (it is a verb

mean.) John 1. 32. 1 John 4.

12. and 14. John 1. 14. Rom.

19. 24. it is read passively.

Matth. 6. 1. *θεάτρον* εἰς, ὁ, a

Theater, a Stage, or Scaffold.

1 Cor. 4. 9. also a multitude.

Acts 19. 31. *θεατρίζομαι*, to

be brought on the Stage, to be

made a spectacle. Heb. 10. 33.

θέλω or *ἐθέλω*, to be wil-

ling. Matth. 20. 15. Matth. 2.

18. Matth. 18. 23. 1 Cor. 4. 19.

2 Cor. 12. 6. *θέλημα* τοῦ, ὁ,

the will. Acts 21. 14. 2 Cor.

1. 1. Gal. 1. 4. James 4. 15. al-

so lust, sensuality, unlawful

desire. 1 Pet. 4. 1. *θέλησις* εἰ-

ως, ἡ, the will. Heb. 2. 4.

θεμελίον εἰς, ὁ, a foundati-

on; *θεμέλιος* εἰς, ὁ, the same.

1 Cor. 3. 12. 2 Tim. 2. 19. *θε-*

μέλιον

μέλιον κ, το, the same. Acts 16. 26. θεμελιόω, ὦ, to found, to lay the ground-work, to establish. Heb. 1. 10. 1 Pet. 5. 10. it is read passively. Colof. 1. 23. Matth. 7. 25. Luke 6. 48.

Θέμις ἴσως, or ἴδος, ἡ, Law, right, good dealing; also custom. C. Ἀθέμιτος κ, ὁ, ἡ, wicked, unjust. 1 Pet. 4. 3. Ἀθέμιτος κ, το, wickedness, injustice. Acts 10. 28.

Θεσμός κ, ὁ, δ, a law. C. Ἀθεσμος κ, ὁ, ἡ, lawless, wicked. 2 Pet. 2. 7. C. Προθεσμός κ, ὁ, ἡ, appointed, or ordered before. Προθεσμία κ, ἡ, the prefixed, or appointed time. Gal. 4. 2.

Θεός κ, ὁ, God (it seemeth to come of the old verb θεῶ; for which ἰδνμι is used to place. Because God placed all things, or it may come of θεᾶω ὦ to see, because all things are open to his Eyes. Pro. 15. 3. some derive it of δέος, εὐος, το; fear, because God is to be feared of us, hence he is called in Gen. 31. 42. the fear, or dread of Isaac, some derive it of θεός, which comes of the Hebrew word, signifying sufficiency; Because God alone is all-sufficient; he is the fountain, and spring of all good,) this name is often added to lofty things. Psal. 36. 7. Psal. 78. 11. 1 Chron. 12. 22. 2 Tim. 3. 6. 1 Kings 13. 1. Acts 7. 20. 2 Cor.

10. 4. in the plural number it is attributed to Magistrates, who are Gods not by nature, but by reason of their divine office. John 10. 34. Psal. 6. of Moses only, it is twice in the singular number. Exod. 4. 16. Exod. 7. 1. likewise attributed to good angels. Psal. 8. 6. by a Metaphorical Catechesis, it is attributed to Sathan in the singular number, whom the wicked worship as their God. 2 Cor. 4. 4. Phil. 3. 19. it is also attributed to the fained Gods of Gentiles. Acts 19. 26. 1 Cor. 7. 5. the Apostle by the same Catechesis calls them in 1 Cor. 10. 20. δαιμόνια Devils, Exod. 20. 3. 1 Kings 18. 2. Θεάαις, ἡ, a Goddess, so called from the Athenians Diva, or fained Goddess. Acts 17. 37. Θεός εἷς, εἶον, divine, longing to God. 2 Pet. 1. the words are being parallel of the divine nature, that is reason, wisdom, and virtue, whereby we shew forth God. Οἶον κ, το, the deity. Acts 17. 25. also brimstone. Luke 17. 29. Θειώδης εὐος, ὁ, ἡ, το δειωδής, εὐος, of brimstone sulphurous. Apoc. 9. 17. brimstone is called Θεῖον, because it is admirable, or because it is from God. Θεότης κ, ἡ, the deity. Colof. 2. 9. Θεότης κ, ἡ, Divinity, Majesty. Rom. 1. 20. C. Ἀθεός κ, ὁ, without

God, or void of God. Act. 2. 12. and thus they are called, who believe not in God, commonly those are so called, that say (as in Psal. 115. 8.) there is no God, or who Peter writeth. 2 Pet. 3. speak contemptibly of the judgement. C. φιλόθεος κ, ὁ, ἡ, a lover of God. 2 Cor. 3. 4.

Θεράπων κ, ὁ, δ, a servant, θεραπεύειν κ, ἡ, a maid-servant. Heb. 3. 5. Θεραπεία, to worship by a Synonym of the genus; it is rendered according to Physicians, to make whole with Medicine, which they call to heal, in the Gospel it is taken improperly. Erasmus observeth learned.

Θεράπειν, to make whole, or cure after a miraculous manner. Mat. 23. Mark 6. 13. Matth. 8. 7. Mark 1. 34. Luke 4. 3. in the passive voice, θεραπεύομαι, to be healed, or cured. Luke 13. in Acts 17. 25. it is rendered to be worshipped. Acts 9. Luke 8. 2. John 5. 10. Mark 4. 14. Matth. 7. 18. Apoc. 13. and 12. verses. Θεραπεία κ, ἡ, a curing or healing. Luke 9. 11. also a whole company of men and maid-servants. Luke 12. 42.

Θερός κ, το, Summer. Matth. 24. 32. θερίζω, to reap, to reap. Matth. 25. Gal. 6. 7. James 5. 4. it is read passively. Apoc. 14. 16.

Θερισμός κ, ὁ, δ, the Harvest. Levit. 23. 22. sometimes the preaching of the Gospel. Matth. 9. 37. John 4. 35. sometimes the judgement of God against wicked ones, the measure of whose sins is full. Apoc. 14. 15. sometimes the end of this present world. Matth. 13. 39. Θεριστής κ, ὁ, δ, a reaper or mower. Matth. 13. 39.

Θέρω, and according to the Aethiicks θερῶ, to make warm, θερμός κ, ὁ, ὦν, warm, hot, for which in the N. T. ζεός is read, which signifieth the same. Apoc. 3. 16. Θερμαίνω, to make hot, or warm, in the passive voice, θερμαίνομαι, to be made warm, to heat oneself. Mark 14. 54. John 18. 18.

Θεωρῶς κ, ὁ, δ, a beholder, he that taketh level, that vieweth, θεωρέω ὦ, to behold, to see with admiration. Acts 7. 56. 1 John 3. 17. John 16. 17. also to understand, in John 4. 19. &c. Luke 10. 18. Apoc. 11. 12. θεωρημα τῷ, το, a speculation, a precept, θεωρία κ, ἡ, a spectacle. Luke 23. 48. C. Ἀναθεωρέω ὦ, to behold diligently, to muse upon, to meditate. Acts 17. 23. Heb. 13. 7. C. Παραθεωρόμαι ὦ, to be despised, to be looked upon with disdain. Acts 6. 1.

Θηλή κ, ἡ, a Pap, a teat, θηλάζω, to give suck, also to suck

luck. Matth. 21. 16. **Θήλυς** **ἄνθρωπος**, ὁ, of a woman, woman-like, tender, soft, **Θηλεία** **ἀνὴρ**, ὁ, a woman. Rom. 1. 26. **Θήλυς** **ἄνθρωπος**, τὸ, the same. Matt. 19. 4.

Θήρ **ἄγριος**, ὁ, a wild beast, **Θηρίον**, τὸ, the same. Mark 13. by a Metaph. unruly, and malicious men, are called evil wild beasts. Titus 1. 12. Apoc. 14. 11. the words are, worshipping the beast; that is, Antichrist. **Θήρα** **ἀνὴρ**, ὁ, a snare to take birds and beasts. Rom. 11. 9. **Θηρεύων**, to hunt wild beasts. Luke 11. 54. **Θηρευτής** **ἄνθρωπος**, ὁ, and **Θηρευτὴς** **ἡρῶς**, ὁ, an Hunter, an Huntsman, **Θηρευσις** **ἄνθρωπος**, ὁ, an hunting.

Θησαυρὸς **ἄνθρωπος**, ὁ, treasure, see **ἀνέμων**.

Θίγω, to touch, to handle. Colos. 2. 21. Heb. 11. 28.

Θιν, or **θις**, **ἰνος**, ὁ, ἡ, properly the sea-shore, by a Syncope of the Species any heap. **Ἀκροθίνια** **ὄν**, τὰ, the tenth of spoiles. Heb. 7. 4. (of **ἀκροθίνια**, the tops, and **θιν** a heap; the tops of a heap, from whence the tithes were wont to be gathered.

Θλάω, to knock, or beat in pieces, to bruise, to shake in pieces. In the passive voice, **Θλάομαι** **ἄνθρωπος**, to be beaten, or knocked in pieces. C. **Συνθλάομαι** **ἄνθρωπος**, to be broken in pieces together. Matth. 21. 44. Luke 10. 18.

Θλίβω, to afflict, to press down to the ground; in the passive voice, **Θλίβομαι**, afflicted, to suffer persecution. 1 Thes. 3. 4. **Πεθλιμυθία** **ὄν**, a participle of the tense, afflicted, also strait, narrow. Matth. 7. 14. **Θλίψις**, ἡ, affliction. Matth. 21. John 16. 21. Phil. 4. 14. 22. Rom. 5. 3. C. **Ἀποθλίβω**, to oppress. Lu. 8. 45. C. **Θλίβω**, to press down. Mark 10. 14.

Θνήσκω, to die. Matth. 20. John 11. 21. John 11. Acts 14. 19. **Θνητὴς** **ἄνθρωπος**, ὁ, mortal, or subject to death. Rom. 8. 11. 1 Cor. 15. 53. 2 Cor. 5. 4. C. **Ἀποθνήσκω**, to die. 1 Cor. 15. 3. John 8. 51. C. **Συναποθνήσκω**, to dye together. 2 Cor. 7. 3. Mark 16. 31. **Θάνατος** **ἄνθρωπος**, ὁ, death. Luke 12. 33. persecution. 2 Cor. 10. sometimes a plague, or silence. Apoc. 6. 8. 2. 24. 15. Jer. 44. 13. &c. Mark 16. 18. John 8. 51. Luke 24. 47. **Θανάσιμος** **ἄνθρωπος**, ὁ, deadly, bringeth death. Mark 16. 18. **Θανατίω** **ἄνθρωπος**, to cause to die, to kill. Matth. 10. 21. Mark 14. 55. in the passive voice, **Θανατοῦμαι** **ἄνθρωπος**, to be slain, killed. Rom. 7. 4. 1 Pet. 3. 18. **Θανάσιμος** **ἄνθρωπος**, ὁ, that brings death. C. **Ἐπιθανάσιμος** **ἄνθρωπος**, appointed for death. 1 Cor. 9. C. **Ἀθανάσιος** **ἄνθρωπος**, ὁ, immortal.

Ἀσάρα **ἀνὴρ**, ὁ, im-mortality. 1 Cor. 15. 53. C. **Ἀσάρα** **ἀνὴρ**, ὁ, an ease and rest. John 5. 24. C. **Ἄσος**, ὁ, ἡ, half. Luke 10. 30.

Ἀσύντονος **ἄνθρωπος**, ὁ, a tumult or riot. Acts 24. 18. Matth. 27. Acts 20. 1. **Ἀσύντονος** **ἄνθρωπος**, to tumult or stir, also to trouble. Acts 17. 5.

Ἀσύντονος, to break, it is read lively. Luke 4. 18.

Ἀσύντονος, or **Ἀσύντομος**, to make a noise, to cry out, **Ἀσύντονος**, the cry of those that are troubled. Matth. 24. 6. Mark 13. 7.

Ἀσύντονος **ἄνθρωπος**, ὁ, mourning. Matth. 2. 18. **Ἀσύντονος**, to weep. John 16. 20. the same, as **Ἀσύντονος**, to sing mournful songs. Matth. 17.

Ἀσύντονος **ἄνθρωπος**, ὁ, religious. Acts 1. 26. **Ἀσύντονος**, to adore, **Ἀσύντονος** **ἄνθρωπος**, ὁ, religion. James 1. 26. C. **Ἐσύντονος** **ἄνθρωπος**, ὁ, wilworship. Job. 2. 23.

Ἀσύντονος **ἄνθρωπος**, ὁ, a triumph, solemn pomp (of **Ἀσύντονος** a bough, and **Ἀσύντονος**, to ascend, to go, because such as triumphed were wont to go girt about with a joyful bough,) **Ἀσύντονος**, to cause to triumph, or rejoyce exceedingly. Cor. 2. 14.

Ἀσύντονος, τριχὺς, ὁ, a Hair. John

11. 2. **Τριχὺς** **ἄνθρωπος**, ὁ, made of hairs. Apoc. 6. 16.

Θρόμβος **ἄνθρωπος**, ὁ, a clot, or cluster of any thing, clotted blood. Luke 22. 45.

Θρόνος **ἄνθρωπος**, ὁ, a throne, the seat Royal (of **Ἰσραὴλ** to sit. 1 Kings 1. 35. by a metonymie of the adjunct, the empire, or Rule. Prov. 25. 5. Luke 1. 52. by a Metaph. it is attributed to God. Acts 7. 49. also to Christ. Heb. 1. 8. Matth. 19. 28. sometimes to Angels. Colos. 1. 16. also to the Apostles. Matth. 19. 28.

Ἀσύντονος, to break. **Τεστυμονίως** **ἄνθρωπος**, ὁ, delicately, softly, luxuriously. C. **Συνθρύπτω**, to break. Acts 21. 13. **Τρυφή** **ἄνθρωπος**, ὁ, Luxury, Riot, for nothing doth more effeminate, and break the mind of man; then Riot or Luxury. Luke 7. 25. 2 Pet. 2. 13. **Πεσφάω** **ἄνθρωπος**, to live in delights, pleasures, and dainties. James 5. 5. **Τρυφερός** **ἄνθρωπος**, ὁ, voluptuous, one that liveth riotously, and softly. C. **Ἐντρυφάω** **ἄνθρωπος**, to delight ones self with pleasures, and dainties. 2 Pet. 2. 13.

Θυγάτηρ **ἄνθρωπος**, ὁ, a daughter. Mat. 9. 18. Heb. 11. 24. Luke 12. 53. Luke 13. 16. Luke 8. 48. John 12. 15. Acts 21. 9. Luke 1. 4. Numb. 18. 11. 2 Cor. 6. 18. Lu. 23. 28. John 12. 15. The words are, fear not O daughter of Sion. By daughter of Sion is meant

meant a company of Citizens inhabiting in Sion, that is, Jerusalem it is an Heb. Metaph. for a multitude of Citizens are to the City as a daughter to the mother, also the lesser towns in Judea were called daughters. Ezech. 16. 44. *θυγάτριόν κ, τὸ*, a little daughter. Mark. 5. 23.

Θύελλα, ης, ἡ, a great storm or tempest at Sea. Heb. 12. 18. *θύελλῆς εντος, ὁ*, stormy.

Θυμιάω, ὦ, to perfume. Lu. 1. 9. *θυμίαμα*, a perfuming. Luke 1. 10. 11. Apoc. 5. 8. *θυμιατήριον κ, τὸ*, an Altar. Heb. 9. 4.

Θυμός, ὅς, ὁ, (of *θύω*, to flay, also to rush with violence) the minde, also wrath, indignation, fierce, and cruel anger. Luke 4. 28. Ephes. 4. 31. Gal. 5. 20. Heb. 12. 27. It is taken in a good sense Apoc. 19. 15. and contrariwise it is taken sometimes for poison. Apoc. 18. 3. Job 6. 4. Psalm, 58. 5. Deut. 32. 33. *θυμίζομαι ὑμᾶς*, to wax very hot, to be very angry. Mat. 2. 16. C. *Ἀθυμῶ, κ, ὁ, ἡ*, of no heart, discouraged. *Ἀθυμέω, ὦ*, to droop in minde, to have a faint heart. Colof. 3. 21. C. *Ἐνθυμός κ, ὁ*, courageous. C. *Ἐνθυμίζομαι ὑμᾶς*, to think. Matth. 9. 4. Gen. 6. 6. Matth. 1. 20. *Ἐνθυμήσεις, εως, ἡ*, an invention or device. Acts 17. 29. Also a thinking, or thought.

Heb. 4. 12. Matth. 9. 4. C. *θυμέω ὦ*, to covet or earnestly. Gal. 5. 17. ask, to aspire unto 1 Tim. 3. to desire. Heb. 6. 11. James. 1 Pet. 1. 12. Luke 16. 21. 15. 16. Rom 7. 7. Luke 17. Apoc. 9. 6. *Ἐπιθυμία, ἡ*, τὸ, a fervent or covetous desire after a thing, concupiscence the New Testament for word. *Ἐπιθυμία ας, ἡ*, is Luke 22. 15. In this Scripture it is taken in a good sense, also in Phil. 1. 23. and 1 Tim. 2. 17. In other Scriptures, taken in an ill sense. 1. 10. 6. John 8. 44. Rom. 7. Gal. 5. 16. 2 Tim. 3. 6. Tit. 3. 3. Jude 18. Phil. 1. 23. 1 Pet. 2. 11. 2. Titus 2. 11. 2. Pet. 1. 2. Titus 2. 11. C. *Ἐυθυμός, ὁ*, that is of a good heart. Acts 30. *Ἐυθυμέω ὦ*, to be of good and chearfull minde. Jam. 5. 13. *Ἐυθυμία, ας, ἡ*, tranquillity of minde. C. *Μακροθυμῶ, κ, ὁ*, that is patient, slow to anger. Exod. 34. 6. *Μακροθυμία, ας, ἡ*, softnesse, meeknesse, gentlenesse, mildnesse. Rom. 2. 4. Rom. 9. 22. 1 Pet. 20. 2. Pet. 3. 15. *Μακροθυμέω ὦ*, to bridle anger, to defer also to cast away anger afar off. Matth. 18. 26. 1 Thes. 5. 1. 2 Pet. 3. 9. *Μακροθυμῶς*, Ad. patiently. Acts 26. 3. C. *Ὀργισυμῶ, κ, ὁ*, quickly angry. Prov. 14. 17. C. *Ὀμοθυμία, ἡ*, Ad. verb

with one minde or consent. Acts 1. 14. Acts 2. 1. and Acts 4. 24. Acts 5. 12. 7. 57. C. *Πρόθυμος, ὁ, ὁ, ἡ*, ready, prepared. 1 Thes. 26. 41. *Προθυμῶς*, Ad. readily. 1 Pet. 5. 2. *Προθυμία, ας, ἡ*, chearfulness, 1 Thes. 17. 11. 2 Cor. 11. 12. 19. 2 Cor. 9. 2. *Θύρα, ἡ*, a gate. Matth. 28. Matth. 27. 60. Acts 3. 2. 21. 30. James 5. 9. sometimes an occasion or opportunity. 1 Cor. 16. 9. sometimes entrance. Colof. 4. 3. John 7. John 1. 12. this last Scripture is only for the explanation of that which went afore. John 14. 6. Rom. 5. 2. *Θύρα, ἡ*, a window. Acts 20. 3 Cor. 11. 33. C. *Πρόθυρον, τὸ*, the threshold, a porch. *Θυρεός, ὁ, ὁ*, a Shield, buckler, or Target. Nehem. 4. 6. is taken Metaphorically in the New Testament. Ephes. 6. 16. *Θύα, ἡ*, to sacrifice. 1 Cor. 10. 9.

20. Mark 14. 12. Luke 15. 27. Acts 10. 13. in the passive voice, *θύομαι*, to be sacrificed. Luke 22. 7. Matth. 22. 4. 1 Cor. 5. 7. *θύσας, ας, ὁ*, an oblation, a sacrifice, the beast killed in sacrifice for victory. 1 Cor. 10. 18. Heb. 9. 9. *θυσιάζων, κ, τὸ*, an altar or place where sacrifices were killed, and offered. Matth. 5. 23. 1 Cor. 9. 13. 1 Cor. 10. 18. Heb. 13. 10. C. *Εἰδωλόθυτον, κ, τὸ*, that which is offered to idols. Acts 15. 29.

Θωή, ὤς, ὁ, losse, a penalty, or fine. (*Ἀθῶς, κ, ὁ*, without hurt or harm, unpunished, innocent. Matthew 27. 4. 24.

Θώγξ, ακῶ, ὁ, the breast, or bulk of a man. Sometimes by a metonymie of the subject it is put for cloathing or armour which goeth about that part of the body Ephes. 6. 14. 1 Thes. 5. 8. Apoc. 9. 14.

I.

It is the ninth letter; in Numbers, it signifieth 10. derived from the Hebrew *iod*, for *jad*, that is a space. And it is so called, because by its slenderness, it leaveth an

emptie space. This letter is the least of all. Matth. 5. 18.

Ἰδομαι ὧμαι, to make whole or sound, to heal. Acts 9. 34. also passively, to be healed or cured. Mark 5. 29. 1 Pet.

Pet. 2. 24. Luke 7. 7. Luke 9. 11. Luke 4. 4. Luke 9. 42. Lu. 22. 51. John 12. 40. John 4. 47. Luke 4. 18. *ἰασις* εἰς, ἡ, an healing. Acts 4. 22. *ἰαμα* τῷ, τὸ, a remedy or medicine. In the N. T. an healing. 1 Cor. 12. 9. *ἰατρὸς* ὁ, ὁ, a Physician. Matth. 9. 20. *ἰάω* τῷ, ἡ, a Jasper stone. Apoc. 4. 3. *ἰδίῳ* α, οἱ, proper. Rom. 14. 4. Gal. 5. 6. 1 Thes. 4. 11. *ἰδῶ* adverb, privily, several-ly, apart. 1 Cor. 12. 11. *ἰδομαι* ὑμῶν, to challenge to himself, to claim. *ἰδιώτης* ὁ, ὁ, an Ideot, a fool, an unlearned man. Acts 4. 13. *ἰδρῶς* ὡτῷ, ὁ, sweat, travail, labour, pain. Luke 22. 44. Gen. 3. 19. in which Scripture by a metonymie of the effect, it is meant labour. *ἰδρῶν* ὡ, to sweat. C. *Ἀνιδρῶν* adverb, without sweat. *ἱερός* ὁ, ὁ, holy. 2 Tim. 3. 15. 1 Cor. 9. 13. *ἱερὸν* ὁ, τὸ, a temple. Luke 18. 10. *ἱερός* εἰς, ὁ, a Priest. Matt. 8. 4. C. *Ἀρχιερεπικός* ὁ, ὁ, pertaining to a Bishop. Acts 4. 6. *ἱερετεύω*, to discharge or execute a benefice. *ἱερετεία* α, ἡ, a priestly office. *ἱερετικὸν* τῷ, τὸ, the state of Priests, priesthood. 1 Pet. 2. 5. *ἱεραὶ* ὡν, ἡ, the same Heb. 7. 24. C. *Ἀρχιερεὺς* εἰς, ὁ, an Arch-bishop. Heb. 7. 26.

ἱζω to sit, see *ἑζω*. *ἱνῆμι*, see *ἑω*, to send, so to lay aside, &c. *ἱσῦς* ὁ, Jesus, that is, a viour; it is the name of our Lord and Redeemer (it comes of the Hebrew, which signifies health, & it seemeth also to be derived from *ἰάω*, to cure, make whole.) John 19. 1. Rom. 15. 17. Acts 3. 13. Apoc. 22. 20. *ἱκανός* ὁ, οἱ, sufficient. Cor. 2. 6. sometimes worth. Matth. 3. 11. Matth. 8. 8. Cor. 15. 9. sometimes much many. Luke 8. 27. Luke 8. Luke 20. 9. Acts 20. 12. &c. Acts 17. 8. Mark 15. 19. *ἱκανῶν* ὡ, to do that which is convenient, sufficient, proper or meet. 2 Cor. 3. 6. *ἱκανότης* ὁ, ὁ, sufficiency. 2 Cor. 3. 5. *ἱκνέομαι* ὑμῶν, a verb mean, To come. *ἱκνέω*, the same, also to make humble requests to, *ἱκέτης* ὁ, ὁ, humbly entreating. *ἱκετεία* α, ἡ, a supplication, prayer, request. Heb. 5. 7. C. *Ἀφικνέομαι* ὑμῶν, also *Ἀφικνέω*, to come unto. Rom. 16. 19. *Ἀφίξις* εἰς, ὁ, a departing. Acts 2. 19. C. *Διπνέομαι* ὑμῶν, to happen to, to joyn hard unto. Heb. 4. 12. C. *Ἐφικνέομαι*, to come unto. 2 Cor. 10. 13. and 14. C. *Ἐνικνέομαι* ὑμῶν, to come together. *ἱμαὶς* ἀνδρός, ὁ, a moisture juice,

ἱμαίον ὁ, ὁ, a bridle, a thong of leather, a latchet. Mar. 1. 7. Acts 22. 25. *ἱμερόμαι*, to desire. 1 Thes. 2. 8. *ἱμερος* ὁ, ὁ, a desire. *ἱνα* As, Conjunction causal; it is so called, because properly it notes the final cause. John 16. 1. 1 Cor. 3. 12. Colos. 4. 17. Sometimes it is wanting. Matth. 8. 4. Matth. 20. 32. John 18. 39. Sometimes the verb is understood that it governs. 1 Cor. 1. 31. Sometimes it notes the kinde, not the end, and is rendered if, or that. Joh. 15. 12. John 17. 3. Joh. 15. 8. Sometimes it signifies that so. John 5. 20. 2 Cor. 1. 15. 2 Cor. 7. 2. Apoc. 8. 12. Apoc. 9. 20. Apoc. 13. 13. Sometimes it is put for when. 1 John. 4. 17. John 16. 2. John 2. 4. Sometimes it signifies that, as afore. 1 Cor. 4. 3. 6. Apo. 22. 14. *ἵνα* τῷ, ὡς, ὡς, wherefore, of this afterwards in τίς. *ἰδς* ὁ, ὁ, (of *ἱνῆμι*, to send) properly a dart, or any other thing to be cast. By a Metaph. poyson, the venom of which is diffused into all the veins of the body. Rom. 3. 13. also rust, which spreads it self by degrees, and is as it were the poyson of Metal. *ἱαβόλω* ὁ, ὁ, that casteth out, or forth poyson. Wisl. 16. 10. *ἱβω*, to bring over with rust, or to cover therewith. C. *Καπνέομαι* ὑμῶν, to smoke.

ἱκετός ὁ, ὁ, a bridle, a thong of leather, a latchet. Mar. 1. 7. Acts 22. 25. *ἱμερόμαι*, to desire. 1 Thes. 2. 8. *ἱμερος* ὁ, ὁ, a desire. *ἱνα* As, Conjunction causal; it is so called, because properly it notes the final cause. John 16. 1. 1 Cor. 3. 12. Colos. 4. 17. Sometimes it is wanting. Matth. 8. 4. Matth. 20. 32. John 18. 39. Sometimes the verb is understood that it governs. 1 Cor. 1. 31. Sometimes it notes the kinde, not the end, and is rendered if, or that. Joh. 15. 12. John 17. 3. Joh. 15. 8. Sometimes it signifies that so. John 5. 20. 2 Cor. 1. 15. 2 Cor. 7. 2. Apoc. 8. 12. Apoc. 9. 20. Apoc. 13. 13. Sometimes it is put for when. 1 John. 4. 17. John 16. 2. John 2. 4. Sometimes it signifies that, as afore. 1 Cor. 4. 3. 6. Apo. 22. 14. *ἵνα* τῷ, ὡς, ὡς, wherefore, of this afterwards in τίς. *ἰδς* ὁ, ὁ, (of *ἱνῆμι*, to send) properly a dart, or any other thing to be cast. By a Metaph. poyson, the venom of which is diffused into all the veins of the body. Rom. 3. 13. also rust, which spreads it self by degrees, and is as it were the poyson of Metal. *ἱαβόλω* ὁ, ὁ, that casteth out, or forth poyson. Wisl. 16. 10. *ἱβω*, to bring over with rust, or to cover therewith. C. *Καπνέομαι* ὑμῶν, to smoke.

ῥυμαι, to be corrupted or infected with rust. James 5.

3. Ἰουδαῖος, α, ον, a Jew. Ἰουδαϊκὸς ἢ, ον, belonging to the Jews. Tit. 1. 14. Ἰουδαϊκῶς, after the manner of the Jews. Gal. 2. 14. Ἰουδαίζω, to live as the Jews. Gal. 2. 14. Ἰουδαϊσμός, υ, ο, Judaisme, or the Jewish Religion. Gal. 1. 13. Ἰουδαί, α, ο, Judas.

ἵππος, υ, ο, ἢ, a horse. Apoc. 6. 4. Apoc. 18. 13. ἵππυς, ε, ο, a Knight of the Garter, a horse-man, a man at Armes. Acts 23. 23. ἵππικὸν ἔ, το, an host or a company of horse-men the art of riding. Apoc. 9. 16. φιλιππῶ, ο, one that loveth horses, warlike, also a proper name of a man, Luke 6. 14. Also the name of a City. Acts 16. 12. Acts 20. 6. Phil. 1. 1. φιλιππησί, ο, a Philippi-an. Phil. 4. 15.

ἰπταμαι, to fly. Πτερόν, υ, το, any flying thing, a bird. 1 Cor. 15. 39.

ἰεὺς, ἰδὸς, ἢ, a Rain-Bow. Apoc. 4. 3.

ἴσος, or ἴσος, η, ον, equal, alike. John 5. 18. Matth. 20. 10. Also convenient, agreeing. Mark 14. 59. Mark 14. 56. &c. Acts 11. 17. Luke 6. 34. Phil. 2. 6. Job 40. 10. In these three last Scriptures, the word is ἴσα, the plural Numab. of ἴσος, which ἴσα is taken adverbially, after the manner of the

Greeks, and signifieth equally alike, even so. ἴσως, Adverb equally, alike, even so, it is very often an adverb of doubting, and is rendered perhaps peradventure. Luke 20. 13. ἰσότης, ητος, ἢ, Equality a like condition, or an equal condition. 2 Cor. 8. 19. 14. also equity Justice. Col. 3. 4.

ἴσμι, to know. Heb. 12. 17. Acts 26. 4. C. Ἐπίσταναι, for ἐπιστομαι by an Epenthesis of the letter τ, it is a verb mean, & signifieth to know. Mark 4. 14. 68. 1 Tim. 6. 4. Deut. 28. 64. Ἐπιστήμων, ον, ὁ, Ἐπιστήμη, ἢ, knowledge understanding knowing, skillful, expert. Iam. 3. 13. ἴσως, ἴσως, ὁ, ἢ, the same. Ἰστέα, α, ἢ, History, or the description of things acted, which we our selves have seen, and are eye-witnesses of. Ἰστέα, to record, also to visit. Gal. 1. 18.

ἵστημι, ἵσταναι, ἵστω, to determine, or appoint, to make, to stand, to put, or place. Matth. 4. 5. Matth. 25. 33. Mark 9. 36. Sometimes to make steadfast. Rom. 3. 31. It is taken intransitively, and is rendered to stand. John 1. 26. John 21. 4. Also transitively, to impute, to attribute, to charge. Acts 7. 60. Also to weigh, to ponder. Matth. 26. 15. (hence ζυγίσαι, ὁ, a pair of scales, a diligent examination) likewise to place to put or assigne. Matth. 25. 33. Also

to stand as afore. 1 Cor. 7. Matth. 16. 28. (ἵκω, to stand, it is read 8. times in the present tense. 1 Tim. 16. 13. &c.) from the perfect tense of this verb ἵκω, which is ἵστημι, is formed a new verb, viz. ἵσχω, to remain, to stand. Matth. 12. 46. Luke 23. 10. John 18. 16. Luke 18. 13. A. 10. 8. Matth. 20. 3. John 9. 15. Apoc. 5. 1. Apoc. 14. 1. Mark 9. 1. 3. 29. Apoc. 14. 1. Acts 14. 1 Cor. 10. 12. Apoc. 11. John 18. 18. John 19. 1. Στήκω, the verb afore mentioned it signifieth to stand, also to appoint, or assigne. Gal. 5. 1. John 20. 19. Acts 26. 16. Ephes. 6. 14. Acts 38. to appoint or place as afore. John 8. 3. Acts 6. 6. Matth. 18. 2. it is read passive. Acts 27. 21. Matth. 12. 25. ἵστημι, ἵσταναι, ἵστω, properly a standing, or an abiding. Heb. 9. 1. most commonly, sedition, debate, strife. Acts 15. 2. Συσταίω, to stir up sedition together, to conspire together. Συστασις, υ, ο, a companion of sedition. Mark 7. 24. Σατήρ, ἢ, ὁ, a piece of money worth two shillings and four pence. Matth. 17. 27. C. Ἀστέω, ὦ, to be unsettled, to wander into diverse places. 1 Cor. 4. 11 C. Ἀνίστημι, of ἀνα for ἀνω upwards, and

the verb ἵστημι, which we are now handling, to seat, to place, to cause to stand) it signifieth both neutrally and transitively, neutrally, to arise, transitively, to stir or raise up, to cause to rise. John 6. 39. Acts 7. 37. Acts 2. 24. Acts 13. 33. Rom. 14. 9. Luke 10. 25. 1 Cor. 10. 7. Acts 26. 16. Acts 12. 7. Gen. 19. 20. Deut. 31. 38. Mark 9. 9. Mark 12. 23. Luke 24. 46. Matth. 9. 9. Luke 1. 39. Luke 23. 1. In the passive voice, Ἀνίσταμαι, to rise out of, to arise, to spring up, where we may note, that the same signification remains in the passive as did afore in the Active. Rom. 15. 12. Cant. 3. 2. John 11. 23. Mark 10. 34. Acts 20. 30. Luke 11. 32. C. Ἐνανίσταμαι, to rise up against. Matth. 10. 21. Ἀνάστασις, εως, ἢ, a Resurrection or rising again. John 11. 25. 1 Cor. 15. 42. Rom. 1. 4. Ἀναστρέω, ὦ, to subvert, spoil, or ruine, to trouble, to raise a tumult, or sedition, to remove from ones being. (this verb cometh of the verbal adjective, ἀνάστα, υ, ο, ἢ, laid at waste, driven from ones being.) Gal. 5. 12. C. Ἐξαιψήνυμι, to raise, or stir up. Mark 12. 19. Acts 5. 5. Ἐξαναστασις, εως, ἢ, a Resurrection. Phil. 3. 21. C. Ἀνδίστημι, to resist, or gainsay, to oppose (of ἀν- against, and ἵστημι, to stand. Rom.

Rom. 9. 19. C. Ἀφίστημι, (of ἀπό from, and ἵστημι to place, to stand) it signifieth to turn away from, to drive away from, to forsake, to remove. In the passive form to depart from. Luke 4. 13. Acts 22. 28. Luke 13. 27. 2 Cor. 12. 8. Heb. 3. 12. Acts 19. 8. Acts 15. 38. Acts 5. 37. In the passive voice, Ἀφίσταμαι, to fall, to fall from, to forsake. Luke 8. 13. it is read in the mean voice, and signifieth to depart. In 1 Tim. 6. 5. In Luke 2. 37. also to fall from. 1 Tim. 4. 1. Ἀποσῆμα τῷ, τὸ, an impostume, an unnatural swelling of any corrupt matter in the body. Ἀποστασίου εἶδος, ἡ, a falling away, a revolting back, A failing in heart and courage. Ἀποστασία αἵ, ἡ, the same. Acts 21. 21. Ἀποστασίου εἶδος, τὸ, a divorce, a putting away of ones wife. Matth. 19. 7. Mark 10. 4. Ἀποστάτης εἶδος, ὁ, a revoler, a backslider, an Apostate. C. Διῆστημι, to be distant from, to disjoyn, to separate. Luke 24. 51. Διάστασις εἶδος, ἡ, distance, or difference. Διάστημα τῷ, τὸ, a resting, a pause. The space between the Stakes in making trenches. Acts 5. 7. Διποστασία αἵ, ἡ, dissention, discord. Rom. 16. 17. Gal. 5. 20. C. Ἐξίστημι, to admire with amazement. Matth. 12. 23. 2 Cor. 5. 13. Luke 8. 56. also to make amazed. Luke 24.

22. Ἐξίσταω ὦ, to make amazed. Acts 8. 9. Ἐκστασις ἡ, amazement. Mark 5. also excess of mind, when the mind is transported beyond itself. Acts 10. 10. Acts 17. C. Ἐρίστημι, to come on, to be nigh unto. 2 Thes. 2 Tim. 3. 1. 1 Cor. 7. 25. Ἐρίστημι, to come upon, to come on a sudden. Luke 2. 9. Also to be present to stand by, to assist. Luke 39. also to come upon, to approach. Acts 4. 1. 2 Tim. 4. 2. Ἐπίστημι, ὁ, a master. Luke 3. C. Συνερίσασθαι, to rise up against together. Acts 16. C. Καθίστημι, to place, to point, to ordain. Heb. 7. In 2 Pet. 1. 8. it is rendered effectually, &c. In Acts 15. it is rendered to command &c. Matth. 25. 21. Luke 42. Matth. 24. 47. Acts 6. Heb. 2. 7. Acts 7. 35. Tit. 5. In the passive voice, Καθίσταμαι, to be placed, to be pointed, to be confirmed, established. James 4. 4. Tit. 3. 6. Rom. 5. 19. Καταστήσει, τῷ, τὸ, the state, fashion, form, or disposition of body. Titus 2. 3. C. Ἀναστήσει, τῷ, ὁ, inconstant, properly one that stayeth not in one place. James 1. 8. Ἀναστήσει αἵ, ἡ, a stirring up, when as one knoweth where to stay. 2 Cor. 6. 5.

troubling, or a disturbance of the mind, which is displeasing to God and the Church. 1 Cor. 4. 13. also sedition. Luke 21. C. Ἀντιστήμι, to resist, to oppose. Heb. 12. 4. C. Ἀντιστήμι, to render, to yield, to reform, to set again in his first state. Matth. 12. 13. Ἀντιστήμι, ὁ, the same. Mark 9. 12. C. Ἀποκαθίσταω, ὁ, the same. Acts 1. 6. Ἀποκαθίσταω, ὁ, restitution, reformation, reformation. Acts 3. 1. C. Κατερίσθαι, (of κατα, against, and ἵστημι to stand) to rise up against. Acts 18. 12. C. Συνερίσθαι, to rise up against one together. Acts 16. 2. C. Περὶσθαι, to stand about. John 11. 42. In the mean voice, Περὶσθαι, to confront, or compass suddenly about, to invade, to defend, also to bridle, to shun, to fly. Tim. 2. 16. C. Ἐυμελίσταω, ὁ, ὁ, ἡ, a standing about. Heb. 12. 1. C. Συρίσθαι, to stand together. Luke 9. 32. sometimes to shew forth. Rom. 8. 8. also to appoint, to determine. Gal. 2. 18. Likewise to commend. Rom. 16. 1. 2 Cor. 10. 18. Συρίσθαι ὦ, to commend. 2 Cor. 4. 2. Συρίσθαι, ὁ, the same. 2 Cor. 3. 1. 2 Cor. 5. 12. Συμπληρωσῶ ἡ, ὁ, of recommendation, commendatory. 2 Cor. 3. 1. Ἐμμελίστασις εἶδος, ἡ, assembling, confederacy, a commotion, a company. Acts

24. 12. C. Μερίσθαι, to move away from, to turn away from, to remove. Acts 12. 22. Luke 16. 4. C. Μερίσθαι, to carry or bring from one place to another, to translate, to remove. 1 Cor. 13. 2. C. Περὶσθαι, to make to stand still, to stop, to retain. Rom. 6. 13, 10. C. Περὶσθαι, to be present, or nigh. Mark 14. 70. also to enquire instantly, to urge, to persist, to come on, to approach. Mark 4. 29. also to represent, or shew forth. Acts 1. 3. also to prove. Acts 24. 13. likewise to commend. 1 Cor. 8. 8. also to stop, to cause to stand still. 2 Cor. 11. 1. Rom. 14. 10. C. Περὶσθαι εἶδος, ἡ, she that defendeth, a patroness. Rom. 16. 2. Περὶσθαι εἶδος, ὁ, a president, a patron (of ὡρίσθαι, to guard, to have rule, to have the protection of any thing.) C. Περὶσθαι, to stand before, to be before or above others. 1 Tim. 3. 4. also to go before. Titus 3. 8. C. Ὑποστάσις εἶδος, ἡ, a Person. (The Greeks define it, ὑποσῶμενον νοεῖν, that is a thing that subsisteth and understandeth.) Heb. 1. 3. sometimes it signifieth confidence. 2 Cor. 9. 4. sometimes the subsistence, or bottom. Heb. 3. 14. Heb. 11. 1. Ἰχὺς υἱ, ἡ, strength or hardness of body or mind, (of ἴχω, to have, to be able.) Mark 12. 30. Ephes. 1. 19. Ἀ-

ποι. 5. 12. C. *Καταύς* ὅ, ἡ, a beating or dashing of one against another, a combat, a conflict. Exod. 32. 18. *ἰσχυρός* ὁ, ὁ, strong. Heb. 11. 34. powerful. Mark 1. 7. formidable, or to be feared. Mat. 12. 29. Isa. 49. 24. Sometimes great, also sure or steadfast. Luke 15. 14. likewise guarded, or fortified. Heb. 6. 18. Apoc. 18. 10. In the Comp. degree, *ἰσχυρότερος* ὁ, more powerful, or stronger. Luke 3. 16. *ἰσχύω*, to be able, to profit. Phil. 4. 13. Matth. 5. 13. Acts 6. 10. Acts 19. 20. Luke 13. 24. Acts 27. 16. Luke 14. 6. Mark 2. 17. C. *Ἐξισχύω*, to be able after an exact manner. Ephes. 3. 18. C. *Ἐνισχύω*, to make strong or big, to harden, to confirm. Luke 22. 43. Also to gather up ones strength again.

K.

Κάμα, It is the tenth letter, and in numbers signifieth 20. It is derived from the Hebrew Caph, that is, the hollowness of the hand, and its so called from its form, for it sheweth forth, or relateth a hand bent.

Καθαίρω, to make clean, to cleanse, to purge, (it seems to be compounded of *κατά*,

Acts 9. C. *Ἐμσχύω*, to strong. Luke 23. 5. *ἰσχυρίζομαι*, to avouch, to affirm, assure. C. *Διισχυρίζομαι*, confirm greatly, to avouch. Luke 22. 59. Acts 12. 15. *Κατασχύω*, to wax strong. Luke 23. 23. Also to overcome. Mark 16. 18. the preposition and the verb are read apart. Acts 15.

Ἰχθύς ὅ, ὁ, a Fish. Mark 17. 27. Luke 11. 11. *Ἰχθύς* ὅ, ὁ, a little Fish. Mark 15. 34.

Ἰχνος ὁ, ὁ, (of *ἵμνω* go, and *γνώω*, to know) signifieth a foot-step. Rom. 12. *Ἰχνιάζω*, to hunt after, to trace, to search and enquire diligently. C. *Ἀνεξιχνίαστος* ὁ, ὁ, ἡ, that cannot be traced out, that cannot be found out. Rom. 11. 33.

downwards, and *ἀπὸ* to snatch, to take away.) John 15. 2. Heb. 9. 24. it is read passively. Heb. 10. 2. C. *Ἐκκαθαίρω*, to purge, to cleanse, to clear. 1 Cor. 5. 7. 2 Tim. 2. 21. C. *Ἀκαθαίρωτος* ὁ, ὁ, ἡ, impure, unclean, filthy, vile, loathsome. Matth. 10. 1. Acts 10. 14. *Ἀκαταρσία* ὁ, ἡ, uncleanness, impurity of mind. Matth.

John 23. 27. Rom. 1. 24. Matth. 6. 10. *Ἀκαταρσία* ὁ, ὁ, Sluttishness, uncleanness. Apoc. 17. 4. *Καθαίρω*, to clear, pure, innocent, without spot, faire. John 23. 26. 1 Tim. 3. 9. Titus 1. 15. *Καθαρότης*, cleanness, purity, cleanness. Heb. 9. 13. *Καθαρίζω*, to cleanse, to purge. 1 John 1. 7. Mark 7. 19. Acts 11. 9. Matth. 26. Titus 2. 14. 2 Cor 7. 1. Luke 5. 12. Ephes. 5. 26. Acts 9. In the passive voice, *Καθαρίζομαι*, to be purged or cleansed. Matth. 11. 5. Heb. 9. 13. Mark 1. 42. Luke 17. 17. Matth. 8. 3. *Καθαρισμός* ὁ, ὁ, purging, a cleansing. Mark 4. 44. Heb. 1. 3. C. *Διακαθαίρω*, to purge or cleanse through. Matth. 3. 12. C. *Περίκαθαίρω* ὁ, ὁ, a cleansing filth, to scouring. 1 Cor. 4. 13. *Περίκαθαίρω*, to purge thoroughly, to purge in every part, to take clean away, to cut off all that is superfluous. Ioshua 3.

Καί, a conjunction Copulative, it signifies and. Acts 6. 6. Sometimes for. Matth. 1. 24. Matth. 4. 19. Matth. 11. 28, 29. Matth. 12. 29. Matth. 28. 10. Luke 1. 17. John 3. 13. John 7. 28. Acts 26. 10. Rom. 1. 23. Ephes. 5. 23. Colos. 3. 25. sometimes because. Luke 1. 42. John 6. 54. Sometimes but. Matth. 1. 25. Matth. 11. 17.

Matth. 12. 26. Matth. 12. 38, 43. Matth. 13. 22. Matth. 16. 4. Matth. 17. 12. John 5. 40. John 8. 55. Acts 10. 28. 1 Thes. 2. 18. Sometimes indeed by way of interrogation. Acts 23. 3. Sometimes nevertheless. John 1. 10. Phil. 4. 10. Sometimes therefore. Matth. 2. 4. Matth. 8. 3. Mark 4. 7, 13. Mark 9. 5, 10. Sometimes then, or at that time. Matth. 6. 33. Matth. 9. 7. Luke 5. 17. Sometimes finally. Mark 2. 2. Mark. 15. 1. Sometimes although. Luke 18. 7. John 14. 24, 30. Heb. 3. 9. Sometimes when. Mark 15. 25. Sometimes also. John 5. 17. John 15. 20. Sometimes therefore. 1 John 4. 16. Also that. John 15. 16. Sometimes truly. Luke 18. 13. John 1. 19. But Mark. 1. 23. Sometimes rather truly. John 5. 25. John 16. 32. Sometimes and indeed. John 1. 16. Sometimes and surely. John 3. 13. Sometimes for, because that. 2 Cor. 1. 6. Sometimes it superabounds. Luke 8. 1. Luke 19. 23. Ephes. 2. 1. 1 Pet. 1. 3. &c. Sometimes it doth not couple like cases. Luke 1. 55. nor like tenses. Sometime it is wanting. Col. 1. 18. Sometimes it serves to conclude a thing. Rom. 1. 24. 1 Cor. 12. 26. Colos. 1. 21. Sometimes it is declarative, or serveth to expound Rom. 15. 26. Luke 1. 17. 1 Cor. 10. 28. 1 Cor. 11. 22. 1 Cor. 15. 24. 2 Cor.

2 Cor. 1. 3. Gal. 1. 4. Gal. 4. 18. Phil. 4. 20. Colof. 2. 2. James 3. 19. Sometimes it is distributive. Acts 13. 27. Acts 22. 17. Rom. 11. 33. Sometimes it imports, or, Mat. 12. 37. Rom. 4. 13. when *εἰ* the conjunct goeth before *καὶ*, it signifieth although Matthew 26. 33. where you have *εἰ*, that is, although.

Καὶνός, ἡ, ὄν, new. Matth. 9. 17. Matth. 26. 28. Gal. 6. 15. Ephes. 4. 24. 1 John 2. 7. *Καινοτης* ἡ, newness, alteration, or change in estate. Rom. 6. 4. Rom. 7. 6. C. *Ἀνανεώω*, ὦ, to make again, to renew. It is read passively. Col. 3. 10. *Ἀνανεώσις*, ἡ, a renewing. Rom. 12. 2. *Ἀνανεώω* to renew; Heb. 6. 6. Psalm 104. 30. Lam. 5. 21. it is read passively. Psal. 103. 5. *Εὐκαιρία*, ὡς, τὰ, a dedication of any thing whatsoever. The feast of dedication amongst the Jews, in which some new thing was made, or at least something was renewed. So we read the temple of God in Jerusalem to be consecrated thrice by a yearly dedication: The first time was under Solomon. 1 Kings 8. Afterwards under Nehemiah. Efd. 6. 25. Nehem. 12. The third time under Judas Maccab. 1. Maccab. 4. And this last feast of dedication is meant in John 10. 22. which was namely in the winter, *Ἐκκαίνω*, to dedicate,

or give for ever. Heb. 10. it is read passively. Heb. 9. 18

Καὶρός, ὁ, a certain determined time. Luke 20. Rom. 5. 6. Also simply, time 1 Cor. 7. 5. Matth. 9. Rom. 12. 11. 1 Thes. 2. Sometimes the consideration of a thing. Heb. 11. C. *Ἀκαιρός*, ὁ, ἡ, out of season, not in due time. *Ἀκαίρως*, Adverb, out of due time 2 Tim. 4. 2. *Ἀκαιρόμαι* ἑμαί, to be destitute of the season of time, or to want an opportunity. 4. 10. C. *Εὐκαιρός*, ὁ, ἡ, reasonable, in due time. Heb. 4. *Εὐκαιρως*, Adverb, in due season 2 Tim. 4. 2. *Εὐκαιρῶ*, ὦ, to have opportunity, or to be sure. Mark 6. 31. 1 Cor. 16. *Εὐκαιρία*, ἡ, opportunity. Matth. 16. 16. Luke 22. 6. *Περίκαιρος*, ὁ, ἡ, that which dureth, or is made for a certain time, temporal. Matth. 13. 21. 2 Cor. 4. 18. Heb. 11. 3

Καίω, to burn, to set on fire. John 15. 6. to kindle. Matth. 15. it is read passively, Luke 24. 32. Heb. 12. 18. 1 Cor. 13. *Καυτήριον*, ὁ, τὸ, an instrument with which the incurable corruptions in the body are burnt out; from this word comes the verb *Καυτηριάζω*, to sear with an hot iron, to cut off a corrupted part or member of the body. In the passive voice, *Καυτηριάζομαι*, to be

scorched with an hot iron. 1 Th. 4. 8. *Καίω* τὸς, τὸ, to burn. Apoc. 7. 16.

Καυμάζω, to parch. Apoc. 16. 8. the passive voice, *Καυμάζομαι*, to be burned or parched with heat. Matth. 13. 6. Mark 4. 6. *Καῦσις*, ἡ, a burning or parching. Heb. 6. 8.

Καυσῶ, ὦ, to molest, with heat, to kindle. In the active voice *Καυσόμαι*, ἑμαί, to be hot, or burn. 2 Pet. 3. 10. *Καυῶ*, to burn or scorch up. In the passive voice *Ἐκκαίνω*, to wax hot. Rom. 1. 26.

Κατακαίω, to burn or consume with fire, to burn up. Acts 19. 19. Matth. 3. 12. Apoc. 17. 16. Deut. 9. 21. Matth. 13. 30. In the passive voice, *Κατακαίομαι*, to be burned up, to be consumed with fire. Heb. 13. 11. Exod. 3. 2. Isa. 27. 8. Apoc. 18. 8.

Ὀλοκαύστον, ὁ, τὸ, a kind of sacrifice, wherein the beast killed was all burnt. *Ὀλοκαύτω*, ὦ, to consume the whole with fire. *Ὀλοκαύτωμα*, τὸ, a burnt-offering, it is the same as *Ὀλόκαυστον*. Mark 12. 33. Heb. 10. 6. 8.

Κακός, ὁ, ὄν, wicked, evil, dishonest, false, deceitful, (of *καλῶς*, to yield, or give place, which is the part of idle and faint hearted Soldiers, and hence properly our word may be ren-

dered idle,) by a Synecdoche of the species it signifieth wicked &c. as afore. Matth. 27. 23. Matth. 24. 48. Rom. 3. 8. Matth. 21. 40. In Acts 9. 13 afflictions, the word being in the plural number &c. Phil. 3. 2. 1 Cor. 13. 5. Rom. 13. 4. Rom. 12. 17. 1 Pet. 3. 11. 1 Cor. 10. 6. Rom. 1. 30. 2 Tim. 4. 14. Rom. 2. 9. In the comparative degree, *κακίον*, for which the N. T. *καίρον*, ὄντος, ὁ, ἡ, and τὸ, *καίρον*, is used, worse, viler, falser &c. Matth. 27. 64. 2 Pet. 2. 20. John 5. 14. *Κακῶς* adverb, evilly, roughly unhappily, unadvisedly. Matthew 21. 41. Acts 24. 5. also miserably. Matth. 15. 22. dishonestly. *Κακῶς* ὦ, to entertain after an ill manner, or hardly, to trouble or disquiet, to torment grievously. Acts 7. 6. Acts 7. 19. Also to render or make ill affected. Acts 14. 2. *Κακῶς*, ὡς, ἡ, grief, trouble, torment. Acts 7. 34. *Κακία*, ἡ, vice, wickedness, malice, deceit. Rom. 1. 29. Also affliction, trouble. Jonath 3. 10. 2 Kings 6. 33. Mat. 6. 34. C. *Ἀκακος*, ὁ, ἡ, not evil in the least, innocent, without guile. Heb. 7. 26. Rom. 16. 18. *Ἀκακία*, ἡ, innocence, purity, sincerity. Job 31. 6. C. *Ἀνεξιμάκος*, ὁ, ὁ, ἡ, that beareth evils, or injuries (of *ἀνέχομαι*, to sustain, and *κακόν*, evil) 2 Tim. 2. 24. C. *Ἐκκαίνω*, to wax faint, weary,

weary, to be slack. Gal. 6. 9. Luke 18. 1. to fall down under Evil, to despair in mind, to have no courage. Ephes. 3. 13. 2 Thes. 3. 13.

Καλαμης, ἡ, straw, stubble. 1 Cor. 3. 12.

Κάλαμος, ὁ, a Reed or cane. Matth. 11. 7. Matth. 12. 20. Sometimes a writing-pen, in the 3. Epistle of John 13. Sometimes a Geometrical rod. Apoc. 21. 16.

Καλέω ᾧ, to call, to invite, to cry after, to warn to come, to exhort. 1 Thes. 5. 24. Rom. 9. 25. Matth. 1. 23. 1 Cor. 7. 15. Luke 14. 10. Matth. 2. 15. 2 Thes. 2. 14. Matth. 20. 8. Mark 2. 17. 1 Pet. 5. 10. In the passive voice, Καλέομαι ὑμῶν, to be called, named, or appointed. Apoc. 12. 9. Apoc. 19. 11. Matth. 22. 4. 1 Cor. 7. 20. 1 John 3. 1. Luke 15. 19. Luke 14. 8. John 2. 2. Matth. 5. 9. Luke 1. 35. Κλή-τος, ὁ, ον, called Matth. 20. 16. Κλήσις εως, ἡ, a calling or inviting to life Eternal. Rom. 11. 28. 1 Cor. 7. 20. In this last Scripture it is meant a calling to duty, or office. C. Ἀνπαλέω ᾧ, to call by course. Luke 14. 12. C. Ἐγκαλέω ᾧ, to accuse, to sue in the Law, to commence an action against one. Acts 22. 28. Rom. 8. 33. Ἐγκλημα τῷ, τὸ, a fault. Acts 23. 28. C. Ἀνέγκλητος, blameless, not faulty. 1 Cor.

1. 8. Titus 1. 6. and 7. C. Ἐγκλημα τῷ, τὸ, a fault, to lay on him that blameth others. Ἐισκαλέω ᾧ, or ἐισκαλέομαι, to call, or invite in. Acts 10. 23. C. Ἐκκαλέω ᾧ, to call out or away, to summon. Ἐκκλησία ας, ἡ, the Church, an assembly called out to worship God, (1.) This word is taken properly for a company of men called together upon any matter whatsoever. Acts 19. 32. For a company of Citizens in a Court. Acts 19. 39. (2.) it is taken for a company of noble men called together on a sudden assembly, one appertaining to the law which was had thrice in a month. The other a called or proclaimed assembly which was done upon some sudden and urgent cause. (3.) This word after an excellent manner is taken for the company of those who profess Christ externally. So the Synagogue began to be said or spoken peculiarly of the Jews. (4.) It is taken for a company of Saints, or of the Elect, or those that truly believe in Christ. And thus, either for the whole Church. Ephes. 5. 23. or only for the Church militant. Acts 8. 13. or for the faithful of one province, Kingdome or city. Apoc. 12. 5. Rom. 16. 5. or lastly, for a company of priests or

Eldership, which by a scope of the whole, is the Ecclesiastical Senate. Matth. 23. 8. now because the word ἐκκλησία, signifieth any company, whether civil or other as before, therefore for difference in Christ is added, Gal. 1. 13. Ἐκκλησία ἡμῶν, to deliberate, or debate a matter in an assembly. Ἐκκλησιαστικὸς, ὁ, a teacher. C. Ἐπικαλέομαι ὑμῶν, to call in or upon. Acts 1. 1. Also to appeal to a Superior Magistrate. Acts 25. 11. Acts 19. 39. (2.) it is taken for a company of noble men called together on a sudden assembly, one appertaining to the law which was had thrice in a month. The other a called or proclaimed assembly which was done upon some sudden and urgent cause. (3.) This word after an excellent manner is taken for the company of those who profess Christ externally. So the Synagogue began to be said or spoken peculiarly of the Jews. (4.) It is taken for a company of Saints, or of the Elect, or those that truly believe in Christ. And thus, either for the whole Church. Ephes. 5. 23. or only for the Church militant. Acts 8. 13. or for the faithful of one province, Kingdome or city. Apoc. 12. 5. Rom. 16. 5. or lastly, for a company of priests or

35. 2 Cor. 8. 6. Acts 20. 2. In the passive voice, Παρεκαλέομαι ὑμῶν, to be lifted up or succoured with comfort. Also to be asked or intreated, to enjoy comfort. Luke 16. 25. 2 Cor. 1. 4. 1 Cor. 14. 31. 2 Cor. 7. 13. 2 Cor. 7. 7. Acts 28. 14. Acts 20. 12. Colos. 2. 2. Matth. 5. 4. Παρεκκλησις εως, ἡ, consolation or comfort. 2 Cor. 1. 3. An exhortation. Rom. 12. 8. Παρεκκλητος, ὁ, a comforter. John 14. 16. and 26. John 16. 7. Also an Advocate. 1 John 2. 1. C. Περκαλέω ᾧ, properly to call first. Περκαλέομαι ὑμῶν, to provoke or incite. Gal. 5. 26. C. Συγκαλέω ᾧ, to call together, to assemble. Mark 15. 16. Acts 5. 21. Συγκαλέομαι ὑμῶν, to call together. Luke 9. 1. Luke 15. 9. Luke 23. 13. C. Συμπερικαλέομαι ὑμῶν, to be partaker of publick encouraging. Rom. 1. 12.

Καλὸς, ὁ, ὁν, (from the Hebrew signifying to loose, to adorn,) it signifieth good, profitable, learned, wholesome, prosperous. John 10. 14. 1 Thes. 5. 21. 1 Tim. 4. 4. Mark 15. 26. 2 Tim. 1. 14. Καλῶς, Adverb. Well, rightly, fitly, skilfully. John 4. 17. James 2. 19. Καλλίον, Adverb, better. Acts 25. 10. Καλλῶς, τὸ, beauty, fairness.

Καλύπτω, to cover, to hide, to close, to shut. Luke 8. 6. James

James 5. 20. Luke 23. 30. In the passive voice, Καλύπτομαι, to be covered, to be hid, closed, or shut up. Matth. 8. 24. 2 Cor. 4. 3. Matth. 10. 26. Καλυμμα τῷ, τὸ, a covering, a Carpet, a garment, a coverlet. 2 Cor. 3. 13. C. Ανακαλύπτω, to discover, to open, to manifest. It is read passively. 2 Cor. 3. 18. C. Αποκαλύπτω, to discover, to disclose. Matth. 16. 17. 1 Cor. 2. 10. and 14. In the passive voice, Αποκαλύπτομαι, to be discovered, or disclosed, to be laid open. Iohn 12. 38. Rom. 1. 17. Αποκαλύψις εως, ἡ, a declaring, discovering or making manifest, a revealing. 1 Cor. 1. 7. 2 Thes. 1. 7. 1 Pet. 1. 7. and 13. 1 Pet. 1. 13. C. Επικαλύπτω, to cover, to hide, to conceal, Επικαλυμμα τοῖς, τὸ, a covering, a garment, a Carpet. 1 Pet. 2. 16. C. Κατακαλύπτομαι, to be covered, to be hidden or concealed. 1 Cor. 11. 6. C. Ανεκακαλύπτος, ὁ, ἡ, uncovered, not hid. 1 Cor. 11. 5. and 13. C. Παρεκαλύπτω, to be hidden. Luke 9. 45. C. Περικαλύπτω, to fold about, to wrap together, to hide. Mark 14. 65. Luke 22. 6. 4. to cover all round about. Heb. 9. 4. C. Συγκατακαλύπτω, to be hid, or concealed. Luke 12. 2. Καμυλῶ, ὁ, ἡ, a Camel. Matth. 3. 4. Matth. 19.

24. (it's derived of the brew Gamal. Gen. 24. there are some who render word a cable rope, and understand that (in Matth. 24.) so, and for disguise, write it καμυλῶ, ὡς, ὅτι not Ητα. but its rather Hyperbolical expression of possibility, so you have other expression of the like ture in Matth. 23. 24.

Κάμινθ, ὁ, ἡ, (of καμν) a furnace. Matth. 13. Apoc. 9. 2. Dan. 4. 20.

Κάμνω, to be wearied, to be faint. Apoc. 4. 3. Heb. 3.

Κάμπω, to bow, to be Ephes. 3. 14. Rom. 14. Rom. 11. 4. Phil. 2. 10. C. νακάμπω, properly, to back a ship, to steer on a contrary part. Also to return again. Acts 18. 21. Matth. 12. C. Συγκάμπω, to make crooked, bow or bend. Rom. 11. 10.

Κανὼν ὁ, ὁ, a rule, form, a prescript. Gal. 6. 1. Phil. 3. 16. Also a measure. Cor. 10. 15.

Κάπηλθ, ὁ, ὁ, a Huckle, a victualler. Καπηλεύω, to sell wine or victuals, to sell for gain. 2 Cor. 2. 17.

Καπνός, ὁ, ὁ, smoke, (καίω to burn, and πνέω, breathe or vapour, that is, the breath of burning.) Acts 2. 19. Apoc. 15. 8. Καπνίζω, to smoke.

καρπὸν, ὁ, ὁ, the same, καρπὸν, τὸ, the skull of the head, also a place of burial on a hill. Luke 23. 33. Mark 16. 7. Iohn 19. 17.

καρδιά, ἡ, the heart. In N. T. it is taken for the will. Acts 4. 32. 1 Cor. 13. Sometimes for the will of the heart. Matth. 22. 37. 1 Pet. 1. 22. Colos. 3. 12. Acts 2. 46. Sometimes for simplicity of heart. Matth. 18. 35. it is taken also by an Hebraisme, for inward part. Matth. 12. 40. the mind or heart as afore.

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Iohn 15. 8. Matth. 13. 26. C. Ἀκαρπὸς, ὁ, ὁ, barren, without generation. Luke 12.

Κάσσω, to make or become dry, to wither, to press down, to debase. Κάσσω, ὁ, ὁ, a moat. Matth. 7. 3.

Κατὰ preposition, it is construed with a Genitive, and an accusative case, when with a genitive, it signifieth against. 1 Pet. 2. 11. concerning. 1 Cor. 15. 15. from. Mark 5. 13. 2 Maccab. 6. 10. Also upon. Mark 14. 3. 1 Cor. 11. 4. Sometimes by or through. Heb. 6. 13. Acts 9. 31. Sometimes In, or against. 2 Cor. 8. 2. Iohn 19. 11. Sometimes it is joyned with an Accusative case, and signifieth according, or after. Acts 18. 14. Ephes. 5. 11. 1 Cor. 14. 31. 1 Tim. 1. 11. Gen. 1. 26. Col. 3. 10. Iohn 7. 24. 2 Cor. 10. 7. Rom. 5. 6. Rom. 1. 3. Sometimes by or through. 1 Tim. 9. 21. Heb. 4. 15. 1 Cor. 14. 27. Sometimes In. Matth. 1. 20. 1 Tim. 4. 1. Luke 19. 14. Sometimes because, for, or by reason of. Phil. 4. 11. Sometimes which appertaineth to. Rom. 11. 28. Rom. 2. 5. 2 Thes. 2. 3. Also In as afore. Acts 25. 3. Acts 15. 16. Acts 24. 22. Acts 24. 14. Acts 15. 23. Colos. 4. 7. Rom. 1. 15. Luke 8. 4. Sometimes concerning. Acts 25. 14. Acts 24. 22. Sometimes To. Luke 10. 32. and 33. Acts 27. 12. 1 Cor. 14. 31. Sometimes

times towards. Acts 16. 7. Sometimes before. Gal. 3. 1. Sometimes with. Mark 1. 27. Rom. 14. 22. Sometimes among. Acts 21. 21. Acts 26. 3. Acts 17. 28. Sometimes out of. Matth. 19. 3. Heb. 7. 16. Rom. 4. 4. Titus 3. 5. Philem. 14. 2. Cor. 11. 21. Sometimes even unto. John 21. 25. Sometimes it notes the comparing of similes or things alike. Luke 17. 30. Sometimes As. Gal. 4. 28. Sometimes a periphrasis is noted by it. Acts 25. 23. where you have principal men expressed in Greek, men existing according to excellency, or after an excellent manner. Heb. 7. 22. Sometimes it is taken distributively. Luke 21. 11. Acts 8. 3. 1 Cor. 16. 2. Sometimes it notes the object, and is rendered about or concerning. Rom. 9. 11. 2 Cor. 11. 22. Sometimes it notes the final cause. 2 Tim. 1. 1. This preposition being joyned to many nouns is elegantly rendered adverbially, as Numb. 3. 49. Matth. 17. 1. Acts 28. 16. Luke 9. 18. John 10. 3. Titus 1. 5. Acts 24. 12. Luke 8. 1. Acts 2. 46. Luke 11. 3. Acts 17. 11. Acts 16. 5. Acts 17. 17. Heb. 3. 13. Apoc. 2. 22. Heb. 10. 3. Acts 19. 20. 1 Pet. 3. 7. Heb. 7. 20. Heb. 9. 27. Acts 27. 12. Matth. 24. 7. and here take this Scripture for an example by which you may form

the other of the like nature, words are *κατατόπες*, that according to all places, so for word, now render it adverbially, and it is, every where or in every place; it is put before a participle; in Heb. 10. Sometimes, though seldom the noun itself that this preposition governs is understood. Rom. 12. 5. where *ἐαυτῶν* (himself) is understood; preposition is also very often understood, and that elegantly, as John 4. 52. Heb. 5. Heb. 10. 23. Matth. 14. 23. Matth. 20. 2. 1 Cor. 9. 23. Cor. 10. 33. 1 Cor. 15. 3. Heb. 10. 22. Acts 18. 1. Luke 11. 44. Luke 13. 7. Luke 13. Luke 21. 37. Luke 23. 44. Matth. 4. 17. Luke 2. 44. Luke 22. 41. John 6. 10. 2 Tim. 3. This preposition is also often expressed, as 1 Cor. 15. 33. Cor. 16. 2.

Καυχῶμαι ὡμαι, to boast to glory, to brag, to exult with boasting. prov. 27. 1. Cor. 1. 31. Rom. 2. 17. 2 Cor. 12. 5. 2 Cor. 7. 14. 1 Cor. 29. 2. Cor. 12. 6. 2 Cor. 9. 1. Cor. 3. 21. Rom. 5. 2. *Καυχῶμαι τὸ*, τὸ, a boasting bragging. Rom. 4. 2. *Καυχῶμαι ὡς*, ὡς, the same. Rom. 3. 27. *Κατακαυχῶμαι ὡμαι*, to glory, or brag against one. Rom. 11. 18.

Κάτω, downward, downward (of *κατά* concerning,) Adverb

place. Matth. 4. 6. Mark 14. In the Comparative degree, *κατωτέρω*, the lowest, the lowest. Ephes. 4. 9. where you may observe an Enallage degree, that is, when one degree is put for another, as the Comparative for the superlative. *κατωτέρω* adverb, lower, lower. Matth. 2. 16. *ὑποκάτω* adverb, Under. Luke 7. 28.

ἵσταμαι, to lye, to be situated, to be placed, to be appointed. Phil. 1. 17. 1 Tim. 6. 14. 1 Thes. 3. 3. 1 Thes. 28. 6. John 16. 29. Acts 4. 2. John 11. 41. Luke 2. John 2. 6. *Ἀνάκειμαι*, to sit upon a bed, to lie down, to sleep, to sit at table. Matth. 26. Mark 5. 40. Luke 22. Mark 16. 14. Matth. 26. In Matth. 22. 10. *ἀνακεῖσθαι* (which is a participle of the verb) is rendered a guest.

ὑποανάκειμαι, to sit down under together, to lie down, to sleep together. Matth. 9. 10. *ἀντικειμαι*, to oppose, to stand, to be against. 1 Tim. 10. Luke 21. 15. 1 Cor. 16. 1. Thes. 2. 4. *Ἀποκείμαι*, to hide, to reserve. Luke 19. In the third person *ἀποκεῖται*, it is appointed, which is the signification of a verb impersonal, in which nature this third person is used. Heb. 9. *Ἐπικείμαι*, to lean, lie, to stay, or rest upon. 1 Cor.

9. 16. Luke 5. 1. Also to come upon with force, to urge, to persist. Luke 23. 23. Likewise to be put, laid or cast on. John 11. 38. *Κατάκειμαι*, to lie down, to fall down, to sit down. Mark 1. 30. Also to be laid or put. Acts 9. 33. Also to sit upon. Mark 2. 15. Luke 5. 29. in this last Scripture, to sit at. *Ἰσθύνειμαι*, to lie high, or near unto, to bound or border upon, to be present. Rom. 7. 18. and 21. *Ἐκκεῖναι*, to be put about. Luke 17. 2. Also to be compassed about. *Ἐκκεῖναι*, to be set abroad, or open before mens eyes. Jude 7. Heb. 12. 1. Also to be present. 2 Cor. 8. 12.

Κεῖρω, to clip or shear. Job 1. 20. it is read in the mean voice. 1 Cor. 11. 6. Acts 18. 11. *Κοπή*, for which *Κερεῖς*, ἡ, is used, it signifies a clipping, shearing, or shaving, by a Metonymie it is taken for wool. Dent. 18. 4. Job 31. 20. *Κερεῖς* εἰς, ὁ, a Barber. Judg. 16. 20. *Κερεῖον* εἰς, τὸ, a Barbers shop; a place where they use to clip or shear a sheep, hence *Κερεῖω*, to clip or shear. *Κερεῖνός* εἰς, ὁ, a Barber. *Κερεῖστια* εἰς, ἡ, a woman Barber.

Κεῖρια τὸ, τὸ, money or coyn, a very small piece of money. John 2. 15. *Κερατίζω*, to bring money, whether brass;

or any other metal, to be coyn-
ed into mites, or the smallest
money. Κερματιστής υ, δ, a
banker, he that changeth great
money for lesser or small mo-
ney, and that with gain. Iohn
2. 14, 15. where you have such
an one, called by two names,
the one we mentioned, the o-
ther is κολλυβιστής.

Κεῖλαι ὡν αἱ, swadling-bands, or bands to wounds, or broken limbs (some derive it of κηρ, ὁ, ἡ, destinie, death; hence **Κηρεῖαι**, swadling-bands belonging to the grave, for this word **Κεῖλαι** is writ or used Iohn 11. 44.

Κελεύω, to bid or command.
 Acts 23. 3. Acts 16. 22. Matth
 15. 35. Acts 21. 33. Κέλευσμα
 τῷ, πρὸς, an encouraging, or
 cheering, properly it signifieth
 the exhortation, or crying out
 of a ship-master, whereby he
 firreth up, or provoketh the
 water-men and other fellows to
 their work. 1 Thes. 4. 16.

κενός ἢ, *δν*, vain, empty, foolish (of *ἰνέω* to empty, for which verb *κενέω* is used, which signifies to empty: it is from a Hebrew word signifying Nol.) James 2. 20. Acts 4. 25. Mark 12. 3. I Cor. 15. 58. Phil. 2. 16. *Κενέω ὧ*, to empty, to make low. I Cor. 9. 15. Phil. 2. 7. In the passive voice, *κενόμαι ἑμαι*, to be rendered void, empty, or unprofitable. Rom. 4. 14. I Cor. 1. 17. The

words are, lest the cross
Christ be rendered unprofitable, that is, lest the conversion of men be ascribed to natural eloquence rather than the virtue of Christ, lest the same be said of the Gospel, as Alexander said of Achilles, whom he accounted therefore happy, because he had got such an one as Homer to set forth his praises. And for this cause Christ will have no preaching of the Gospel published by fishermen, publicans and contemptible men. *K*
adverb, vainly. James 4. 5.

Κέντεω $\tilde{\omega}$, to prick, to
cense. Κέντως $\sigma\rho\theta$, δ , a
ver forward, one that pricks
Κέντησον ϵ , $\pi\epsilon$, a spur, a prick
any thing that moveth forward
Acts 9. 5. 1 Cor. 15. 5. C. $\kappa\epsilon\nu\tau\epsilon\iota\lambda\omega$, to implant, to
graft. Rom. 11. 23. In the pre
five, $\epsilon\beta\kappa\epsilon\nu\tau\epsilon\iota\lambda\iota\varsigma\mu\alpha\iota$, to be
grafted. Rom. 11. 17. Rom. 1
24. C. $\epsilon\kappa\kappa\epsilon\nu\tau\epsilon\omega$, to thrust,
strike through. Iohn 19. 37.
poc. 1. 7.

Κέρασ τῷ, τὸ, an horn.
 πορ. 5. 6. Luke 1. 69. A horn
 with the Hebrews signifies
 strength. It is a Metaph. taken
 from beasts, that strike with
 the horn, who exercise their
 strength chiefly with the
 horns, such as Bulls, and Rains.
 Hence Κερατίζω, to waste
 spoil, to destroy, it is a Metaph.
 taken from an Ox or Bull.

is wanton, or given to
ἑσπινον *ε*, *το*, the husk
 of a bean, or pease, so
 from the similitude of
 which it hath. Luke 15.
α, *α*, *η*, a horn, also
 cent over a letter, a title.
 5. 18. *Γ*. *Ἀκέραι* *ε*,
 without horns; innocent
 privative, and *κερῖνα*,
 (n.) Also sincere, simple,
 so it is compounded of a
 tive and *κεράννυμι*, to
 le. Matth. 10. 16.

κεραμικός, ὁ, Potters earth,
Metonymie of the matter.
κισιέθ a Tile, the roof of
oule. Luke 5. 19. Κεράμι-
ον, ὄν, Earthen, made of
clay. Apoc. 2. 27. Κεράμιον
an earthen Pitcher or pot.
Exod. 14. 13. Κεραμεύς ἐστι,
Poter or worker of Images
or Statues. Mat. 27. 7. Rom. 9. 21.
Κεράννω, or Κεράννυμι, to
strengthen, to powre in, it is read
in the Vulgate. Apoc. 14. 10. Κε-
ραυνή, ἡ, a great cup or
calice of plate, a platter. Exod.
24. 6. Κράσις εὐωδίας, ἢ, mix-
ture of spices, a moderation, a mean

fit, vantage. Phil. 1. 21. Phil.
3. 7. *Κερδίζω*, to gain, to get
advantage or profit. Matth. 18.
15. Acts 27. 21. it is read pas-
sively. 1 Pet. 3. 1. C. *Ἀσχερο-
κερδὴς εἶμι*, ὁ, ἡ, given to fil-
thy gain. 1 Tim. 3. 8. Titus 1.
7. *Ἀσχεροκερδία αἶς*, ἡ, filthy
gain. *Ἀσχεροκερδῶς* adverbs
with a desire of filthy gain.

with a desire of fully gaining.

Κεφαλή ἡς, ἡ, a head (of the Hebrew which signifieth to double, because almost all things in the head are two-fold or double, as two eyes, two ears, two nostrils, &c.) Matth. 14. 11. Sometimes it signifieth the principal part. Acts 4. 11. Also a King. Ephes. 4. 15. Colos. 1. 18. Colos. 2. 10. it is taken Metaphorically, in Isa. 9. 14. where by head and tail is meant wholly or quite. **Κεφαλαιο**ς, ὁ, the principal point or matter of a discourse or book. Heb. 8. 1. Also a summe of money. Acts 22. 28. **Κεφαλαιό**-ω, ὤ, to wound the head, to bruise, or break it. Mark 12. 4. C. **Ἀνακεφαλαιοῦμαι** ὑμῖν, to recollect, to reduce under one head, to joyn together into one body. Ephes. 1. 10. Also (passively) to be chiefly comprehended. Rom. 13. 9. **Κεφαλὴ** ἰσθμοῦ, ἡ, the head, the summe, the principal point. Heb. 10. 7. the words are in the head of the book, an Hypallage, that is, in the roled up like a head. The antient Jews did

did fold up their books in the manner of a roller; so they folded up that pattern of the law, which they had writ in parchment in their Synagogues. C. Πειριφαλαία ας, ἡ, an Helmet. Ephes. 6. 17. C. Περσκηφάλαιον ας, τὸ, a pillow, a bolster. Mark 4. 38. C. Ἀποκεφαλίζω, to behead. Luke 9. 9. C. Ἐγκέφαλον ας, ὁ, the brain.

Κήπη ας, ὁ, a garden. John 18. 1. Κήπιν ας, τὸ, a little garden. Κηρεύω, to dress a garden.

Κήρυξ υκ, ὁ, a common cryer, a publisher of things, a preacher, a proclaimer. 1 Tim. 2. 7. 2 Pet. 2. 5. Κηρύσσω or κηρύττω, to divulge, to report, to noise abroad, to publish. Acts 19. 13. 1 Pet. 3. 19. 1 Thes. 2. 9. Luke 4. 18. Mark 1. 7. Mark 7. 12. and 36. In the passive voice, Κερύσσομαι or Κηρύττομαι, to be noised abroad, to be published. 1 Cor. 15. 12. Matth. 26. 13. Luke 24. 47. 2 Cor. 1. 19. Colos. 1. 23. Matth. 24. 14. Κήρυγμα τ, τὸ, a publishing, or open declaring. Matth. 12. 41. 1 Cor. 1. 21. Titus 1. 3. C. Προκηρύττω, to publish or relate before. Acts 13. 24. it is read passively, Acts 3. 20.

Κηρός ας, ὁ, wax. Κηρώ ὦ, to cover over with wax. Κηλον ας, τὸ, an honey comb. Luke 24. 42.

Κητος ε, τὸ, a Whale.

Matthew 12. 40.

Κιβωτός ας, ἡ, a chest, press, an Ark. Luke 17. Heb. 11. 7. Heb. 9. 4. Dan. 10. 5.

Κιθάρα ας, ἡ, a harp. 14. 7. Κιθαριστής ας, ὁ, he singeth and playeth to the (it is compounded of κίθα, ὁ, a finger, and ἄρα, a harp, therefore this word properly belongs to the κιθαρίστω, to sing.) Apoc. 14. Κιθαρίζω, to harp. Apoc. 2. 1 Cor. 14. 7. Apoc. 14. Dan. 3. 5.

Κίνδυνος ας, ὁ, danger κίνω to move, δύναμις (strong) Rom. 8. 35. 2 Cor. 11. 26. Κινδυνεύω, to be in danger or jeopardy, to expose to trial, 1 Cor. 15. 30. Luke 23. Acts 19. 27. C. Ἀκίνδυνος ας, ὁ, ἡ, void of danger, without danger. C. Περικινδυνεύω, a vain glorious fellow, one that precipitates him self into dangers. C. Παράκινδυνεύω, to be in danger rashly.

Κινέω, to move, or stir. Matth. 27. 39. Apoc. 2. 5. Mark 23. 4. In the passive voice, Κινησθεμαι εμαι, to be moved, stirred. Acts 17. 18. (Κίνησις ας, ἡ, a motion, stirring or moving, John 5. 3.) Acts 23. 30 C. Μετακινέω ὦ, to change or alter, to remove, in the passive voice, Μετακινέομαι εμαι, to be changed, or removed. C. Ἀμετακίνητος ας, ὁ, ἡ, unmoved.

stedfast, firm. 1 Cor. 13. 28. C. Συγκιρέω ὦ, to trouble, to stir up. 1 Cor. 13. 12.

Κλάδος ας, ὁ, a branch, a branch (of κλάω to break, because it is as a fragment of a branch) Matth. 24. 32. Luke 13.

Κλαίω, to weep, to bewail. Luke 23. 28. Matth. 2. 18. 2 Cor. 12. 15. Apoc. 5. 4 Luke 22. Mark 14. 72. Luke 6. 26. Matth. 26. 75. Luke 19. 42. Apoc. 18. 9. Κλαυθμός ας, ὁ, weeping, lamentation, Mat. 8. Matth. 24. 51.

Κλάω, to break. 1 Cor. 10. 4. Matth. 26. 26. Mark 14. 22. Κλάσμα τ, τὸ, a piece of thing broken, a fragment, a fragment. Matth. 14. 20. Matth. 23. 7. John 6. 12. Κλάσις ας, ὁ, a breaking. Luke 24. 47. C. Ἐκκλάω, to break down, to break off, in the passive voice, Εκκλάομαι, to be broken down or off. Rom. 11. 19. and 24. C. Κατακλάω ὦ, to break, to bruise. Mark 6. 41.

Κλείω, to shut or enclose. Acts 3. 7. Apoc. 20. 3. 1 John 4. 7. It is read passively. Luke 7. John 20. 19. Matth. 25. 10. Luke 4. 25. Acts 21. 30. C. Ἀποκλείω, to shut up, to shut out, to keep out. Gal. 4. 17. C. Κατακλείω, to shut close or up. Luke 3. 20. Acts 26. 10.

C. Συγκλέω, to wrap in, to comprehend, to infer, to conclude. Luke 5. 6. Rom. 11. 32. Gal. 3. 22. it is read passively. Gal. 3. 23. Κλείς κλειδός ἡ, a key, a lock. Apoc. 9. 1. Luk. 11. 52. Apoc. 3. 7. Matth. 16. 19. Apoc. 1. 18.

Κλείω the theam now liandled, signifyth also to celebrate, to have in honour and estimation. Hence comes κλαῖος ε, τὸ, and which is more usual, κλέος ε, τὸ, glory, renown. 1 Pet. 2. 20. it may also come of that poetical verb κλύω, to hear, whence κλυτὸς famous.

Κλέπτω, to steal or take away closely. Rom. 2. 21. Mat. 19. 18. Matth. 28. 13. In the passive voice, Κλέπτομαι, to be taken away by theft. Κλέπτης ας, ὁ, a Thief. 1 Thes. 5. 2. Apoc. 16. 15. John 10. 8. Κλέμμα τ, τὸ, theft, robbery. Apoc. 9. 21. Κλοπή ἡ, ἡ, theft. Matth. 15. 19. Mark 7. 22. Gen. 40. 50.

Κλῆμα τ, τὸ, the branch or young bud of a Vine. John 15. 2. and 5.

Κλῆρος ας, ὁ, fortune, lot, destiny, charge, office. John 10. 24. Acts 1. 26. prov. 18. 18. By a Metonymic of the efficient cause it signifies possession. Acts 8. 21. Sometimes a portion in an inheritance. Acts 26. 18. The words are, that they may receive an inheritance.

tance among those that are sanctified, that is, life eternal, and glory in heaven. See Rom. 8. 17. so it is taken Colos. 1. 12. *Κληρώω*, to chuse, to adopt, to joyn unto, to assigne. Peter in his first Epistle 5. 3. calleth a company of Saints by a Metaphorical metonymie of the adjunct *κληρως*, the heritage of God. In the passive voice, *Κληρόομαι ἔμαι*, to be chosen into lot, for the obtaining of an inheritance, or office. Also to obtain, or receive by lot. Ephes. 1. 11. *Κ. Προκληρώω*, ὦ, to chuse, to adopt by lot. In the passive voice, *Προκληρόομαι ἔμαι*, properly to be joyned unto, being chosen by lot. Also to be associated, or joyned as a companion. Acts 17. 4. *Κ. Ὀλόκληρος*, α, ὅ, ἡ, entire, & whole, innocent, pure. 1 Thes. 5. 23. *Ὀλόκληρον*, α, τὸ, innocency, without corruption, intirenesse, soundnesse, it is taken thus substantively. Zach. 11. 16. &c. James 1. 4. *ὀλοκληρία*, α, ἡ, innocency, intirenesse, as afore, Acts 3. 26. *Κ. Ναύκληρος*, α, ὁ, the master or pilot of a ship. Acts 27. 11.

Καίσαρος, α, ὁ, a moveable oven of iron, or other metal, a still, properly a furnace wherein corn is made ready. (of *κεῖδη*, ἡς, ἡ, barley, and *βαῦρον*, α, ὁ, an oven) Matthew 6. 30.

Κλίνω, to decline, bende bow down, to lean to a thing. Matthew 8. 20. Luke 24. Luke 24. 29. In Heb. 11. it is rendered, to cause to cline, or fall away. John 30. *Κλίμα*, τὸ, a Country, a Region, a Climate. Rom. 15. 24. Among the Mathematicians, it is properly a space answering to the two lines the sphere of the world drawn from the east, to west, having one of the poles for its center by the space the length of the day varied at every half hour, it is so called from declining, for it inclineth towards the pole, declineth from that circle the heavens, to which when the Sun cometh it maketh the dayes and nights equal. By a Metaph. it is put for a Country. *Κ. Ἀκλινής*, α, ὁ, that wavereth or staggereth. Heb. 10. 23. *Κλίπας*, α, ὁ, a side. Numb 35. 5. *Κλίσια*, α, ὁ, a sitting down. Luke 9. *Κλίνη*, ης, ἡ, a bed to lie on, eat on after the old fashion. Matth. 9. 2. Luke 17. 34. *Κ. νίδιον*, α, τὸ, a little bed. Luke 5. 19, 24. *Κ. Ἐκκλίνω*, to turn down, to turn from, or off. Rom. 3. 12. *Κ. Κατακλίνω*, to cause to sit down at table, to cause to lie down to sleep. Luke 9. 14. *Κατακλινόμαι*, to sit down, to sit down at table. Luke 14. 8. Luke 24. 30.

Κατακλίνω, to cause to sit down at table, or to lie down, to sit down, to lean to a thing, to sit down. Luke 12. 37. Luke 17. Luke 9. 15. Mark 6. 39. *Κατακλίνω*, to read passively and signify to lie down, to sleep, to sit down at table. Matth. 14. 2. Matth. 8. 11. *Ἀρχιτρίκλιος*, α, ὁ, the Master of the house, the chief of the household. John 2. 8, 9. (it is compounded of *ἀρχός*, α, ὁ, a Prince, and *τρίκλιος*, α, ὁ, ἡ, a place spread with three beds, whereon they sit at table) (*τρίκλιος* there-fore is compounded of *τρεῖς*, three, and *κλίνη*, a bed, to sit on at meat) *Κ. Πρόσκλησις*, ας, ἡ, a bowing, change, or alteration. 1 Tim. 5. 21. *Κ. Πρωτοκλισία*, ας, ἡ, the chief, or first sitting, at table. Matth. 23. 6. Luke 14. 7. *Καλύω*, to wash off, to purge. *Καλύσμα*, τος, τὸ, a washing. *Κατακλύζω*, to drown, or sink in the water, to overwhelm: in the passive voice, *Κατακλύζομαι*, to be drowned or overwhelmed. 2 Pet. 3. 6. *Κατακλυσμός*, ας, ὁ, a deluge, a great flood. Matth. 24. 38. 2 Pet. 2. 5. *Καλύδωνων*, ας, ὁ, a wave. Luke 8. 24. *Καλύδωνίζομαι*, to rise in waves, to be boisterous, and stormy, by a Metaph. to be unconstant. Ephes. 4. 14. *Κ. Ευροκλύδων*, ας, ὁ, a boisterous east winde. Acts 27. 14.

Κνύω, *κνήμι*, and *κνύομαι*, ἔμαι, to itch, *κνήσω*, the same; also to scratch, to rub. 2 Tim. 4. 3. *Κνήσην*, ης, ἡ, a tickling, an itching. Deut. 28. 27.

Κοιλία, ας, ἡ, the belly, (it comes of the adjunct *κοίλον*, α, ὁ, hollow.) Phil. 3. 19. a womb. Matth. 19. 12. Acts 3. 2. John 3. 4. &c. Matth. 15. 17. Luke 15. 16. 1 Cor. 6. 13. Apoc. 10. 9. Sometime it signifieth the heart. John 7. 38. Sometimes the body. Luke 1. 42.

Κοιμάω, ὦ, to cause to sleep, to bring sleep. In the passive voice *Κοιμδομαι ὦμαι*, to be brought to sleep, to sleep, and by a Metaph. to die, and the reason of this Metaph. is because the dead shall be raised up by God, and that far easier then we raise those that properly sleep. 1 Cor. 11. 30. John 11. 11. Mat. 27. 52. 1 Cor. 15. 20. 1 Thes. 4. 13. 2 Pet. 3. 4. 1 Cor. 15. 51. *Κοιμητήριον*, α, τὸ, a bed or couch, a nest. By an elegant Metaph. A Church-yard, a burying place. Isa. 57. 6. *Κοιμησις*, εως, ἡ, a slumbering. Ioh. 11. 13.

Κοινός, α, ὁ, common, publick. Titus 1. 3. Jude 3. Sometimes impure, defiled, stained. Mark 7. 2. Rom. 14. 14. Acts 14. 10. Acts 11. 3. *κοινῶς*, ὦ, to defile, to infect, to pollute, to stain. Matth. 15. 11. Acts 21. 28. Apoc. 21. 27. Also to judge

judge impure, or defiled Acts 10. 15. Acts 11. 9. Κοινωνός, *u, o*, that helpeth or taketh part, that is a companion. 2 Cor. 13. 23. Matth. 23. 30. 2 Pet. 1. 4. Malach. 2. 14. Κοινωνία *as, n*, communion, mutual participation together. 1 Cor. 1. 9. Sometimes fellowship. Gal. 2. 9. Sometimes beneficence which floweth from communion, and whence as by a certain argument it is known, (as a tree by its fruits) Heb. 13. 16. Rom. 15. 26. 1 John 1. 6. 1 John 1. 7. Κοινωνικός, *n, o*, that may be easily joyned in fellowship. 1 Tim. 6. 18. Κοινωνέω *o*, to impart with another, to talk together, to mix with Heb. 2. 14. Phil. 4. 15. 1 Tim. 5. 22. Gal. 6. 6. C. Συγκοινωνός *o, n*, a fellow or companion, privy to, or partaker of, like or of the same condition. Rom. 11. 17. 1 Cor. 9. 23. Phil. 1. 7. Apoc. 1. 9. Συγκοινωνέω *o*, to be partaker together. Eph. 5. 11. Apoc. 18. 4. Phil. 4. 14.

Κοίτη *ns, n*, a bed or couch, a nest or den. Luke 11. 7. Sometimes the engendering seed of the man. Rom. 9. 10. Sometimes copulation, or lying together. Heb. 13. 4. By metonymie of the subject place it signifieth lusts. Rom. 13. 13. Κοιτών *o, n*, a bed-chamber. Acts 12. 20. C. Ἀρσενόκοι-*ns, o, n*, a wanton dancer, One

past all shame. 1 Cor. 6. 1 Tim. 1. 10. the Script. Sometimes calls such an one a dog (by a Metaph.) from the filthy nature of a dog. Deut. 23. 17. the Apostle calls the flesh; of such an ones figures Ἀσχημοσύνην, that lead get utes. Rome. 1. 27. of filthy action. Κόκκος, *u, o*, grain, or barley corn, a berry (it seemes to come of *κύνε* to be big, to bring forth, for it containeth the seed of the plant) Matth. 17. 20. John 12. 24. 1 Cor. 15. 37. Κόκκινος, *u, o*, dyed into a scarlet, or crimson colour. Matthew 23. 28.

Κολάζω, to punish, to afflict. In the passive voice, Κολάζομαι, to be punished. 2 Pet. 2. 9. Wisd. 11. In the mean voice, Κολέζομαι, to punish. Acts 4. 21. Κόλασις *ns, n*, torment, pain. Matth. 25. 46. C. Ἀκολαστός, *u, o, n*, properly that cannot be punished, one that having shaken off the yoke of discipline, liveth loosely, incontinent.

Κολάξ, *ns, o*, a flatterer, a parasite, (so called either of *κολλάω*, to cleave to, or *κλάω*, to break, meat, because such an one (while he thinks one can maintain him) will stick close, or be at hand. Κολακέω, to fawn, to flatter, to sooth by word or gesture. Κολακεία *as, n*, flattery, fawning. 1 Thes. 2. 5. Κολάπτω,

Κολάπτω, to knock, to smite. *u, o*, a blow given with the fist. Κολοφίζω, to cut off. Mark 14. 65. Matth. 26. In the passive voice, Κολοφίζομαι, to be buffeted, or beaten with the fist. 1 Cor. 11.

Κόλλα, *ns, n*, glue, Κολλάω, to be glued, knit, or joined together, by a Metaph. to cleave unto. 1 Cor. 16. 17. Luke 10. 11. Luke 15. 15. Acts 29. Rom. 12. 9. C. Η προσκολλάμεαι *o*, to be glued, joyned unto, to cleave, or stick to. Matt 19. 5. Mark 7.

Κολλύριον or κολλήριον, *u, o*, of *κολλώ*, to forbid or hinder, *u, o*, a flux or flowing) a medicine to heal the eyes. Apoc. 18.

Κόλλυρος, *u, o*, a little penny. Also a changing of great monies for lesser. Κολλυρίστης, *ns, o*, a banker, or money changer, one that changeth great money for halfpence, & farthings. Mat. 12. John 2. 15.

Κολοβός, *ns, o, n*, maimed, lame, imperfect. Κολοβόω *o*, to shorten, to draw together, to abridge, to cut off. Mark 3. 20. In the passive voice, Κολοβόομαι *o*, to be shortened, to be drawn together, to be cut off. Matthew 24.

Κόλον, *u, o*, meat, (Βεκόλος,

u, o, an herdsman, he that ploweth with oxen, one that giveth meat to oxen. C. Δυσκολός, *u, o, n*, hard to get down meat or that is of a disdainful, or loathing Stomach. By a Synecdoche of the species, it is meant of any hard, or difficulty matter Mark 10. 24. Δυσκόλως, adverb, difficulty. Mark 10. 23.

Κόλπος, *u, o*, a bosome. Exo. 4. 6, 7. Also a Lap. Gen. 16. 5. Sometimes its put for the place of the blessed, by a Metaph.) Luke 16. 23. Luke 16. 22. Luk. 6. 38. John 1. 18. John 13. 33. Sometimes the bosome of the sea, by a Metaph. or according to the Germanes, an arm of the sea. Acts 27. 39.

Κολυμβάω, *o*, to swim, to flow about. Acts 27. 43. C. Ἐκκολυμβάω *o*, to swim out, to escape. Acts 27. 42. Κολυμβητής, *ns, o*, a swimmer, a diver. Κολυμβήθρα, *as, n*, a fish-pond. Also a poole, or pond.

Κομῶμα, *ns, o*, a decking, or adorning, apparelling. Κομῶμαι, *o*, to apparel, to adorn by apparell. C. Ἐγκομῶμαι *o*, to be adorned inwardly, or to garnish inwardly, for it is a verb mean, and hath both active and passive signification. 1 Peter 3. 5.

Κόμη, *ns, n*, the hair of the head, a bush of hair, (of *κομῶ* to

ω to adorn) 1 Cor. 11. 15. Κομῶν ὧ, to have a bush of hair. 1 Cor. 11. 14. Κομήτης α, ὅ, that hath a bush of hair, also a meteor, that is called a blazing Star.

Κομῶν ὧ, to take heed of, to regard. Κομίζω the same. Also to bring unto. Luke 7. 27. In the mean voice, Κομίζομαι, to bring or carry back again, to carry. 1 Pet. 1. 9. Ephes. 6. 8. 1 Pet. 5. 4. Colos. 3. 25. In Heb. 11. 39. to obtain, &c. 2 Cor. 5. 10. Heb. 10. 36. C. Ἐκκομίζομαι, to be brought or carried forth. Luke 7. 12. C. Συγκομίζω, to carry together. Acts 8. 2. Κομῶν ὧ, care, hence Κομῶν ὧ adverb, studiously, diligently, also greatly, or exceedingly. C. Γλωσσόκομον α, ὅ, it signifieth properly a box or case, fit to keep the tongues of pipes in, by a Syncope of the species, a purse, so it is taken. John 12. 6.

Κομῶν ὧ, ὧν, wise, skilful, pretty, fair, pleasant, courteous, (it is related to κομῶν to adorn) in the comparative degree, Κομῶν ὧτε, more pleasant, or elegant, hence Κομῶν ὧτερον adverb, better. John 4. 52.

Κονέω ὧ, to make haste, to work, to serve, (it hath a near relation to the noun κόνης εως, ὧ, dust, for those that make hast do stir up dust with their

feet.) C. Διδόνον α, ὅ, Servant, Minister, helper, furtherer in any thing. Mark 23. 11. (This word is compounded of δίδω, which signifies the signification he and κονέω, to hasten. One it were that hastens before, patched, ready.) Sometimes it is attributed to them that were set over the Church to surer, and did take care for poor. Acts 6. 2. Rom. 16. Sometimes it is attributed to the teachers of the divine word. 1 Cor. 3. 5. Sometimes to Civil Magistrate. Rom. 13. Διανομία α, ὧ, service, labour, the charge of work, office. Acts 6. 4. 2 Cor. 5. 1. Sometimes it is attributed to the Apostles. Acts 1. 25. Sometimes to the Bishops. 2 Tim. 5. 1 Cor. 12. 5. Sometimes the word signifieth the keeping or guarding of the Elect. Heb. 14. Sometimes the care of bringing alms to the poor. Cor. 9. 1. Sometimes the office or duty that is performed as captive. 2 Tim. 4. 11. Sometimes the labour that is performed to a guest. Luke 14. 40. Διακονέω ὧ, to serve, Minister, to offer, to yield, to afford, to give all diligence to be useful. 1 Pet. 4. 11. Mark 13. Luke 8. 3. Luke 12. 37. 2 Tim. 1. 14. In the passive voice, Διακονέομαι, to be ministred unto,

served, or tended on. 2 Cor. 19. 20. Matth. 22. 28. 2 Cor.

3. Κομῶν ὧ, ὧ, dust, also ashes. Κομῶν ὧ, ὧ, dust. Also Lime-stalk, (of κῆν, for which ὧ is used, to burn) Κομῶν ὧ, properly to white over with lime-stalk. In the passive voice, Κομῶν ὧμαι, to be whited over. Matth. 23. 27. Acts 23. Κομῶν ὧ, ὧ, a whiter outside. Dan. 5. 9. Κομῶν ὧ, ὧ, a pargeter, one that whiteneth or whitelime.

Κόπῶν α, ὧ, dung, dirt, filth. Numb. 19. 5. Κοπῶν α, ὧ, dung of men or cattel. Luke 13. 8. Κοπῶν ὧν, ὧ, a dung-hill. 2 Kings 10. 27. Κοπῶν ὧ, to dung.

Κόπῶν, to cut, to beat, to scourge, or strike. Matth. 21. 8. In the mean voice Κόπῶμαι, to lament, to bewail, or bemoan, to roar, that is, to lament with a loud voice, and to testify the grief of mind by striking the breast. Luke 8. 52. Apoc 1. 7. Κόπῶν α, ὧ, trouble, vexation, work, which strikes at, and as it were breaks our strength. Luke 11. 7. Heb. 6. 10. 1 Cor. 3. 8. C. Ἐυκοπῶν ὧ, ὧ, easie to be done, in the comparative degree. Ἐυκοπῶν ὧτε, more easie. Luke 18. 25. Κοπή ὧ, ὧ, a slaughter, a cutting down to the ground, a great fall and ruin. Heb. 7. 1. Κομῶν ὧ, to labour, and that

with the hand, with difficulty, and weariness as the country men do. 2 Tim. 2. 6. Matth. 6. 28. John 4. 38. Gal. 4. 11. Apoc. 2. 3. Matth. 11. 28. John 4. 6. 1 Cor. 15. 10. Phil. 2. 16. by a Metaph. is applied to a labouring in word or doctrine, that is, in teaching the word of God. 1 Tim. 5. 17. Rom. 16. 6. and 12. &c. 2 Tim. 2. 6. Κομῶν ὧ, to cease, to rest, it is properly spoken of that rest which followeth a most hard labour. Matth. 14. 2. Gen. 8. 1. Matth. 14. 32. Κομῶν ὧ, ὧ, a great lamenting and weeping with beating the breast. Acts 8. 2. C. Ἀνακόπῶν, to hinder, to disturb, or trouble, Gal. 5. 7. C. Ἀποκόπῶν, to cut off. John 18. 10. Mark 9. 43. 45. it is read in the mean voice with a passive signification. Gal. 5. 12. C. Ἐγκόπῶν, properly to drive with a stroke, or blow, to hit with the fist. Also to hinder, or interrupt. Acts 24. 4. Gal. 5. 7. 1 Thes. 2. 18. it is read passively. Rom. 15. 22. Ἐγκόπῶν ὧ, ὧ, an impediment or hinderance. 1 Cor. 9. 12. C. Ἐκκόπῶν, to cut off, to cut down, to destroy or root out. Luke 13. 9. Matth. 18. 8. 2 Cor. 11. 12. In the passive voice Ἐκκόπῶμαι, to be cut off, to be rooted out, or destroyed. Matth. 3. 10. 1 Pet. 3. 7. Rom. 11. 24. Rom. 11. 22. C. Κατακόπῶν, to cut in pieces,

pieces, to kill, to beat. Mark 5. 5. C. Περκόπω, properly to cut before, so the ice is cut before, that hindreth Saylers. Also other impediments are cut before or off, and removed, which may hinder our going farther. But usually this verb is rendered to go forward, to persist, to make progress, to profit. Luke 2. 52. 2 Tim. 2. 16. 2 Tim. 3. 13. Sometimes to pass by. Rom. 13. 12. Also to grow, &c. Luke 2. 52. Περκομήης, ἡ, progress, or a going forward, increase. Phil. 1. 12, 25. 1 Tim. 4. 15. C. Περσκόπω, to hurl or throw against a thing, to hit or dash, to offend. John 11. 9. Rom. 4. 32. Matth. 4. 6. Matth. 7. 27. Mat. 4. 6. Περσκόμα τῷ, τὸ, a falling, an offending, a sin. Rom. 14. 13. Περσκόμη, ἡ, an offence. 2 Cor. 6. 3. C. Ἀπερσκόπη, ὁ, ἡ, void of offence, one that is not offended or that offendeth not. Acts 24. 16. 1 Cor. 10. 22. Phil. 1. 10. C. Ἀργυροκόπη, ὁ, ὁ, a silver-smith. Acts 19. 24. Κόραξ ακ, ἡ, a Crow, (of κρώω, to make a noise) for it is a clamorous bird. Luke 12. 24. Prov. 13. 17. (according to the latines it is taken for an evil thing) it was a place of punishment in Thessalia, hence cometh the verb, Σκορακίζω, to remove to the crows, to command to be gone into some

ill place. C. Ἀποσκορακίζω, same.

Κορέννυμι, or κορεννύω, fill with any thing superfluously, to cram, to glut. In passive voice, Κορέννυμι, be filled superfluously, to glutted. 1 Cor. 1. 8. Acts 38. Κόρη, ἡ, ὁ, a glutting plentifulness. C. Ἀκόρετος, ἡ, insatiable.

Κόρη, ἡ, ὁ, a broom or besom, (κορέω to purge) also a little young man. Κόρη, ἡ, a young girl, maid or virgin, called from cleanliness. Κοπή, ἡ, the ball or apple of the eye. Zach. 2. 8. Also a kind of measure, containing seventy-two sextaries. Luke 15. 7. Κορσίον, ὁ, τὸ, a maid or virgin. Matth. 29. 24, 25. Mark 6. 22, 28. C. Νεωκόρη, ἡ, ὁ, ὁ, a Church warden. Acts 15. 35.

Κόσμος, ὁ, ὁ, the world. Matth. 13. 35. Matth. 25. 34. by a metonymie of the subject, men. Rom. 3. 19. a multitude of men. John 12. 19. Also the earth. John 14. 24. Sometimes reprobate men. 1 Cor. 6. 2. John 17. 9. Sometimes the elect. John 3. 16. Also the ornament of a woman. 1 Pet. 3. 3. κόσμιος, ὁ, ὁ, well composed or fitted, honest, grave. 1 Tim. 2. 9. κοσμικὸς, ὁ, ὁ, worldly. Heb. 9. 1. κοσμεῖω, to adorn or deck. 1 Tim. 2. 9. Also to prepare, or make ready. Matth.

7. it is read passively. Mat.

44. Κῶ, ὁ, ὁ, easie, light, Κῶω, to ease, to lighten or

Gen. Acts 27. 38. Κῶβη, ὁ, ὁ, a basket, (so called of κωβότης lightness.)

John 6. 13. Κεῖσθαι, ὁ, ὁ (of κρεῖω to hang down, and βάσις foot, because they were so tried in beds, that their feet might not touch the ground, some compound it of κείω, a sat, and βάσις, or βαρύν penable) it signifieth a little bed couch. In which the anti- quents were wont to eat meat in noon, or sleep at noon. Mark

11. Κεῖω, to crie out, to call. Rom. 9. 27. James 5. 4. Mark 11. John 19. 12. Acts 19. 8. Psal. 61. 2. Matth. 3. 29. John 12. 44. Mark 15. 13, 14. Acts 7. 60. Apoc. 14. 15. Gal. 6. Luke 19. 40. John 4. 15. ἐγγυή, ἡ, ὁ, a clamour, a noise, or outcry. Matth. 25. 6. reproach, or rebuke. Ephes. 31. Κεκυῖσθαι, to cry out aloud, Acts 22. 23. Matth. 12. 9. Matth. 15. 22. John 11. 43. John 18. 40. John 19. 6, 15. C. Ἀνακεῖω, to cry out, to call for aloud. Luke 4. 33. Mark 6. 49. Luke 23. 18. Luk.

8. 28. Κραιπνίη, ἡ, drunkenness, surfeit, proceeding of too much eating, and drinking.

Luke 21. 34. Κραιπνίσω, ὁ, to become drunk, to surfeit.

Κρατίον, see κράς.

Κεῖτ' εἰς, τ', strength, power. Luke 1. 51. 1 Tim. 6. 16. John 22. 17. Ephes. 1. 19. Col. 1. 11. Acts 19. 20. Iudg. 4. 3. Sometimes it signifieth command as in Heb. 2. 14. &c. κραταῖος, ὁ, ὁ, powerful, strong. 1 Pet. 5. 6. κραταιόομαι ὑμῶν, to be of a strong and courageous mind. 1 Cor. 15. 3. Ephes. 3. 16. the active verb is κραταίω, ὁ, to confirm or establish, to strengthen, to gather heart. 1 Sam. 23. 16. κρατῖω, ὁ, to hold sure or strongly. Apoc. 3. 11. Also to command with authority, to have the Lordship over. Prov. 16. 32. Sometimes to touch, to take hold of, to take. Matth. 9. 25. Matth. 12. 11. to hold strongly as afore. Apoc. 2. 25. Also to keep close, to reserve. Mark 9. 10. Also to take captive, Matth. 21. 46. to obtain. Acts 27. 13. it is read passively, John 20. 23. C. Ἀκρατής, ὁ, ὁ, ἡ, impotent, weak, also incontinent, intemperate. 2 Tim. 3. 3. Ἀκρασία, ἡ, intemperancy, unruliness of mind. Matth. 23. 25. C. Ἐγκρατής, ὁ, ὁ, ἡ, moderate, temperate, sober. Ἐγκρατεία, ἡ, moderation, temperance, refraining of sensuality. Acts 24. 26. 2 Pet. 1. 6. Ἐγκρατεύομαι, to contain ones

ones self to be sober or chaste. 1 Cor. 7. 9. 1 Cor. 9. 25. C. Περιχευής, ἐϑ, ὁ, ἡ, that hath his desire or purpose. Acts 27. 16. C. Παντοκράτωρ θεός, ὁ, omnipotent, it is attributed to God onely. 2 Cor. 6. 18. Apoc. 1. 8. Apoc. 4. 8. Apoc. 11. 17. Apoc. 15. 3. Apoc. 16. 14. Apoc. 19. 6. Apoc. 21. 22. C. Κοσμοκράτωρ ὁ θεός, ὁ, the prince of the world; that is, of reprobates, it is attributed to Sathan. Ephes. 6. 12. who is called, τὸ κόσμος τέτυκται ἀρχῶν that is, the prince of this world. See Iohn 12. 31. Iohn 14. 30. Iohn 16. 11. For κραδί, ὁ, signifying strength, the theam now in hand, by a changing of the letters we may read καρπός, ἐϑ, τὸ, strength, power, Κάρτα. Adverb, greatly. Καρτερέω ὦ, to be of a strong, and courageous minde. Heb. 11. 27. C. Προσκαρτερέω ὦ, to be alwayes present, or at hand. Mar. 3. 9. Also to be daily, to last Acts 1. 14. to remain. Acts 2. 46. Acts 6. 4. Colos. 4. 6. Sometimes to endeavour daily, to help daily with all ones power. Acts 2. 42. Also to bend earnestly, to rest upon. Rom. 12. 6. Προσκαρτέρησις, ἐϑ, ἡ, perseverance, stedfastnesse. Ephes. 6. 18.

Κρέας, τὸ, flesh. Rom. 14. 21. 1 Cor. 8. 13.

Κρεμάω ὦ, to hang up. Acts 10. 39. Κρέμαμαι, to be hang-

ed up, or to hang, also to depend, or stay upon. Matth. 23. 40. Gal. 3. 13. Ma. 18. 6. Luke 23. 39. C. Ἐκκρέμαμαι, to depend upon one, or to hang upon. Lu. 19. 48.

Κρημνός, ἐ, ὁ, a steep down place. Matth. 8. 32. Mark 5. 13. Luke 8. 33. C. Κατὰ κρημνός, ὁ, ἡ, headlong, steep down. Κατακρημνίζω, to cast, hurl, or throw down headlong. Luke 4. 29.

Κεῖρη, ἡς, ἡ, barley. Apoc. 6. 6. Κεῖριν, ἐ, ἡ, of barley. Iohn 6. 9.

Κεῖνον, ἐ, τὸ, a lillie. Matth. 6. 28.

Κρίνω, properly to divide, to discern, to judge or determine, to debate, to think. Iohn 5. 3. Sometimes to shew forth. Acts 13. 46. Sometimes to reprehend, or blame. Rom. 2. 1. by a Metonymie of the cause, to punish. Acts 7. 7. Acts 2. 16. to sentence or judge. Lu. 19. 22. 1 Cor. 6. 2. to determine as afore. 1 Cor. 2. 2. &c. 1 Cor. 5. 3. Tit. 3. 12 In these two last Scriptures, it signifieth to passe sentence or judgement upon. Luke 7. 43. 1 Cor. 10. 15. sometimes it signifieth to condemn. Iohn 12. 47. 1 Pet. 4. 5. 2 Cor. 5. 14. In the passive voice Κρίνομαι, to be judged. James 2. 12. to attempt, or try by judgement. 1 Cor. 6. 6. Sometimes to be called to judgement. Acts 23.

Sometimes to be punished. 1 Cor. 11. 31. also to be damned. Iohn 3. 18. Iohn 11. Sometimes to be determined. Acts 27. 1. To be set as afore. Apoc. 20. 13. Iohn 7. 2. Sometimes to contend, or wrangle. Mat. 5. 40. Iohn 2. 23. τὸ, judgement. Rom. 9. 1. damnation or punishment. Iohn 20. 47. Luke 23. 40. Rom. 1 Tim. 3. 6. 2 Pet. 2. 3. Iohn 17. 1. by an Hypallage the Heb. ungodliness. Jude 4. punishment or torment as afore. Rom. 13. 2. 1 Cor. 11. 29, 34. I. 5. 10. Sometimes vengeance. Iohn 9. 39. Sometimes public debates or controversies. 1 Cor. 6. 7. Κρίσις εως, ἡ, judgement. Matth. 5. 21. Sometimes damnation, 2 Pet. 2. 4. Iohn 5. 30. Sometimes a composed estate or condition. Matth. 12. 3. Sometimes the sentence, by which God doth truly shew himself conquerour over all his enemies. Matth. 12. 20. C. δικαιωσις, ἐς, ἡ, Righteous judgement. Rom. 2. 5. Κριτής, ὁ, a judg. Matth. 5. 25 a president or Ruler. Acts 24. 30. Κριτής, ἐ, ὁ, he that judgeth. Heb. 4. 12. Κριτήριον, ἐ, τὸ, a tribunall, or judgment seat. James 2. 6. Also judgement or controversie. 1 Cor. 6. 2. C. ἀποκρίνομαι, to answer. Mat. 22. 4. 6. Matth. 24. 14. Mark 12. 34. Apoc. 7. 13. Sometimes it signifieth to say; for some-

times it beginneth a speech as well as answereth to what went before. Matth. 12. 38. &c. Acts 5. 8. &c. Mark 11. 29. Matth. 22. 46. Matth. 3. 15. Luke 1. 60. Matth. 27. 12. Luke 3. 16. Acts 3. 12. In this last Scripture it signifieth to say. Matth. 25. 31. Luke 4. 4. Luke 6. 3. Luke 14. 5. Acts 25. 16. Ἀποκρίμα, τὸς τὸ, a decree, ordinance, or statute. 2 Cor. 1. 9. Ἀποκρίσις, εως, ἡ, an answer. Luke 2. 47. Luke 20. 26. Iohn 1. 22. C. ἀνταποκρίνομαι, to answer by course. Luke 14. 6. Also to answer contrary; likewise to speak against, to overthwart in words. Rom. 9. 20. C. ἀνακρίνω, to examine. Luke 23. 14. Acts 12. 19. to judge between two, to determine. 1 Cor. 2. 15. Sometimes to search or inquire, diligently. Acts 17. 11. 1 Cor. 9. 3. Sometimes to stagger, fear, or doubt. 1 Cor. 10. 25. In the passive voice. ἀνακρίνομαι, to be judged. 1 Cor. 14. 24. ἀνακρίσις, εως, ἡ, inquisition, examination, or search. Acts 25. 26. C. διακρίνω, to discern, to judge or determine. Matth. 16. 1. 1 Cor. 11. 29. Also to try or examine. 1 Cor. 11. 31. Sometimes to Judge between two 1 Cor. 14. 29. Sometimes to prefer, or set before. 1 Cor. 4. 7. Acts 15. 9. Also to render or restore right. 1 Cor. 6. 5. In the passive voice, διακρίνομαι, to doubt. James 1. 6. Mat. 21. 21.

Sometimes, to make a difference, James. 2. 4. Sometimes so to judge, that one be preferred before another. Jude 22. To doubt, as afore. Rom. 4. 20. Mark 11. 23. Matth. 21. 21. Sometimes to contend Jude 9. Διάκρισις, εως, ἡ, strife. Rom. 14. 1. Sometimes a discerning. 1 Cor. 12. 10. Heb. 5. 14. C. Ἀδιάκριτος, ε, δ, ἡ, that is without contention or debate. James 3. 17. C. Ἐμπρίνω, to discern, to judge or determine. Luke 23. 24. C. Ἐγκρίνω, to joyn, unto. 2 Cor. 10. 12. C. Κατακρίνω, to condemn, or judge against one. Rom. 2. 1. Matth. 12. 42. Mark 10. 33. John 8. 10. Heb. 11. 7. 2 Pet. 2. 6. Rom. 8. 3. In the passive voice, Κατακρίνομαι, to be condemned Rom. 14. 23. Matth. 27. 7. Mark 16. 16. Κατάκριμα, τῷ, τὸ, condemnation. Rom. 8. 1. Κατάκρισις, εως, ἡ, the same. 1 Cor. 7. 3. C. Ἀκατάριτος, ε, δ, ἡ, one that is punished, not having his cause declared or defended. Acts 16. 37. Acts 22. 25. C. Ἀυτοκατάκριτος, ε, δ, ἡ, one condemned by his own judgement. Tit. 3. 11. C. Προκρίνω, to prefer or set before. Πρόκριμα, τος, τὸ, a preferring. 1 Tim. 5. 21. C. Συγκρίνω, to compare. 2 Cor. 10. 12. Also to joyn together. 1 Cor. 2. 13. O. Ὑποκρίνομαι, to feign or counterfeit. Luke 20. 20. Ὑπόκρισις, εως, ἡ, a feigning or dissimulating.

bling. Matth. 23. 28. Luke 12. 13. Ὑποκρίτης, ος, δ, properly a feigner, counterfeiter or representer of another person in a comedy, or tragedy, but also the actors of fables were called, viz. jesters, stage players with long swords, they were all called by the Greeks, Ὑποκριταί Hypocrites, by a Synecope of the species, it signifies any disssembler, or rather by Metaph. For as a jester in scene represents a person, such an one namely which he indeed is not: So likewise Hypocrites do feign charity or religion, though they shew forth abroad such thing, but inwardly they altogether want it. Matth. 6. 2. Luke 13. 15. C. Συνοπτείνωμαι, to dissemble or feign rogether. Gal. 2. 13. C. Ἀνυπόκριτος, ε, δ, ἡ, free from all dissimulation. Rom. 12. 9. C. Ἐλικρινός, εως, ἡ, sincere. Phil. 1. 10. Ἐλικρινείας, ἡ, sincerity, purity. 2 Cor. 1. 12. 2 Cor. 2. 17. 1 Cor. 5. 8. Κρούω, to strike or knock. Matth. 7. 7. Luke 13. 25. Luke 12. 36. Κρούω τῷ, τὸ, to found or noise. C. Προσκρούω, to knock or dash against. C. Παρεκκρούω, and in the mean voice Παρεκκρούομαι, properly to trip with the foot, it belongs to wrestling. But by a Synecope of the species, to deceive. Κρύβω, to hide, to conceal.

to lay up. Matth. 3. 44. 6. 15. In the passive voice, Κρύπτομαι, to be hid or be laid up. Colos. 3. 3. 18. 34. John 19. 38. Acts 17. Heb. 11. 23. John 12. 36. 1 Tim. 5. 17. Κρυπῶ, adverb, secretly, secretly. Ephes. 5. 12. κρυπτός, ος, δ, ἡ, hidden, secret. Matth. 10. 26. John 7. 10. 4. 2. C. Ἀποκρύπτω, to lay up. Matth. 11. 25. read passively. 1 Cor. 2. 7. 3. 9. Ἀποκρύψος, ος, δ, ἡ, hid up. Colos. 2. 3. 4. 22. Luke 8. 17. C. κρύπτω, to cover, to hide. 13. 21. C. Πσεύκω, to hide or conceal. Luke 1. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

ser or owner of a thing. Acts 4. 34. κτήσις, εως, ἡ, possession or propriety.

Κτείνω, to kill or slay. Κταντες, ε, δ, a murderer. C. Ἀποκτείνω, to kill or slay. a Cor. 3. 6. Apoc. 2. 23. Matth. 17. 23. Matth. 24. 9. Also to slay cruelly. Acts 3. 15. Rom. 11. 3. Matth. 26. 4. Matth. 10. 28. Likewise to destroy. Luke 6. 9. John 5. 16. and 18. John 7. 1, 19, 20. and 25. verses. John 8. 37. and 40. John 18. 31. In the passive voice, Ἀποκτείνωμαι, to be killed or slain. Apoc. 6. 11. Apoc. 2. 13. Apoc. 9. 18. Apoc. 11. 13. Apoc. 13. 15. Matth. 16. 21. Mark 8. 31. Luke 9. 22. Apoc. 13. 10. C. Ἀνθρωποκτόνος, ος, δ, a murderer, a man slayer. John 8. 44. 1 John 3. 15.

Κτήρως, εως, τὸ, a labouring beast, a horse (of Κτάομαι to possess, because the riches and possessions of the ancients did for the most part consist in labouring beasts and sheep.) Luke 10. 34. Acts 23. 24. 1 Cor. 15. 39.

Κτίζω, to build, to found, to create. 1 Tim. 4. 3. Rom. 1. 25. In the passive voice. Κτιζομαι, to be builded, to be created. Colos. 1. 16. Apoc. 4. 11. Ephes. 2. 10. Κτίσμα, τος, τὸ, a creature. 1 Tim. 4. 4. Κτίσις, εως, ἡ, a creation or making. Mark 10. 6. Sometimes the things created. Mark 13. 19. Apoc.

Apoc. 3. 14. Sometimes it notes men of all sorts, sex, or order. Mark 16. 15. Colof. 1. 25. Sometimes a building. Heb. 9. 11. Sometimes a Magistracy. 1 Pet. 2. 13. the words are, submit your selves to all Magistracie of men. Now Peter calls Magistracy a created thing, because the Latines were wont to use this phrase, viz. to create a chief officer among the Romans, a Consul, and then the Apostle calls it humane or of men, in regard of the matter, not of the efficient cause, not that men are the authors of magistracy; but because men bear that office. In Gal. 6. 15. you read of a new creation, that is, regeneration by the holy Ghost. Κτιστής ὁ, ὁ, a maker, a builder. 1 Pet. 4. 19.

Κυβος a die, Κυβεύω to play with a die; hence κυβεία ας, ἡ, craft, deceit, wickedness. Ephes. 4. 14.

Κυβερνάω, to rule, order, guide or govern, (it comes of the Hebrew word, which signifieth to overstay or prevail.) Κυβερνήτης εως, ἡ, governing of a ship, ruling of a common wealth, guiding of any thing. 1 Cor. 12. 28 Κυβερνήτης κ, ὁ, the governour of a ship, a guide, or ruler. Acts 27. 11. Apoc. 18. 17.

Κύκλος κ, ὁ, a round plain circle, a compass. Luke 9. 12. Apoc. 7. 11. κυκλόθεν adverb,

circle-wise, round about. Apoc. 4. 3. and 4. 8. Apoc. 5. 11. κλῶω ὦ, to gird, to compass about, to environ. Iohn 24. In the passive voice, κλῶμαι ἔμαι, to be compassed about or environed. Luke 20. C. Πεικυκλῶ ὦ, to round about. Heb. 11. Luke 19. 43.

Κυλίω, to fold, to wrap, roll: In the passive voice, κυλιόμαι, to be wrapped or rolled. Mark 9. 20. Κυλισμα τοῦ, a place where Swine or beasts do wallow. 2 Pet. 2. C. Ἀπικυλίω, to roll from away. Matth. 28. 2. Mark 3. 4. C. Περσικυλίω, to roll to. Matth. 27. 60.

Κυλλῶς ἡ, ὁ, maimed, lame (of κολῶω, to cut off.) Mark 15. 30. Matth. 18. 8. Mark 43.

Κύμα τοῦ, τ', (of κυμαίνω, to mingle, to trouble much) it signifieth a wave. Matth. 24. Matth. 14. 24.

Κύμβαλον κ, τὸ, a cytha (of κύμβος κ, ὁ, hollowed) or of κύμβη, ἡ, a Boar, &c. this from its external form. Cor. 13. 1.

Κύμινον κ, τὸ, the hemlock. Matth. 23. 23.

Κύπτω, to make crooked, bow or bend. Mark 1. 7. Luke 8. 6. and 8. C. Ἀνακύπτω, to raise or set up of ἀνά for upwards, and κύπτω, to bend, to lift up on high, as birds

the/ drink. Luke 21. Luke 13. 11. Iohn 8. 7, 10. ἀνακύπτω, to bow or to look into. Iohn. 20. Pet. 1. 12. Iohn 20. 5. κύπτω, to make crooked, bow or bend. Luke 13.

κύω, (of the Hebrew word signifieth to happen) to happen suddenly on a thing, to obtain. Κυρέω ὦ, the same, also to come to pass, to come to pass. Κύρω εἰς, τὸ, to fulfill. Κυρόω ὦ, to establish, to confirm. 2 Cor. 2. 8. 15. C. Ἀκυρόω, proper to render void. Mark 17. Matth. 15. 6. C. Περσικυρόω, to establish before.

Κύριος κ, ὁ, the Lord. 2 Tim. 4. 18. Luke 1. 16. 14. In the New Testament its often attributed to our Lord Jesus Christ. Acts 10. 36. 1 Cor. 12. 11. 8. Sometimes proposed to men. Colof. 3. 1. and attributed to men. 3. 22. Iohn 13. 16. Cæsar is called Romanus a servant, and in respect of his office and subjects the man is called a Lord. 5. 26. Sometimes it is of Honour. Iohn 12. 10. 3. κυριότης ητ', of ship, Ephes. 1. 1. Som-

times it notes any company of such as have authority. 2 Pet. 2. 11. Κυρία ας, ἡ, a Lady. 2 Iohn 1. Κυριακός ἡ, ὁ, of or belonging to the Lord. 1 Cor. 11. 20. Apoc. 1. 10. Κυριεύω, to be Lord and Master, to rule and govern. Dan. 4. 22. Luke 22. 25. Rom. 6. 14. Rom. 14. 9. C. Κατακυριεύω, the same. Matth. 20. 25. Also to overcome. Acts 19. 15. Κυρία ας, ἡ, dominion, rule. Isa. 40. 10. Dan. 11. 3. Κύρωμαι, to happen. Κυρέω the same, also to follow after. C. Συγκύρω, to happen together. Συγκυρία ας, ἡ, chance. Luke 10. 31.

Κύων κυνός ὁ ἡ, a dog Luke 16. 21. Exod. 11. 7. Judges 7. 5. By a metaph. profane, and impudent, contemners of religion are called dogs. Psal. 22. 17. Matth. 7. 6. Sometimes shameless hunters of Harlots are so called. Apoc. 22. 15. Deut. 23. 19. Sometimes a most vile man is called a dead dog. 1 Sam. 24. 14. 2 Sam. 9. 8. 2 Sam. 16. 9. It is taken in a good sense. Isa. 56. 10. where the Ministers of the word are called barking dogs, that is, watchful, and contrariwise unfaithful servants and parasites are called in Isa. 56. 10. dumb dogs. Κυρέω impudent, given to bite. Κυριός the same, Κυριέιον κ, τὸ, a little dog, a whelp. Matth. 15. 26. and 27. Mark 7. 17.

Κύω, to be big with child. Isa. 59. 4. Κύέω, the same. C. Αποκύω, or Ἀποκύω, to beget, to bring forth. Ia. 1. 15. C. Ἐγυ-
 ©, & δ, big with childe, Breeding. Luke 2. 5. Κύω, the verb now in hand, and Κυέω, signifie also to kisse, for this verb Κυέω, by an Epenthesis of the letter νυ, κυνεω, is read, which signifieth to kisse. Hence the C. Προκυνέω ὧ, which verb properly seemeth to signifie, to be rolled at ones feet, and to kisse them after the manner of a dog. Now by the way, a kisse is a signe of love, of humility, of trust, & of reverence. The Antients were wont to kisse either the mouth, or hand, or knees. Now our verb, it signifieth to fall down prostrate and kisse. Psal. 2. 12. But the Greek interpreters have rendered a Heb. word by this verb, which Hebrew word signifieth to worship or adore, lying flat on the face, to intreat with the body prostituted towards the earth. Luke 4. 8. And here as a thing obvious we may take notice, that the Hebrews did by four words describe the external worship of honour. 1. By a word which signified the whole prostrating of the body, and this Hebrew word is rendered in Greek by the word προσκυ-
 νέω, which we are now handling. 2 Cor. 20. 18. Luke 17. 16. 2. By a word which signifi-

eth the bending or bowing the neck, which went by adoration. Gen. 24. 48. c. 49. 1 Kings 1. 16, 31. 1 Sam. 28. 15. 3. By a word which signifieth the abasing of the head, with the upper of the body. Ester 3. 6. 4. By a word which signifieth the bending of the knees. Psal. 95. 6. Rom. 14. 11. Now such a worship consisting of outward gestures, was common to all religions, and only attributed to God, Joshua 5. 13. 95. 9. Matth. 4. 10. or else to civil, and was performed by Kings and other men. Gen. 7. Gen. 33. 6. 2 Kings 2. 2 Chron. 24. 17. Matth. 18. Esth. 3. 5. We now return to our own verb, which signifieth to kisse, being prostrated, or to adore, lying flat on the face, or to entreat with the body prostrate towards the earth. John 4. 22. John 4. 20. 97. 7. Matth. 20. 20. Mark 15. it signifieth worship with bended knees, also Esth. 3. 5. & c. Matth. 4. 1 Cor. 14. 25. John 4. 21. 24. 11. Gen. 24. 48. Mark 10. 10. Apoc. 14. 7. Heb. 12. 8. Matth. 4. 9. 95. 6. Iosh. 23. 16. Matth. Luke 24. 52. Exo. 32. 8. προσκυνήτης ὁ, δ, a worshipping. John. 4. 23.

Κάλον, & τὸ, it signifieth properly a member, & by a Synecdoche, a body. Heb. 3. 17. 1 Kings 14. 39. Κωλύω, to hinder, to forbid. 1 Sam. 3. 10. 1 Cor. 14. 39. Psal. 10. Acts 27. 43. Eccles. 8. In the passive voice, Κωλύ-
 εσθαι, to be hindered or forbid-
 den. Heb. 7. 23. Acts 16. 6. Κωλύμα, τὸ, τὸ, an impediment or hinderance. Κωλυτὴς, hindered. C. Ἀκωλύτος, not hindered. Ἀκωλύ-
 τως, adverb, without hinderance. 1 Sam. 28. 31. C. Ἀποκωλύω, to forbid. 1 Sam. 25. 33. C. ἀκωλύω, to forbid earnestly with all ones power. Matth. 4. 4. 11. (of κω, which cometh of κέω, from whence κωμαι, to lie down) it signifieth a Village. or Country-
 town, a castle or little fort. Matth. 21. 2. Matth. 9. 35. Κω-
 νη, & τὸ, a little village. Κω-
 νητις, & δ, one that inhabi-
 teth a village, or Country-
 town, an Heathen. (Κωμόπω-
 λεως, ἡ, a little Town. Mark. 8. 38.

Κῶμος, & δ, properly Bac-
 chus, that is, the god of wine, (of the Hebrew word, which signifieth the Idol of Moab; to which Solomon built a Temple. 1 Kings 11. 7. Hence comes the Greek word κῶμος. viz. The god of drunkenness.) In the New Testament by a Metonymie of the efficient cause, it signifieth an untimely or an inordinate eating. Rom. 13. 13. Gal. 5. 21. 1 Pet. 4. 3. Κωμάζω, to eat riotously. Κωμάτης, & δ, a riotous fellow.

Κῶνωψ, ὁ, ὁ, a gnat (of κῶν, & ὁ, a figure that endeth from a broad, into a sharp end, and ὦψ, ὁ, ὁ, a face; because the face of a gnat endeth in a sharp point.) Mat. 23. 24. which Scripture is a proverbial sentence against those, who in small things are over superstitious, and in the interim neglect great things.

Κωφός, ὁ, ὁ, dumb, or that cannot speak. Matth. 9. 33. Sometimes deaf Luke 7. 22. Luke 11. 14. Κωφότης, ἡ, τὸ, deafness.

Λ.

Λ *όμεδα*, it is the eleventh letter, it riseth from the Hebrew Lamed, which signifieth a foil, or broach, the similitude of which this letter holdeth forth, and because it sheweth it self above other letters and consisteth in the middle of them, it is called a Queen. in numbers it amounts to 30.

Λαγχάνω, to cast lots for, to have any thing given by lots or chance, to obtain, to get by lot. Luke 1. 9. Acts 1. 17. 2 Pet. 1. 1. John 19. 24. Λόγχις, *ή*, a spear or pike, by which we can reach one. John 19. 34.

Λάλας, *απος, ή*, a boisterous winde or storm, a whirlwind. Mark 4. 37. Luke 8. 23. 2 Pet. 2. 17.

Λακνίζω, to wince, kick or spurn, to curvet, (of Λαξ, adverbs, with the heel.) Acts 9. 5.

Λαλέω *ω*, to speak. Sometimes it is taken in an ill sense, and signifieth to prattle, to talk without consideration. 1 Tim. 5. 13. It is very often taken in good part, and is rendered as afore, to say or speak. Acts 26. 26. Acts 18. 9. Ephes. 4. 25. John 8. 44. 1 Cor. 14.

34. Acts 6. 13. 1 Tim. 5. 13. 1 Cor. 13. 11. Mark 2. 2. 16. 13. 1 Cor. 14. 21. John 13. Mark 13. 11. John 16. 2 Cor. 4. 13. Luke 1. 55. Luke 1. 19. 2 John 12. Numb. 12. In the passive voice, Λαλέομαι, *μαι*, to be spoken or said. Luke 5. 36. Acts 17. 19. Acts 25. Luke 1. 45. Luke 2. 20. Heb. 9. 19. to be rehearsed. Eccl. Matth. 26. 13. Heb. 2. Λαλία *ας, ή* a tongue, a part of speech, a manner of speech in any Language differs from others. Matth. 23. 73. Also a speech or word. John 4. 42. C. *Ἀλάλητος*, that cannot be uttered. Rom. 26. C. Καταλαλέω, *ω*, to slander, to speak against. 1 Cor. 4. 11. C. *πλάλητος*, *ς, ό, ή*, one that utters ill speech, as railing, slanders, reviling. Rom. 1. 30. C. *παλάλις, ας, ή*, Backbiting slander. 1 Cor. 12. 20. C. *λαλέω ω*, to talk, to speak with. Luke 6. 11. In the passive voice, Διαλαλέομαι, *μαι*, to be published or noised abroad. Luke 1. 65. C. *Ἐκλαλέω, ω*, to speak out, to shew forth by speech, it is taken in a bad sense in Acts 23. 22 where it signifieth to blatter out.

Λαλῶ *ω*, *ή*, unuttered. 1 Pet. 1. 8. C. *Περσλαλέω*, to speak unto. Acts 13. 28. C. *Συλλαλέω*, to speak with, to confer. Mat. 17. 3. Luke 4. 36. 25. 12. C. *Μοιλάλλω, ς*, tongue-tied, that stammereth. Mark 7. 32. (It is compounded of *μόρις* adverb, diffusely, with great labour, and *αλέω*, *ω, ό, ή*, one that speaketh.) C. *Ἀλαλῶ, ς, ό, ή*, to be silent, quiet, mute. Mark 7. 37. Mark 9. 17, 25. In each Scripture the Devil is called a dumb Spirit by a Metonymie of the effect.

Λαμβάνω, to receive, to receive again, &c. John 34. Acts 8. 17. Matth. 10. James 3. 1. Matth. 23. 14. John 16. 24. Matth. 20. 10. Apoc. 2. 28. Apoc. 11. 15. Apoc. 8. 5. 2 Cor. 12. 16. 1 Cor. 4. 7. Acts 28. 15. Luke 5. Matth. 10. 38. John 1. 12. Matth. 25. 3. Apoc. 19. 8. James 5. 10. Acts 1. 2. Acts 16. Mark 12. 2. Apoc. 18. Heb. 9. 15. *Λήψις εως, ή*, thing received. Phil. 4. 15.

Ἀναλαμβάνω, to receive, to take again. Acts 20. 13. Ephes. 6. 13. In the passive voice, Ἀναλαμβάνομαι, to be taken up on high. Mark 16. 19. 1 Tim. 3. 16. Acts 1. 11. *Ἀνέψις εως, ή*, a receiving up on high, an ascending into

Heaven. Luke 9. 51. C. *Ἀνπλαμβάνω*, to take by turns, or by course. As for example, when any one is willing to lift a burden on his shoulders, and is not able alone, he that helpeth him is said *Ἀνπλαμβάνειν*, that is, to take hold on the burthen right over against him. *Ἀνπλαμβάνομαι*, to undertake, to admit. Luke 1. 54. Also to help. Acts 20. 35. Also to be partaker of. 1 Tim. 6. 2. *Ἀντίληψις εως, ή*, an help or assistance. 1 Cor. 12. 28. In which Scripture the Ministers of God are called helps by a Metonymie of the effect. C. *Συνανπλαμβάνομαι*, to help together, to defend together. Rom. 8. 26. Also to help by course, to perform mutual labour. Luke 10. 4. C. *Ἀπλάμβάνω*, to receive, to accept, to entertain, in the 3. Epistle of John 8. Colos. 3. 21. Luke 16. 25. Luke 6. 34. Gal. 4. 5. It is read in the mean voice, and signifieth to lead from or aside. Mark 7. 33. C. *Ἐπλάμβάνομαι*, properly to apprehend or lay hold of. Matth. 14. 31. Also to assume or take upon. Heb. 2. 16. Heb. 2. 14. &c. Acts 21. 33. 1 Tim. 6. 12. 1 Tim. 6. 19. Luke 20. 20. Acts 21. 30. Heb. 8. 9. Sometimes to carp at or reprove. Luke 20. 26. C. *Ἀνεπίληπτος ό, ή*, not to be blained, one whose life none can by right reprove. 1 Tim.

Tim. 3. 2. 1 Tim. 5. 4. C. Καταλαμβάνω, to take at unawares, to take in the act, to lay hold of or apprehend. Phil. 3. 13. In the first of John 1. 5. it signifieth to comprehend, &c. in the mean voice, Καταλαμβάνομαι, the same as the active, Acts 10. 34. In this Scripture it is rendered to finde out for a certain. Ephes. 3. 18. Acts 25. 25. It is read passively, and signifieth to be taken at unawares, to be apprehended or laid hold of. John 8. 3. Phil. 3. 12. John 8. 4. C. Μεταλαμβάνω, to take to perceive, to be partaker of. 2 Tim. 2. 6. Act. 2. 46. Act. 24. 25. Μετάληψις εως, η, a participation or taking part. 1 Tim. 4. 3. C. Παρελαμβάνω, to assume, to take to himself or upon him, to take. Matth. 4. 8. John 14. 3. Sometimes to receive. 1 Cor. 11. 23. 2 Thes. 3. 6. Also to lead away or from. Matth. 27. 27. In the passive voice, Παρελαμβάνομαι, to be assumed, to be taken. Mat. 24. 40. and 41. Luke 17. 34. 35. 36. C. Συμπαρελαμβάνω, to assume together. Acts 12. 25. Also to embrace. Acts 20. 10. C. Πεσλαμβάνω, to assume or take to himself, to take. Acts 27. 34. In the mean voice, Πεσλαμβάνομαι, to assume or take upon ones self Rom. 15. 7. Also to receive or entertain. Rom. 14. 3. Phil. 17. &c. Matth. 16. 22. Mark 8.

32. Acts 17. 5. Acts 27. Acts 27. 30. Πρόσληψις, η, a taking, an assuming. Rom. 11. 16. C. Προλαμβάνω, to ver-reach, to fore-possess, take afore. 1 Cor. 11. 21. so to come afore-hand, to before. Mark 14. 8. C. Σλαμβάνω, to comprehend, conceive. Luke 1. 31. and Luke 1. 24. James 1. 15. Luke 5. 9. Luke 22. 54. John 18. Acts 1. 16. Acts 12. 3. In mean voice, Συλλαμβάνομαι, to assist or help. Phil. 4. 3. is read passively. Acts 23. Luke 2. 21. It is read again the mean voice, and signifieth to help as afore. Luke 5. 7. so to comprehend or lay hold of. Acts 26. 21. C. Συμπαλαμβάνω, to embrace, to receive gladly. Acts 20. 10. Kings 4. 32. C. Ὑπολαμβάνω, to suppose, to judge. Luke 43. Also to receive or entertain or to answer. Luke 10. 38. Sometimes to take before-hand. Also to take, to admit. Acts 1. 9. C. Πεσωπολήψις, η, δ, an acceptor or receiver of persons. (of πρόσωπον a person, and λαμβάνω to receive) Acts 10. 34. Luke 21. Πεσωπολήψιας, η, a receiving or acception of persons. C. Ἀπρωπολήψως, α, verb, without respect of persons. 1 Pet. 1. 17. Προσωπολήπτω, ω, to regard, or look on the person of any. James 2.

αὐτοῦ, η, an ear or handle. C. Δεξιολάβη, η, δ, a right hand, a Serjeant, that attacheth. Acts 23. 23. Δουλεύς, η, δ, η, proper, that taketh well that is held out to him; is, that layeth hold on it, or with circumspection. A Syncope of the species, it signifieth any cautious and fearful person; by a Syncope of genus, it is put for a Religious man or woman, that is, that feareth God, and is careful not to offend him. Luk. 25. Ἐυλάβεια, ας, η, reverence or religious fear. Acts 12. Heb. 12. 28. Also any fear. Heb. 5. 7. Ἐυλαέομαι, εμαι, reverence or fear. Acts 23. Heb. 11. 7. Λάμπω, to shine or glister. Matth. 5. 15. Matth. 17. 2. 1 Cor. 4. 6. Matth. 5. 16. Λαμπάς, η, δ, η, a lamp a torch. Matth. 25. 1. Λαμπρός, α, δν, shining bright, beautiful, glorious. Acts 10. 30. Λαμπρῶς, verb, beautifully, clearly. Luke 16. 19. Λαμπρότης, η, δ, η, brightness, clearness, beauty. Acts 26. 13. C. Ἐκλάμπω, to shine bright. Matth. 13. 43. Πειλάμπω, to shine round about. Luke 2. 9. In the passive voice, Πειλάμπμαι, to be compassed about with brightness and light. Λανθάνω, to lie hid, to be ignorant of, to be in secret or

unknown. Acts 26. 26. 2 Pet. 3. 8. Heb. 13. 2. Mark 7. 24. Λανθάνω, or λανθανόντως, privily, it is an adverb, the same as λάθρα. Matth. 1. 19. Acts 16. 37. ληθῆ, ης, η, Oblivion, or forgetfulness. 1 Pet. 1. 9. C. Ἐκλανθάνομαι, to forget. Heb. 12. 5. C. Ἐπλανθάνομαι, to forget. Heb. 13. 2. Hosea 8. 14. Matth. 16. 5. Heb. 6. 10. Luke 12. 6. Phil. 3. 14. Ἐπλησιμονῆ, ης, η, forgetfulness. James 1. 25.

Λαός, ο, δ, a people (some derive it of λάς λαός, ο, a stone, from that stony hardness that is in them; but it is rather derived of λάω or λαύω, to enjoy, because we are born to society, and to enjoy each others aid and counsel.) Matth. 4. 16. 1 John 1. 7. the last Scripture only is for explanation of the other. Luke 6. 17. Acts 10. 41. Rom. 9. 25. Apoc. 18. 4. Acts 4. 25.

Λάρυγξ, υγγ, ο, δ, a throat. Rom. 3. 13.

Λάτεις, η, δ, η, one that is hired, or one that serveth, being hired for a reward, also one that serveth, a drudg. Job 2. 9. (some compound this word of λα, greatly, and τρέω to tremble, because servants are wont to tremble at their Masters commands.) Λατρεύω, to serve, to worship. Acts 24. 14. Rom. 1. 9. Heb. 8. 5. Heb. 12. 28. Heb. 9. 14. Heb. 9. 9. Acts

Acts 26.7. Phil. 2.3. Luke 2.37. Matth. 4.10. Acts 7.7. Rom. 1.25. *Λατρεία*, ας, ἡ, bondage service, it is properly service which we do for a reward. Therefore there is this difference betwixt *λάτρεϊς* and *δούλος*, both signifie servants; But *λάτρεϊς*, is an hireling, the other namely, *δούλος*, is a bondman or drudg. See Iohn 8. 33. St. Paul he alwayes calls himself *δούλον Christi*, that is, the bond man of Christ, never *λάτρεϊν*, that is, an hireling. Wherefore those do foolishly distinguish betwixt *δουλείαν*, and *λατρείαν*, as if, *λατρεία*, were more then the other; for al though *Λατρεύω*, which signifieth to serve or worship, be attributed to God, yet not alwayes, as Deut. 28. 48. Levit. 23. 7. 8, 21, 25, 35, 36. Numb. 28. 18. Numb. 29. 1, 12, 35. and then again there is no such difference, betwixt those two afore mentioned substantives, *δουλεία* and *λατρεία*, which signifie service, because the Hebrew verb which signifieth to serve, is sometimes rendered by *δουλεύω*, to serve, and sometimes by *λατρεύω*, to serve as Luke 4. 8. compared with Deut. 6. 13. Deut. 10. 20. So Acts 7. 6, 7. with Gen. 15. 12. the Septuagint likewise have rendered, this Hebrew verb which signifieth to serve, indifferently; Sometimes by, *λα-*

τρένω, to serve. So Exod. 23. Exod. 23. 25 Deut. 6. Deut. 10. 12, 20. Deut. 11. Ioshua 24. 15. Iudg. 10. Dan. 6. 20. Sometimes they have rendered it by the *δουλεύω* to serve. So Deut. 4. Iudg. 2. 7. 1 Sam 7. 3. 1 Sam 12. 11, 20, 24. 1 Kings 16. 1 Chron. 28. 9. 2 Chron. 30. 2 Chr. 35. 16. 2 Chron. 34. Neh. 9. 35. Job 21. 15. Psal. 100. 1. Isa. 60. 12. Ier. 2. Eze. 20. 40. Eze. 29. 18. Dan. 14. 27. Zach. 2. 9. Malac. 3. 18. in the New Testament without fault, *λατρεία* and *λατρεύω*. *Δουλεία* and *δουλεύω* are attributed to God, Matth. 4. 10. Luke 1. 74. Luke 2. 37. Luke 4. 8. Iohn 16. 2. Acts 7. 42. Acts 24. 14. Acts 26. Acts 27. 23. Rom. 1. Rom. 9. 4. Phil. 3. 3. 2 Tim. 1. 3. Heb. 9. 14. Heb. 12. Apoc. 7. 15. Apoc. 22. 3. Sometimes these afore-mentioned verbs are read of divine worship. Heb. 9. 1, 6, 9. Heb. 8. Heb. 10. 2. Heb. 13. 10. we said also, *δουλεύειν*, τῷ θεῷ, that is, to serve God, so expressed by the verb *δουλεύω*. Matth. 24. Luke 6. 13. Acts 20. Rom. 7. 6, 25. Rom. 12. Rom. 14. 18. Rom. 16. Ephes. 6. 5. Colos. 3. 24. 1 Thes. 1. 9. 1 Sam. 7. 3. 1 Cor. 7. 23. *Λατρεία* ας, ἡ, worship. Ioh. 16. 2. Rom. 12. 1. Sometimes an approved custome, a cer-

mony. Heb. 9. 6 *Λατρεύω*, ας, ὁν, the same household. C. *Ἐδω*, *λατρεία*, ας, ἡ, idolatry, (of *ἰδωλον* an Idol, and *λατρεία*, ας, ἡ, service or worship, that is, worship of Idols) 1 Cor. 10. 1 Pet. 4. 3. *Ἐιδωλολάτρης*, an idolater, (of *λάτρεϊς* a servant, and *ἰδωλον*, an Idol. Thesians 5. 5. Apoc. 21. *Ἰδωλον*, ας, τὸ, all kinde of meats for meat, pot hearbs (of *ἰδύναι*, to dig.) Luke 11. 24. Matth. 14. 2. *Ἰδών*, to see, also to enjoy, which by a pleonasm of we read *Ἰδών*, the same C. *Ἀπολαύω* to enjoy, *Ἀπολαύω*, ας, ὁν, an enjoying, 1 Tim. 17. *Ἰππάζω*, to speak or say. Matth. 3. 9. Matth. 27. 11. Iohn 18. 37. In Lu. 37. to call. 1 Thes. 4. 15. Matth. 15. 5. Matth. 9. 28. Matth. 3. 2 Cor. 9. 3. Matth. 9. 21. Luke 17. 6. Matth. 9. 34. Phil. 8. 2 Thes. 2. 5. Iames 1. 13. Ioh. 19. Heb. 11. 32. Iames 14. 2 Cor. 9. 4. 1 Cor. 10. 1 Thes. 5. 3. In Iud. 5. 11. to explain &c. Matth. 20. Matth. 2. 20. Matth. 4. 14. Apoc. 3. 9. Matth. 13. 14. Apoc. 11. Matth. 26. 54. Apoc. 8. In the passive voice, *Λέγεται*, to be said, spoken, called, or named. Heb. 7. 13. Ioh. 9. 2. Heb. 3. 15. Matth. 10. 2 Thes. 2. 4. Ephes. 2. 11. Matth. 2. 23. *Λόγος*, ας, ὁ, a speech

Mat. 8. 8 By a Metaph. the Son of God. Iohn 1. 1. for as we explain the sense of our minde by words, so God the father by his Son hath revealed his secret counsel concerning our Redemption. Sometimes it signifieth a word. Matth. 15. 23. Iohn 17. 17. 1 Thes. 4. 15. Sometime Respect or regard. Matth. 5. 32. Sometimes a reason or accompt. Luke 16. 2. Matth. 12. 36. Phil. 4. 15. Sometimes, a rumor or noise. Acts 11. 22. Sometimes a Sermon. Luke 3. 4. Sometimes businesse, or affaires. Acts 19. 38. Also a blasphemous thing. Luke 12. 10. Sometimes the faculty of speaking. 1 Cor. 1. 5. Sometimes a vain noise of words. 1 Cor. 4. 19. C. *Ἀντιλέγω*, to contradict or gainsaie. Iohn. 19. 12. Rom. 10. 21. Sometimes to contend or strive. Luke 20. 27. Titus 1. 9. &c. Acts 13. 45. In the passive voice, *Ἀντιλέγεται*, to be spoken against, to be gainsaied. Acts 28. 22. Luke 2. 34. *Ἀντιλογία*, ας, ἡ, a contradiction or gainsaying. Iude 11. Sometimes controversy, or variance. Heb. 6. 16. C. *Διαλέγεται*, to talk with, to dispute or reason. Heb. 5. 12. Acts. 19. 9. Acts 29. 9. Acts 20. 7. Iud. 9. Acts 18. 19. Mar. 9. 34. *Διάλεκτος*, ας, ἡ, a speech peculiar to every nation, a Language. Act. 21. 40. *Διαλεκτική*, ας, ἡ, belonging to common

munication, also one skillful at logick. Διαλεκτική, ἡς, ἡ, the art of Logick. Διάλογος, ο, ὁ, a dialogue, or discourse. C. Ἐκλέγεσθαι, to chuse Luke 14. 7. John 13. 18. John 15. 19. Acts 1. 24. Luke 10. 42. John 15. 16. Acts 6. 5. Εκλεκτός, ὁ, ὁς, elected, chosen. Luke 23. 35. Matth. 20. 16. 2 Tim. 2. 10. 2 John 1. 14. 1 Pet. 2. 9. Sometimes accepted. 1 Pet. 2. 4. Sometimes preserved in the first integrity. 1 Tim. 5. 21. C. Συνελεγε τὸς ὁ, ὁς, chosen together. 1 Pet. 5. 13. Ἐκλογή, ἡς, ἡ, Election. 2 Pet. 1. 10. in Rom. 11. 7 by a metonymie of the adjunct its put for the elect &c. Acts 9. 15. C. Ἐπικλέεσθαι, to be called or named. Ioh. 5. 2. In the signification of the mean voice, to chuse, to adopt. Acts 15. 40 C. Καταλέγω, to chuse, to register, to enroll. In the passive voice, Καταλέγεσθαι to be chosen, to be enrolled. 1 Tim. 5. 9. Καταλόγος, ο, ὁ, a role, a catalogue, a Register of names, properly a mustering of Souldiers. C. Παρελέγεσθαι, to sail by, or to passe by. Acts 27. 8. C. Προλέγω, to foretel. Gal. 5. 21. 1 Thes. 3. 4. Πρόλογος, ο, ὁ, a preface. C. Συλλέγω, to gather together. Luke 6. 44. Matth. 13. 41, 48. Matth. 13. 30. Matth. 13. 28. Σύλλογος, ο, ὁ, An assembly of those that talk together. Also a Colledge Συλ-

λογη ἡς, ἡ, a gathering together. 1 Sam. 17. 40. Now are these words following which are derived of λόγος, a word or speech, there is λόγιος, ο, ὁ, eloquent man. Acts 18. 24. ζῶν, ο, τὸ, a Divine answer Oracle. Rom. 3. 2. 1 Pet. 4. Λογικός, ὁ, ὁς, reasonable. Rom. 12. 1. C. ἄλογος, ο, ὁ, ὁς, of Reason. 2 Pet. 2. also absurd. Acts 25. 27. Ἀνάλογος, ο, ὁ, ὁς, answering in proportion, like according to proportion. Ἀναλογία, ας, ἡ, proportion, an equallnesse, when one thing answereth to another, a measure. Rom. 12. 6. C. Δίλογος, ο, ὁ, double tongued. 1 Tim. 3. 8 C. Ἐμλογώω, ο, ὁ, ὁς, to impute. Phil. 18. Also to consider or weigh diligently. Rom. 5. 13. Λογάζομαι, ὁ, ὁς, a Collect, a short prayer also a collation. 1 Cor. 16. Λογίζομαι, to think or judge, to reckon or make account. Also to gather together, to draw forth, to infer, and conclude by reasoning. Rom. 8. 18. 1 Pet. 5. 12. in which scripture you may observe, that this judgement or supposing of Peter, it was a judgement of charity, so is the 2 of Pet. 2. 1. Rom. 2. 3. Rom. 4. 5. in this Scripture it is read passively. So Rom. 9. 8. &c. 1 Cor. 13. 5. Rom. 18. 1 Cor. 4. 1. 2 Cor. 10. 11. Phil. 4. 8. 2 Cor. 5. 19. Matth.

31. It is read again passive-ly, to be accounted, to be numbered amongst. Mark 15. Rom. 4. 3. Rom. 8. 36. Tim. 4. 16. Rom. 4. 11. Rom. 26. to be imputed. Rom. 24. It is read in the mean voice as at first, and signifieth to impute, to judge. &c. Rom. 8. 2 Cor. 3. 5. Heb. 11. 19. λογισμός, ὁ, ὁς, thought, musing, consideration. Rom. 2. 15. Also a Reasoning. 2 Cor. 10. C. Ἀναλογίζομαι, to consider and weigh diligently. Heb. 12. 3. C. Διαλογίζομαι, to dispute or reason of a thing, to judge, try, or examine. Mar. 6. 8. John 11. 50. Mark 2. 8. Luke 5. 21. Mark 2. 6. Luke 15. Luke 1. 29. Mark 9. 33. Luke 20. 14. Διαλογισμός, ὁ, ὁς, a disputation, debating, or examination. Luke 6. 8. Also thought or musing. Matth. 15. 9. Luke 9. 47. Rom. 1. 25. Also doubting. 1 Tim. 2. 8. C. Παρολογίζομαι, to deceive by arguing. James 1. 22. Colos. 1. 1. Παρελογισμός, ο, ὁ, deceiving, a false arguing. C. Συλλογίζομαι, to reason together in argument. Levit. 25. 27. Luke 20. 5. Συλλογισμός, ὁ, ὁς, an account or reckoning. Also Logical reasoning, a Syllogisme. C. Ἀισχρολόγος, ο, ὁ, he that speaketh vile and filthy words, a scoffer, (of αἰσχρός, filthy, and λόγος, a speech.) Αἰσχρολογία, ας, ἡ, a foule

speech. Colos. 3. 18. C. Ἀπόλογος, ο, ὁ, a tained narration. Ἀπολογία, ας, ἡ, a defence made by words, or an oration in one who defendeth his innocency. Acts 22. 1. 1 Pet. 3. 15. Ἀπολογέομαι, ἔμαι, to speak for ones defence, or in the defence of another. Acts 24. 10. Acts 19. 33. Acts 26. 1. Luke 12. 11. Luke 21. 14. C. Ἀναπολόγητος, ο, ὁ, inexcusable. Rom. 1. 20. C. Ἀρμολογέω ὦ, to make fit or fine, to set something aptly together, (it is compounded of ἀρμός, ὁ, ὁς, a fit joyning together, and λόγος, ὁ, ὁς, a word or speech.) C. Συναρμολογέω ὦ, congruently to joyn together, to frame or trim up with an agreeing proportion, it is read passively. Ephes. 2. 21. C. βαρλολογέω ὦ, to babble or speak idly. Mar. 6. 7. C. Γενεαλόγος, ο, ὁ, a writer of pedigrees, (of γενεά, ἡ, an offspring, and λόγος, ὁ, ὁς, a word or speech) Γενεαλογία, ας, ἡ, a rehearsing of ones stock or pedigree. 1 Tim. 1. 4. Γενεαλογέω ὦ, to rehearse or remember the line of ones pedigree. In the passive voice, Γενεαλογέομαι ἔμαι, to be numbered in ones stock or pedigree. Heb. 7. 6. C. Ἀγενεαλόγητος, ο, ὁ, one whose lineage or pedigree cannot be related. Heb. 7. 3. G. Δίλογος, ο, ὁ, double tongued. 1 Tim. 3. 8. C. Ἐυλογία, ας, ἡ, a blessing. Ephes.

Ephes. 1. 3. Also liberality; by a metonymie of the efficient cause. 2 Cor. 9. 5. Sometimes abundance or plenty 2 Cor. 9. 6. Prov. 10. 23. 1 Cor. 15. 38. 1 Cor. 3. 7. Sometimes thanksgiving. 1 Cor. 10. 16. Sometimes a freeing from the punishment of sinners, and renewing by the holy Spirit, whereby we are freed from the sin that dwelleth in us; Gal. 3. 14. Sometimes it is taken in an ill sense, for flattering, or dissembling. Rom. 16. 18. *Ευλογέω* *ω*, to bless, to say well, to commend. And here may be noted by the way, that when we are said *εὐλογεῖν πν Θεόν*, that is, to bless God, it must be understood to praise and celebrate him, to speak meetly of his majesty, and to worship him with thanksgiving. But when God blesseth man, it is to be understood that he followeth him with favour and good will: when one man blesseth another, it is to be understood that he remembers him after an honorable manner, and desireth all happiness to him. Matth. 5. 44. Mark 10. 16. Heb. 6. 14. Heb. 7. 6. Luke 2. 28. Heb. 11. 21. In the passive voice, *Ευλογέομαι* *ε*μαι, to be blessed. Gal. 3. 9. John 12. 13. Luke 1. 42. *Ευλογητός* *ε*, *δ*, one blessed. Luke 1. 68. Mark 14. 61. C. *Ενευλογέομαι* *ε*μαι, to be blessed. Gal.

3. 8. C. *Θεολόγος* *ε*, *δ*, a vine. In the N. T. it is attributed to John the Evangelist, who did above all expound more clearly the deity of the Word. Apoc. 1. *Θεολογία* *α*, *η*, the study of Divine learning. *Θεολογέω* *ω*, to discourse or dispute of Divine things. C. *Κακολόγος* *ε*, *δ*, an evil speaker. *Κακολογέω* *ω*, to curse. Matth. 15. 4. to reproach. Acts 19. 9. Mark 9. 39. *Κακολογία* *α*, *η*, wicked, slanderous, and reproachful speech. C. *Ματαιολόγος* *ε*, *δ*, a vain talker. Tit. 1. 10. *Ματαιολογία* *α*, *η*, vain talking. 1 Tim. 1. 6. C. *Μωρολόγος* *ε*, *δ*, a foolish talker. *Μωρολογία* *α*, *η*, foolish talking. Ephes. 5. 4. C. *Ὁμολόγος* *ε*, *δ*, that useth the same words, agreeing. *Ὁμολογία* *α*, *η*, confession. 1 Tim. 6. 12. also profession. Heb. 3. 1. Heb. 4. 14. *Ὁμολογέω* *ω*, to promise freely by a Synecdo. of the species, to profess, to confesse. Acts 24. 14. John 4. 3. Tit. 1. 16. John 1. 9. Heb. 13. 15. John 12. 42. Matth. 7. 23. Luke 12. 8. Matth. 14. 7. 1 Tim. 6. 12. Rom. 10. 9. John 4. 15. Luke 12. 8. Nehem. 9. 2. Heb. 11. 13. In the passive voice, *Ὁμολογέομαι* *ε*μαι, to be confessed, or professed. Rom. 10. 10. *Ὁμολογούμενος*, Adverb, without controversy. 1 Tim. 3. 16. C. *Ἀνδομολογέομαι* *ε*μαι, to confess openly, to give thanks. Luke

2. 38. Matth. 11. 25. C. *Ἀπολογέομαι* *ω*, to promise, to give. Luke 22. 6. *Εξομολογέομαι* *ε*μαι, to confesse. 11. 25. In this Scripture signifies to praise, or extol. James 5. 16. Matth. 3. 6. 15. 9. Rom. 14. 11. Phil. 1. C. *Πιδανολογία* *α*, *η*, fluability of speech, (of *πιδε*, *η*, *δν*, perswasive, and *α*, a speech.) Colof. 2. 4. *Πολυλόγος* *ε*, *δ*, *η*, full of words, talkative. *Πολυλογία* *α*, *η*, prating. Matth. 6. 7. multiplicity of words. Prov. 10. 19. *Σπερμολόγος* *ε*, *δ*, a busybody, a pratter, one that soweth abroad any foolish things, is compounded of *σπέρμα*, seed, which cometh of *σπείρω* (to sow abroad, and *λόγος* a word or speech) Acts 17. 18. *Στρατολογέω* *ω*, to muster an army, to enrol souldiers. 1 Tim. 2. 4. C. *Χρησολόγος* *ε*, *δ*, that deceiveth an other with faire words, compounded of *χρηστός*, *η*, *δν*, profitable, and *λόγος* a word. *Χρησολογία* *α*, *η*, faire speaking, flattering, good words. Rom. 16. 18. C. *Ψεδολόγος*, a liar. 1 Tim. 4. 2. *Ψεδολογία* *α*, *η*, a lie, *Ψεδολογέω* *ω*, to lie. *Ἀλέγω*, to cause to lie down, *Ἀλίσσομαι*, to lie down, to sleep. *Ἄλτρον* *ε*, *δ*, a bed. C. *Ἀλέκτορος* *ε*, *δ*, a cock, so called, because it raiseth us from our bed. Luke 22. 60. *Ἀλεκτοεὶς*

*α*δός *η*, a hene.

Λείος, *λεία*, *λεῖον*, smooth, plain, slippery, bare. Luke 3. 5. Gen. 27. 11.

Λεία, *α*, *η*, a prey, a booty, pillage. *Ἀνίσκος* *ε*, *δ*, the same. *Ἀνίσκος*, to Rob, to spoil. *Ἀνίσκος*, the same. *Ἀνίσκος*, a Robber a spoiler, a thief, a pillager. Matth. 21. 13. Matth. 17. 44.

Λείω, to sacrifice, to poure out, to spread or scatter. *Λείω*, *ο*, the South westwinde, which scattered the waters. Acts 27. 12.

Λείπω, to be wanting, to leave. Luke 18. 22. Tit. 3. 13. *Λείπομαι*, to be destitute, or deprived of. James 2. 5. *Λείμμα*, *ος*, *τὸ*, a keeping of somewhat apart from another, a remnant. Rom. 11. 5. *Λοιπὸς*, *η*, *ον*, the rest, the other. 1 Tim. 5. 20. 2 Pet. 3. 16. 1 Cor. 1. 16. Ephes. 6. 10. 1 Cor. 7. 29. Gal. 6. 17. 1 Cor. 11. 34. C. *Ἀπολείπω*, to leave, or forsake. 2 Tim. 4. 13, 20. Jude 6. In the passive voice, *Ἀπολείπμαι*, to be left. Heb. 4. 6. 9. Heb. 10. 26. C. *Διζλείπω*, to leave or put off for a time, to discontinue, Luke 7. 45. C. *Ἀδιδάκτοι* *ε*, *δ*, *η*, continual, perpetual. *Ἀδιδάκτοι*, adverb, without ceasing. 1 Thes. 5. 17. C. *Ἐπείλω*, to fail, to forsake. Heb. 11. 32. C. *Ἐκλείπω*, to fail or forsake. Luke 22. 32. Luke 15. 9. Gen. 47. 15, 16. *Ἐκλεί-*

ψις, εως, η, an eclipse, a defect of the sun and moon. C. Ἀνέκλειπτος, ε, ο, η, that never fa-
deth, eternal. Luke 12. 33. C. Καταλείπω, to leave or forsake
Luke 15. 4. Ephes. 5. 31. Mat.
19. 5. Acts 6. 2. Rom. 11. 4.
Tit. 1. 5. Luke 5. 28. In the pas-
sive voice, Καταλείπομαι, to
be left or forsaken. Heb. 4. 1.
Acts 25. 14. John 8. 9. Acts
2. 31. 1 Thes. 3. 1. Κατάλειμμα
τος, τὸ, a remnant. Rom. 9. 27.
Κατάλοιπος, that which is be-
hinde, the residue Acts 15. 17.
C. Ἐγκαταλείπω, to forsake
or leave. Heb. 10. 26. Acts
2. 27. Matth. 27. 46. also to re-
serve. In Rom. 9. 29. &c. Heb.
13. 5. It is read passively.
2 Cor 4. 9. Παρελείπω, to for-
get, to leave untouched, to
passe over. So the books of the
Chronicles are called books
which contain in them the
things passed over, in the books
of kings. C. Πειλείπομαι, to
be left alone. 1 Thes. 4. 15.
17. C. Ὑπολείπμαι, to be
forsaken or left Rom. 11. 3.
1 Kings 19. 10. Gen. 27. 36.
for λείπω, to leave, λιμπάνω, is
sometimes read, hence the
compound, Ὑπολιμπάνω, to
leave. 1 Pet. 2. 21.

Λείχω, to lick with the
tongue, to suck softly. Psal.
72. 9. Isa. 44. 29. Mich. 17.
1 Kings 21. 19. C. Ἀπο-
λείχω, to lick with the tongue,

to suck softly Luke.
11.

Λέπρα, ας, η, a leprosie,
called of λεπίς, a scale, beca-
of its hardness. Matth. 8.
Lu. 5. 12. Λεπρός, ε, ο, η, one
of the leprosie. Matth. 11.
Luke 17. 12.

Λεπίς, η, δν, slender, thin,
lean, little, Λεπίδν, ε, ο, η,
a very small piece of money
mite. Mark 12. 42. Luke
42. Luke. 12. 59. Λεπίς
ητος, η, slendernesse, smallnesse
poverty. Λεπίδνω, to minge
or make lesse.

Λέπω, to pile, or pluck
the bark. Λέμμα τις, τὸ, a bark
λεπίς ἰδός, η, a scale. Acts
18.

Λευός, η, δν, white, fair, (of
λύω, to see) Matth. 5. 38.
Matth 28. 3. Mark 16. 5. Λευ-
καίνω, to white lime. Apoc.
14. Mark 9. 3. Λευός, η, δν,
white lime. Λευότης, ητος, η,
whitenesse, sincerity, puri-
ty.

Λέων, οντες, ο, a Lion, (of
λάω, to see.) Heb. 11. 33. By
a Metaph. it is spoken of Ty-
rants. 2 Tim. 4. 17. 1 Pet.
5. 8. It is taken in a good sense.
Apoc. 5. 5. Λέων, ης, η, a Lion.
Λεοντύδης, ε, ο, η, δν, a
Lion.

Ληλέω, to crack, to break
to sound back again, to make
noise. Acts 1. 18.

Ληνός, ε, η, a presse for wine
sider, or verjuice. Matth. 21. 33.
Apoc.

19. 13. Sometimes the
that receiveth the wine
ed. Apoc. 14. 19. C. Ὑπο-
ν, τὸ, the vessel that
with the wine pressed Mar.

Λιθός, ε, δ, trifles (of λε-
γέω, to speak)
24. 11. Λιθός, ε, δ, to trifle
ελλήνως, to prate toge-
to trifle, to speak no-
to the purpose.

Λιγόν, ε, δ, greatly, exceedingly.
an adverb. Luke 23. 8.
threw 2. 16. Matthew
Matth. 8. 28. Mark 9. 3. Mar.
2. 2 Cor. 12. 11.

Λιβάνος, ε, δ, frankincense,
comes of the Hebrew word
which signifieth white, pure,
(smoak was counted holy)
is also a tree that beareth
frankincense, it is likewise the
name of a mountain. Matth. 2.

Λιβανόν, ε, τὸ, a censur
which this frankincense was
Apoc. 8. 3. 5. C. χαλκολί-
νον, ε, τὸ, latten or copper
cal, (of χαλός, brasse, and
λίβανος frankincense.) Suidas
says it to be a kinde of Am-
more precious then gold.
oc. 1. 15.

Λίθος, ε, δ, a stone. Matth.
9. Luke 19. 40. Luke 22. 41.
John 8. 7. 1 Cor. 3. 12. by a
metaph. it is spoken of Christ.
Matth. 21. 42. Λίδν, ε, ον,
my. John 2. 6. Λιθάζω, to
one to death, to cast stones
John 10. 32, 33. John 10.

31. John 11. 8. Acts 14. 19.
In the passive voice, Λιθάζο-
μαι, to be stoned. Heb. 11. 37.
Acts 5. 26. C. Καταλιθάζω, to
stone to death, to throw stones
against one. Luke 20. 6. C.
χρυσόλιθος, ε, ο, a kind of jasper
shining with a golden colour
quite through a Crysolite Apoc.
21. 20.

Λιμνός, ε, δ, a van to win-
now withall Λιμνάω, ε, δ, pro-
perly to van or winnow, (of
λίαν greatly, and λημέω, to la-
bour.) It signifieth also to
spread abroad, scatter or dis-
perse, to lessen, to break in
pieces. Matth. 21. 44.
Λιμνόν, ε, δ, an haven or
Harbour where ships arrive. Al-
so a place of refuge against dan-
ger. Acts 27. 8, 12. Ἐλλιμε-
νιστής, ε, δ, the customer
of a haven to whom toll is
payed.

Λίμνη, ης, η, a pool, a stand-
ing water, (of λίαν, greatly, and
μνεν, to tarry, or rest) Luke
5. 1. Λιμναῖος, ε, ον, moorish,
fenny. Λιμνώδης, ε, ο, η, fenny,
foggie C. Παράλιμνος, ε, ο, η,
that is watered or washed by a
pool.

Λιμός, ε, δ, Hunger, dearth.
Matth. 24. 7. Luke 4. 25 Luke
15. 14, 17. Λιμαίνω, to be ex-
ceeding hungry. Λιμώτης, ε, ο, η,
the same.

Λίνον, ε, τὸ, all kinde of stuff
fit for wearing, as hemp, flax.
Matth. 12. 20. Apoc. 15. 6.
Λίνος, ε, ο, η, δν, flax.

Λίνα, εἴς, ἐν, ἡ, εὖν, ὅν, and
Λίνας, εἴς, ὄν, of flax or lin-
nen.

Λίπα, εἴς, τὸ, fatness,
Λιπαρός, αὐ, ὄν, fat. Apoc. 18.
14. C. Ἀλιπός, εἴς, ὁ, ἡ,
without fat, ill favoured, lean.

Λίτρα, αἰς, ἡ, a pound weight,
containing 12 ounces. John, 12.
3. John 19. 39.

Λόγχη, ης, ἡ, a pike, or
spear. See λαγχάνω.

Λοιδόρε, αἰς, ὁ, a taunter, or
railer, (of λαός, the people,
and ἔρω, to smite.) 1 Cor.
5. 11. Λοιδόρεα, αἰς, ἡ, a reproach,
a taunt, a railing, or checking.
1 Tim. 5. 14. 1 Pet. 3. 9. Λοιδό-
ρέω, αὐ, to taunt, to rail. John
9. 28. Acts 23. 4. In the pas-
sive voice, Λοιδόρεομαι, ἔμαι, to
be afflicted, or tormented with
taunts or reproaches. 1 Cor. 4.
12. C. Ἀντλοιδόρεω, αὐ, to cast
up a reproach to one again. 1
Pet. 2. 23.

Λοιμός, αἰς, ὁ, a plague. Matth.
24. 7. Luke 21. 11. By a Metaph.
a man is called a plague, that is,
destructive. Λοιμώδης, εἴς, ὁ,
ἡ, plaguie, contagious. Λοι-
μώηται, to be sick of the
plague.

Λύω, to wash, to rinse, to
purge, and it is properly ap-
plied to the whole body as
νίπτω, to wash, is attributed to
the hands, (it seems to come
of λύω, to loose,) Acts 16.
33. In the passive voice, Λύο-
μαι, to be washed or purged,

also to wash ones self. 2 Sa.
11. 2. λερνόν, ἔ, τὸ, a bath-
font. Ephes. 5. 26. Titus 3.
λετρώνων, ὁ, a place
pointed for washing. λυ-
ήρ, ὁ, a basin or laver. Exo.
31. 8. Λέωμαι, it is the pas-
sive voice of λέω, we had it be-
fore as you may see in the up-
per line of this theme. It is for-
m in these following Scrip-
tures passively. John 13. 10. Heb.
22. Exod. 2. 5. 2 Pet. 2. 22.
Ἀπολέω, to wash away,
purge clean, it is read in
mean voice with a passive
signification. Acts 28. 16, 10.
6. 11.

Λύκος, αἰς, ὁ, a wolf, (of λυ-
to disperse, or destroy.) Matth.
10. 16. Luke 10. 3. by a Metaph.
false Prophets, Heretics.
Matth. 7. 15. Acts 20. 29. Λύ-
κη, αἰς, ὁ, ὄν, of a wolf. Λύκα
wolves skin, λύκαινα, ἡ, the
she-wolf.

Λύμα, τοῦ, τὸ, a purging,
cleansing. Λύμη, ης, ἡ, destruc-
tion, pestilence. Λυμάνω,
bring destruction, to make
feeble or weak. Λυμώ-
μαι, to waste, or destroy. Luke
8. 3.

Λύπη, αἰς, ἡ, sadness, grief,
minde. Luke 22. 45. John 16.
6. John 16. 22. 2 Cor. 7. 10.
Phil. 2. 27. 1 Pet. 2. 19. Λυ-
πώ, to grieve one, to bring
sadness to him, to afflict with
sorrow. 2 Cor. 2. 2. Ephes. 4. 1.
The words are, grieve not

spirit, it is a Metaphori-
cal expression, that is, do not
omit those things that may
please the holy Spirit to with-
hold from you his gifts, and
his gracious workings; for as those
are sad work not; so nei-
ther the holy Spirit, whence
someth to passe that we are
together unfit to pray, to me-
ditate on the holy Scriptures,
to worship God; Or the
words may be rendered thus,
do not offend the holy spirit,
the verb λυπέω will bear
this signification also. 2 Cor.
2. 7. 8. In the passive
voice, λυπόμαι, ἔμαι, to be
grieved, to be affected
with sorrow. Matth. 19. 22.
Luke 26. 23, 37. Matth. 14. 9.
John 21. 17. 2 Cor. 7. 11. John
20. C. Ἀλυπος, ὁ, ἡ, void
of grief. In the Compar. de-
note Ἀλυπότερ, that grie-
vousness. Phil. 2. 28. C. Πα-
ρῶς, ὁ, ἡ, sad on every side,
ceeding sorrowful. Matth.
23. 8. Mark 6. 26. C. Συλλυ-
πώμαι, ἔμαι, to be sorrowful.
Luke 3. 5.

Λύω, to loose, to deliver, to
part from the haven and
sea. Luke 13. 15. John 5.
Acts 22. 30. John 1. 27.
2. 19. Apoc. 5. 2. In the
passive voice, λύομαι, to be
loosed, to vanish away, to be
departed from
haven to Sea. 2 Pet. 3. 11.
27. 41. Matth. 16. 19.

1 Cor. 7. 27. Mark 7. 35. Acts
13. 43. Apoc. 20. 7. 2 Pet. 3. 12.
λύσις, εἰς, ἡ, a loosing, a releas-
ing, a dissolving. 1 Cor. 7. 27.
λύτρον, αἰς, τὸ, the price of re-
demption, or the price that
laid out for the redeeming of
captives. Matth. 20. 28. Mark
10. 45. C. Ἀντίλυτρον, αἰς,
τὸ, the price of redemption.
1 Tim. 2. 6. Hence λυτρεύμαι,
to redeem or be redee-
med. Luke 24. 21. 1 Pet. 1. 18.
Titus 2. 14. λύτρωσις, εἰς, ἡ,
Redemption, or a ransoming.
Luke 1. 68. Luke 2. 38.
Heb. 9. 12. λυτρώτης, αἰς,
ὁ, a freer, a deliverer. Acts
7. 35. C. Ἀπολυτρώω, αὐ,
to redeem or ransom. Ἀπολυ-
τρωσις, εἰς, ἡ, redemption. Lu-
ke 21. 28. Rom. 8. 23. C. Ἀναλύω,
to return back. Luke 12. 36.
Also to die. Phil. 1. 23. the
words are, having a desire to
die, that is, to return again.
See Eccles. 12. 7. Ἀνάλυσις,
εἰς, ἡ, a Resolving, an unbind-
ing, a returning, death. 2 Tim.
4. 6. C. Ἀπολύω, to absolve,
quit, free, or deliver. Luke 6.
37. Also to send, or put away.
Matth. 1. 19. Sometimes to free
from the sorrows of this
life. Luke 2. 29. In the
passive voice, Ἀπολύομαι, to
be freed, quitted, or absolved,
also to depart Acts 28. 25. Luke
13. 12. Acts 26. 32. Luke 6. 37.
Acts 5. 36. Ἀπόλυσις, εἰς, ἡ,
death, whereby namely, ἀμαρ-
τία

is freed from this valley of tears, and translated into eternal life. Lu. 6. 37. C. Διαύομαι, to be dissolved, or brought to nothing. Acts 5. 36. C. 'Επιλύω, to explain or unfold. Mark 4. 38. 'Επίλυσις, εως, ἡ, an explication or unfolding. 2 Pet. 1. 20. C. 'Εκλύω, to scatter or spread abroad, to disperse or dissolve. Matth. 3. 36. In the passive voice, 'Εκλύομαι, to be broken in minde, to be faint or without courage. Gal. 6. 9. Matth. 15. 32. Mark 8. 3. C. Καταλύω, to destroy, to throw down that which is builded. Matth. 27. 40. Mark 14. 59. Acts 6. 4. Gal. 2. 18. Matth. 26. 61. Also to take up ones Inne or lodging. Luke 19. 7. &c. Matth 5. 17. In the passive voice, to be destroyed or pulled down. Mark 13. 2. Luke

21. 6. Acts 5. 38. Καταλύω, πος, τὸ, an Inne, a lodging, a victualling-house. Mark 14. 59. C. 'Ακατάλυτος ὁ, ἡ, that cannot be loosed or undone. Heb. 7. 16. C. Παρελύω, to dissolve, to weaken. In the passive voice, Παρελύομαι, to labour, or be sick of the palsie, or Apoplexie. Luke 5. 18. 24. Acts 7. Acts 9. 33. Heb. 12. 12. Παρελύσις a resolution of sinewes, the palsie. Παρελυτικός, ὁ, one sick of the palsie. Matth. 8. 6.

Λύχρῳ, ὁ, a Candle-light or lamp. (of λύω, to loose, and νύχτῳ, night, because it driveth away the darknesse the night) Luke 8. 16. Matth. 5. 15. John 5. 35. Apoc. 22. Λυχνία ας, ἡ, a candle-stick. Matthew 5. 15. Apoc. 12.

M.

M It is the twelfth letter it ariseth from the Heb. word which signifieth a blot, or blemish; According to *Aristophanes*, its put for a doleful sound or noise, it is a note of the 40. number.

Μάγῳ, ὁ, a wise man. It is a Persian word, & signifieth a very learned Philosopher, they were counted amongst

the Persians, such as were Masters of wisdom, and worshippers of God. Matth. 2. 1. Mark 7. 6. It is taken also in another sense, and is rendered a Magician, an inchanter, a conjurer. Acts 13. 6, 8. Μαγεία, to exercise the magick art. Acts 19. 9. Μαγεία, ας, ἡ, the art of witchcraft, or inchanting. Acts 8. 11.

Μαίνομαι, to wax mad, or doze, Wisdom 14. 28. John 20. Acts 26. 24. Μανίαας, madness, rage. C. 'Εμμαινῶμαι to rage against one. Acts 11. C. 'Επιμαίνομαι the same 'Επιμανής ὁ, ἡ, outrageous, frantick.

Μάκρῳ, ὁ, ἡ, τὸ, happy, prosperous, blessed. Μακάριος, ὁ, ὁ, the same. (of μακάριος greatly, and χαίρω, to joyce) 1 Tim. 1. 11. Matth. 5. 17. Luke 6. 20. Luke 1. 45. Luke 23. 29. Acts 20. 35. In the comparat. degree Μακραιότερος, ὁ, ὁ, more blessed. 1 Cor. 14. 40. Μακρολογῶ, to pronounce or proclaim blessed. Luke 1. 6. James 5. 11. Μακροσμός, ὁ, blessednesse, the predication, or publishing of blessednesse. Rom. 4. 6, 9. Gal. 4. 5.

Μακρός, ὁ, ὁ, far off, strange long continuance. Luke 15. 3. Also long. Matth. 23. 14. Μακρόν, adverb, long, afar off, Mark 12. 34. Μακρόθεν, adverb far off. Luke 18. 13. Luke. 16. 3.

Μάλα, greatly. Much, excessively, vehemently, it is an adverb. In the Comparat. degree, it is Μᾶλλον, more. Phil. 9. Matth. 6. 30. Matth. 10. 20. John 3. 19. Acts 5. 29. 1 Cor. 14. 18. Phil. 1. 23. 1 Cor. 14. 7. Rom. 8. 34. in the Superlative degree it is Μάλιστα, most of all. 1 Tim. 4. 10.

Μαλαῶν or μαλαήων, to mollifie, to make soft, or tender. Μαλακός, ὁ, ὁ, soft, tender, delicate, effeminate. Matth. 11. 8. Luke 7. 25. by a Metaph. it is put for an impure and lecherous man. 1 Cor. 6. 9. hence Μαλακίζομαι, to wax soft, to be delicate, dainty or nice, to be remisse, hence Μάλαθι, ὁ, ἡ, wax made soft. Μαλακία, ἡ, the feebleness, weariness, faintness or pain of the body, a disease, it is properly the dulness of the stomach. Matth. 4. 23. Matth 9. 35. Matth. 10. 1.

Μάμμη, ὁ, ἡ, a grandmother, a grandame. 2 Tim 1. 5. It is the voce of young children to their mother or grandame. The Atticks or Athenians, call it a mother, because a childs μαστῶν, is the same as to eat, for as often as they call for the mothers milk, or any other meat, they say μαστῶν, and hence this word seemeth to come.

Μαμωνᾶς, and μαμμωνᾶς, ὁ, mammon or riches. Luke 16. 13. Phil. 3. 9. Luke 3. 9. The words are, make to your selves friends of the Mammon of unrighteousnesse, that is, by a property of the Hebrew speech, unrighteous mammon; Because it is wont to be said, that rich men are for the most part either unjust, or the hirers of unjust things, or according to others

thers, it is thus, of the mammon of unrighteousness, that is, of the uncertain, vain, deceitful, unstable, mammon. Luke 16. 11.

Μαθησάω, to learn, to get the knowledge of a thing. Deut. 5. 2. 1 Tim. 2. 11. 1 Cor. 14. 31. 2 Tim. 3. 7. John 7. 13. Phil. 4. 11. Matth. 11. 29. 1 Cor. 4. 6. 1 Cor. 14. 35. John 6. 45. *Μαθημα*, τος, τὸ, learning, instruction or example to good life. After an excellent manner the arts of numbering and measuring are called *Mathematical*, and *μαθηματά*, because in them the singular sharpness of wit, and industry is required. *Μαθητὴς* ὁ, ὁ, a Scholer, a disciple. Luke 6. 40. C. *Συμμαθητὴς* ὁ, ὁ, a fellow disciple. Joh. 11. 16. *Μαθητρία*, ας, ἡ, a woman Scholer or auditour. Acts 9. 36. *Μαθητεύω*, to be a Scholer or disciple. Matth. 27. 57. Also to teach, to make disciples. Matth. 28. 19. C. *Ἀμαθής*, εἰς, ὁ, unlearned, unskillful, rude, ignorant. 2 Pet. 3. 16. *Ἀμαθία*, ας, ἡ, folly. C. *Καταμανθάνω*, to muse upon, to consider. Matthew 6. 28.

Μάννα, a kinde of rare, and delectable meat called Manna. Exod. 16. 15. John 6. 31. 49. 58. Wis. 16. 20. Apoc. 2. 17. The words are, of the hidden manna, that is, the first fruits of the spirit, or more clearly

the taste of divine goodness. See the Hebrew word, in the manner, how it was called. Exod. 16. 15. which by way of question, and signifieth to ask or to say, what is this.

Μάντις, εως, ἡ, a Prophet. *Μαντεύομαι*, to prophesie, Apoc. 16. 16. C. *Χειρομαντис*, εως, ὁ, one that foretelleth by looking on the hands.

Μάργαρος ας, ἡ, a jewel which is also called *Σμαράγδος*, an Emerald. Apoc. 21. 19. *Σμαράγδιον*, ον, made of, or pertaining to an Emerald. Apoc. 4. 3.

Μαραίνω, to cause to grow rotten, feeble, or faint. *Μαραίνομαι*, to wax rotten, faint, and feeble, to be weary, to be without courage. James 1. 11. *Μαρασμός* ας, ὁ, an immoderate diminution of the body, a consuming of it by long sickness. C. *Ἀμαραντός*, ας, ὁ, ὁ, that decayeth, or fainthech. 1 Pet. 1. 4. *Ἀμαραντίνον*, ον, ἡ, the same.

Μαργν, ἁδὰ, 1 Cor. 16. 14. See more in the Hebrew word, at the latter end of *Perfor's* Lexicon.

Μαργαρίτης ας, ὁ, (of *μαργαρίω*, to shine,) a Pearl. Matth. 7. 6. 1 Timothy 2. 9. Apoc. 17. 4.

Μαρία ας, ἡ, the name of the blessed Virgin. Luke 1. 16. Luke 2. 5, 16. Luke 1. 30.

more in the proper

μαρμαίω, to shine bright, *μαρμαίω*, white, and *μαρμαίω*, τὸ, marble. Apoc. 21.

μαρτυρ, ὅς, ὁ, ἡ, a witness.

or. 3. 1. 2 Cor. 1. 23. It is also for him that doth not seal up Heavenly truth in the confession of the truth, but also by the shedding of blood. Acts 22. 20. Acts 1. 8. 2 Tim. 2. 2. Matth. 16. Acts 6. 13. For the minative case, *μαρτυρ*, ὅς, ὁ, is read, which signifieth the same. Rom. 1. 9. Thef. 2. 5. Phil. 18. Apoc. 1. Also for the Dative case plural of *μαρτυρ*, the Dative case plural of *μαρτυρ*, is read, viz. *μαρτυρῶσι*. Acts 10. 41. Heb. 10. 11. Apoc. 11. 3. *Μαρτύρομαι*, to witness, Gal. 5. 3. *Μαρτυρία*, ας, ἡ, witness, testimony, evidence. John 5. 32. John 19. 35. John 8. 14. John 21. 24. Titus 13. 1 Tim. 3. 7. James 5. 3. 1 Cor. 1. 6. In these two last

Scriptures *μαρτύριον* ας, τὸ, is

read, which is the same as *μαρτυρία*, it is read also in the following Scriptures. 2 Cor. 1. 12.

Ἀμαρτυρ ας, ὁ, ἡ, void of witness, without testimony.

Acts 14. 17. *Μαρτυρέω* ὦ, to

call to witness, to witness, to

vouch or affirm. Gal. 4. 15.

Matth. 23. 31 John 12. 17. John

3. 26. John 1. 34. John 3. 26.

John 5. 33. John 19. 35. Acts

15. 8. In the passive voice.

Μαρτυρόμαι ὑμῶν, to be ap-

proved by witnesses; to be confirmed by testimony. Acts 22.

12. Rom. 3. 21. Acts 16. 2 Heb.

11. 5. Heb. 11. 2. Acts 26. 22.

1 Tim. 5. 10. the verb active

μαρτυρέω, is read again. John

8. 18. John 4. 39. 1 John 5. 6.

C. *Διαμαρτύρομαι*, to beseech,

and pray for the love of God,

to call to witness, to witness

earnestly. 1 Tim. 5. 21. Acts 2.

40. Jerem. 6. 10. Acts 23. 11.

Exod. 19. 21. Luke 16. 28.

Acts 20. 24. Acts 8. 25. It is

read passively, and signifieth to

appoint. 1 Sam. 21. 2. C. *Καταμαρτυρέω* ὦ, to witness against

one. Matth. 27. 14. C. *Προμαρτυρόμαι*, to testify or affirm a-

fore-hand. 1 Pet. 1. 11. C. *Συμ-*

μαρτυρέω ὦ, to witness toge-

ther. Rom. 2. 15. Rom. 1. 9.

Rom. 8. 16. Apoc. 22. 18. C.

Ἐπιμαρτυρέω ὦ, to give testi-

mony. C. *Συνεπιμαρτυρέω* ὦ,

to bear witness together. Heb.

2. 4. C. *Ψευδομαρτυρ*, ὅς, ὁ, a

false witness. Matth. 26. 60.

1 Cor. 5. 15. *Ψευδομαρτυρία* ας,

ἡ, false witness. Matth. 26. 59.

Ψευδομαρτυρέω ὦ, to speak or

bear false witness. Matth. 19.

18. Mark 14. 56. Luke 18.

20. *Μασδομαι* ὦμαι, to grind

with the teeth, to gnaw, to bite.

Apoc. 16. 10.

Μάαω or *μάλλω*, to bruise,

to

or to strike in the ground, also to wipe away, to put away. C. Ἀπομασσομαι, the same. Luke 10. 11. C. Ἐκμασσω, to wipe away, to put away. Luke 7. 38. Iohn 12. 3.

Μασίς γ, ὁ, ἡ, a scourge, a whip, a rod. Acts 22. 24. By a Metaph. a disease, (for diseases are the rods of God, by which he chastiseth us, and humbles us, and keeps us to our duty.) Mark 3. 10. Μασίῳ ὧ, to whip to scourge. Heb. 12. 6. Matth. 10. 17. Iohn 19. 1. Μασίῳ, to whip, or scourge. Acts 22. 25.

Μασὶς ὄ, ὁ, a pap, a teat. Luke 11. 27. it is spoken concerning a man. Apoc. 1. 13.

Μάτην, adverb. in vain. Matth. 15. 9. Psal 39. 15. Ier. 4. 30. μάταιον, ὁ, ὁ, ἡ, vain, empty, foolish. Iames. 1. 26. 1 Cor. 3. 20. 1 Cor. 15. 17. 1 Pet. 1. 18. ματαίωτης, ἡ, ἡ, vanity, lying, inconstancy. Rom. 8. 20. ματαίωμαι, ὁ, ὁ, to become vain or foolish. Rom. 1. 21.

Μάχεσθαι, to fight or contend. 2 Tim. 2. 24. 1 Tim. 3. 3. Titus 1. 7. Iohn 6. 52. C. Διαμάχεσθαι, to fight, to strive. Acts 23. 9. Μάχη, ἡ, ἡ, a battail, a skirmish, a fight, a fray, contention. 2 Tim. 2. 23. Titus 3. 9. Iames 4. 11. C. Ἀμαχον, ὁ, ὁ, ἡ, free from fighting or strife. 1 Tim. 3. 3. Titus 3. 2.

C. Θεομάχος ὁ, ὁ, one that resisteth, or striveth against God. Acts 6. 39. Θεομαχέω ὧ, to fight or strive against God. Acts 23. 9. C. Θηριομαχέω ὧ, to fight with beasts. 1 Cor. 15. 32. C. Θυμομαχέω ὧ, to be of a dispeated mind, or of a minde moved to anger. Acts 12. 20. C. Λογομάχος ὁ, ὁ, one that delights to contend in words, a busie reasoner, one full of tongue. λογομαχία, ἡ, ἡ, strife or contention of words. 1 Tim. 6. 4. λογομαχέω ὧ, to move strife of words, or to contend about words. 2 Tim. 2. 14. Μαχαίρα, ἡ, ἡ, a sword. Iohn 18. 10. Matth. 26. 51. Acts 12. 2. Apoc. 13. 10. Luke 21. 24. Iohn 18. 11. Romans 13. 4.

Μέγας, μεγάλη, μέγα, great, faire, large excellent. Matth. 15. 19. Matth. 7. 27. Heb. 11. 24. Luke 6. 26. Matth. 5. 35. Luke 17. 15. Acts 26. 22. Iohn 7. 37. Matth. 27. 60. Luke 2. 11. Luke 22. 12. Luke 21. 11. Apoc. 12. 15. Apoc. 19. 5. Apoc. 15. 3. Iohn 21. 11. Apoc. 19. 18. Apoc. 11. 18. Apoc. 13. 10. Matth. 24. 24. Apoc. 13. 5. In the Comparat. degree. Μείζων ὄν, ὁ, ὁ, ἡ, greater, bigger, fairer, larger, more excellent. Matth. 11. 11. Rom. 9. 13. Ioh. 13. 16. 1 Iohn 5. 9. Matth. 13. 32. Heb. 6. 13. Heb. 9. 11. Ioh. 15. 13. Heb. 11. 26. Iames. 4. 6, Ioh.

Ioh. 5. 36. Iames. 3. 1. 2 Pet. 2. 10. 5. 20. Ioh. 1. 50. Sometimes signifieth more powerful, more powerful. 1 Iohn 3. 20. Ἄλλο μείζων, which is the comparative degree, signifieth sometimes the greatest, which is the signification of the Superlative degree, and this cometh to passe, by an enallage of the degree. 1 Cor. 13. 13. So Mat. 13. 2. Mat. 18. 1, 4. Mat. 23. 11. the Super. degree of μέγας, is Μείζων, ὁ, ὁ, ἡ, the greatest or largest, the most Excellent. 1 Pet. 1. 4. Μείζωνες οἱ, No ble men. The head men of a Town, Governors. Apoc. 6. 15. Mark 6. 21. Μεγάλοι οἱ, noble men, peeres of a kingdom. Mat. 20. 25. Mark 10. 42. Μείζων, adverb, more, greater. Matth. 20. 31. for μείζων, the comparat degree of μέγας, Μείζων, ὁ, ὁ, ἡ, is used, which signifieth also greater. Iohn 3. 4. Μεγάλως, adverb, greatly, exceedingly. Phil. 4. 10. Μεγαλῆα, ὡς, τὰ, magnificent or worthy acts. Luke 1. 49. Acts 2. 11. (this word cometh from the adjective Μεγαλῆος εἶα, εἶον, that archiverh noble acts, great, honourable) Μεγαλειότης, ἡ, ἡ, Majesty, greatnesse, prerogative royal. Luke 9. 43. Acts 19. 27. 2 Pet. 1. 16. Μεγαλύνω, to set forth to open view, to draw in length, to stretch out, Matth. 23. 5. Also to divulge, to publish, to praise, to

celebrate. Luke 1. 46. Luke 1. 58. In the passive voice, Μεγαλύνομαι, to be published, to be enlarged, to be praised. Acts 19. 17. 2 Cor. 10. 15. also to be magnified. Phil. 1. 20. Μεγαλωσύνη, ἡ, ἡ, Majesty, greatnesse, prerogative royal. Heb. 1. 3. Heb. 8. 1. Iude 25. Μέγας, ὁ, ὁ, ἡ, greatnesse. Ephes. 1. 19.

Μέθυ, ὡς, τὸ, wine, (it is so called, because it doth, μεθύνει, σι, make men remisse.) Μέθη, ἡ, ἡ, drunkennesse. Luke 21. 34. Rom. 13. 13. Μεθύω, to be drunken. Apoc. 17. 6. It is read passively. viz. with this signification, to be made drunk. Apoc. 17. 2. It signifieth also to drink largely or well, and yet to keep within the bounds of modesty, that is, and not be drunk. Iohn 2. 10. See Gen. 43. 34. Μεθύσκω, to make drunk, In the passive voice, Μεθύσκομαι, to be drunken, to be overwhelmed with wine. Luke 12. 45. Ephes. 5. 18. Μέθυτον, ὁ, ὁ, ἡ, drunken. 1 Cor. 5. 11. C. Ἀμέθυτος ὁ, ὁ, the name of a Jewel or precious stone, an Amethyst. Apoc. 21. 20. (it is so called because it opposeth or resisteth drunkennesse. See Pliny. book 27. Cap. 9. and book 14. c. 2.

Μεῖρω, or rather Μείρομαι, to divide or sever, to distribute, to impart, from the preterperfect tense of the verb passive, is formed Ἐμαρμένον, ἡ, ἡ, Gods

Gods providence or decree, destiny, death. Μέρος, *u, o, a*, a part or portion, death. Μοῖρα, *α, η, a*, a part or portion, destiny, death. C. Μεμύμοιρ, that is, full of complaints, one that resteth not in that place, and life in which God hath placed him. Jude 16. Μέρος, *ε, ο, τδ*, a part or portion, also away or coast. Rom. 11. 25. Rom. 15. 15. 1 Cor. 13. 9. 2 Cor. 2. 5. 1 Cor. 12. 27. 1 Pet. 4. 16. 1 Cor. 11. 18. 1 Cor. 14. 2, 7. Apoc. 20. 6. Iohn 13. 8. Luke 12. 46. Matth. 24. 51. Heb. 9. 5. Acts 23. 6, 9. Acts 19. 27. Col. 2. 16. 1 Pet. 4. 16. In the plural number Μέρη, *η, εωνων, τα*, parts, Countries, Regions, Coasts. Acts 20. 2. Ephes. 4. 9. this plural number is often understood. Luke 23. 33. and Mark 2. 2. Luke 22. 69. C. Πολυμερής, *ε, ο, η*, consisting of many parts. Πολυμερῶς, Adverb, many wayes or fashions. Heb. 1. 1. Μέρη ἰδὼς *ο*, a part or portion. Luke 10. 42. Also communion. 2 Cor. 6. 15. Μείζω, to divide, to distribute, to sever. Rom. 12. 3. In the passive voice. Μεριζομαι, to be divided, to be severed, or to be distributed, to be at variance, or to disagree. 1 Cor. 1. 13. 1 Cor. 7. 33, 34. Matth. 12. 25, 26. It is read in the mean voice, with an Active signification. Luke 12. 13. Μερισμὸς *u, o*, a distributing, or

parting. Heb. 2. 4. Also division, severing. Heb. 4. 12. Μεριστής, *u, o*, a divider, a distributor. Luke 12. 14. C. Διαμερίζω, to divide or sever, to distribute or impart. Mark 15. 24. Acts 2. 45. Luke 22. 17. In the passive voice, Διαμερίζομαι, to be divided, or distributed, to be at variance. Matth. 27. 35 in this Scripture it is in the mean voice with an active signification. Luke 12. 52, 53. Διαμερισμὸς *u, o*, variance, debate, which is nothing else, but a division of the minds of men. Luke 12. 51. C. Συμμερίζομαι, to take part together. 1 Cor. 9. 13.

Μέλας, *αινα, αν*, black. Apoc. 6. 5, 12. Matth. 5. 36. Μέλαν, *ανος, τδ*, inke. 2 Cor. 3. 3. 2 Iohn 12. 3. Iohn 13.

Μέλει, a verb impersonal. It is a care, or it is regarded. Matth. 22. 16. Mark 4. 38. Iohn 12. 6. 1 Cor. 9. 9. Acts 18. 17. Μελέτη, *η, η, η*, a deep meditation, a musing. Μελετῶ, *ω*, to muse, meditate, study, or think upon. Mark 13. 11. 1 Tim. 4. 15. Acts 4. 25. C. Προμελετῶ *ω*, to meditate before hand. Luke 21. 14. Μέλομαι, signifieth also to care for or regard, and it is put for μέλει. C. Επιμελῶς, *ε, ο, η*, diligent, careful. Επιμελῶς, adverb, carefully, accurately. Luke 15. 8. Επιμελεία *α, η*, care, thought. Acts 27. 3. Επιμελέομαι *υμαι*, to take

care of. Luke 10. 34, 35. Μεταμέλομαι, to repent, be grieved, to be ashamed to wish a thing had never been done. 2 Cor. 7. 8. Matth. 23. 3. Matth. 21. 28. Heb. 7. 21. μεταμέλεια, *α, η*, repentance. Αμεταμέλητ, *ο, η*, one whom it repenteth not, or that is not grieved. Rom. 11. 29. Cor. 7. 10. C. Αμελής, *ε, ο*, negligent, careless, Αμέλεια *α, η*, carelesse, ill husbandry. μελέω *ω*, to neglect, or have little regard to. 1 Tim. 14. 2. Pet. 1. 12. Heb. 8. 9. Matth. 22. 5.

Μέλι, *τος, τδ*, (from the Hebrew, which signifieth to be sweet. Psal. 119. 123.) it signifies honey. Matth. 3. 4. Apoc. 10. 9. μέλιτι or μέλισ, *α, η*, a bee, μελίσι, *u, o*, belonging to bees, sweet, or tasting like honey. Luke 24. 42.

Μέλλω, that shall be, or about to be. Mat. 2. 13. Matth. 17. 2. Acts 23. 30. Acts 27. 10. Luke 10. 1. Luke 7. 2. Iohn 4. 7. Iohn 18. 32. Matth. 24. 6. Tim. 6. 19. Rom. 8. 38. 1 Tim. 8. Rom. 8. 18. Heb. 6. 13. Luke 7. Sometimes it signifies to overtake. Acts 22. 16.

Μέλ, *ε, ο, τδ*, a part of the body or other thing, a limb, a member. Iames 3. 5. 1 Cor. 6. 5. Matth. 5. 29. Rom. 7. 23. 1 Cor. 12. 18. Also a verse con-

sisting of fit members or feet. C. Μελωδός, *u, o*, one that singeth meeters. μελωδία *α, η*, a pleasant song, a ditty. μελίζω, to cut by peece-meales, also to tune. C. Πλημελής, *ε, ο, η*, untunable, jarring, unmeet, nothing fit, (of πλῶ beside, and μέλ, a member.) Πλημέλω *ω*, to sin, to offend or transgress. Πλημμέλεια *α, η*, sin committed out of ignorance, carelesse, or forgetfulnesse. Levit. 7. 7, 37. where you have mentioned the sin of omission, it is a Metaphor taken from Musicians. Μέλω, to sing.

Μέμφομαι (of μῶνον, as it were alone, and φάω, to speak) it signifieth to complain. Mark 7. 2. Also to expostulate, to be angry. Rom. 9. 19. Also to accuse, or finde fault with. Heb. 8. 8. μομφή *η, η*, a complaint. Colos. 3. 13. C. Αμεμπτ, *ο, η*, blamelesse, not faulty. Luke 1. 6. Heb. 8. 7. Αμέμπτως, adverb. Blamelesse. 1 Thes. 5. 23. C. Πολυμεμής, *ε, ο, η*, one full of complaints.

Μέν, Conjunction discretive, indeed. Matth. 9. 38. Iames 2. 8. Sometimes neverthelesse. 2 Tim. 2. 19. Iude 8.

Μένω, to remain, to stay, continue, or abide. Iohn 8. 35. also to dwell. Acts 28. 16. Sometimes to expect. Acts 20. 5. Also to endure or last, to abide. 2 Cor. 9. 9. 2 Tim. 3. 14. In Luke 10. 7. to sojourn, also in

in Acts 20. 15. Also to live, and as afore, to remain, to endure, to be left, to be alive after others. 1 Cor. 15. 6. John 21. 22. Acts 20. 23. Rom. 9. 11. Luke 10. 7. To remain or tarry for, to stay or abide (as at first.) John 21. 22. 2 John 9. Heb. 13. 14. John 1. 33. Acts 5. 4. John 1. 32. Phil. 1. 25. Luke 22. 28. Matth. 11. 23. Matth. 26. 38. John 15. 4. 1 Tim. 2. 15. Acts 9. 43. Apoc. 17. 10. Acts 20. 15. Acts 20. 5. *μονὴ, ἡ, ἓ, a dwelling place.* John 14. 2 *μόνιμος ὁ, ἡ, stable, firm, lasting.* C. *Ἀναμένω, to expect, to tarry or wait for.* 1 Thes. 1. 10. C. *Διαμένω, to abide to the end; to continue, to persevere.* Luke 1. 22. Luke 22. 28. C. *Ἐμμένω, the same as the former.* Acts 14. 22. Gal. 3. 10. Heb. 8. 9. C. *Ἐμπνέω, to persevere, to abide, or continue to the end.* Rom. 6. 1. Acts 12. 16. John 8. 7. C. *Καταμένω, to sojourn, to abide in a place for a time.* Acts 1. 13. C. *Παρεμένω, to persevere, to continue or abide to the end.* James 1. 25. 1 Cor. 16. 6. C. *Συμπαρεμένω, to abide together to the end.* Phil. 1. 25. C. *Περίμένω, to expect or tarry for.* Acts 1. 4. C. *Προσμένω, to continue to the end, to persevere.* Mark 8. 2. 1 Tim. 5. 5. C. *ὑπομένω, to abide, to suffer, to endure, to sustain.* 1 Cor. 13. 7. Heb. 12. 7. Rom. 12. 12. 1 Pet. 2. 20. Heb. 2. 3. Heb. 10. 32. Sometimes signifies to persevere. 2 Tim. 12. Sometimes to tarry or hinder. Luke 2. 43. Also to tarry or wait for, to expect. 27. Psal. 40. *ὑπομονή, patience, sufferance.* Rom. 5. Luke 8. 15. Luke 21. 19. Romans 8. 25. 1 Thes. 1. 3. Also a patient waiting for. Thes. 3. 5.

Μέριμνα, ἡ, ἓ, care, thought, diligence, pain, sorrow. Matth. 13. 22. Luke 21. 34. *μεριμνέω, to take care, to be very diligent about, to take thought for with pains and sorrow.* Matth. 6. 28. Matth. 6. 34. Luke 2. 20. Matth. 6. 44. Luke 2. 20. Some hold that *μεριμνέω, care* and the verb *μεριμνάω, to take care* are alwayes taken in an ill sense, but it appeares otherwise. In 2 Cor. 11. 28. 1 Cor. 5. 7. 1 Cor. 7. 34. Phil. 2. 20. C. *Ἀμέριμνος, ὁ, ἡ, Careless, negligent, fearing nothing.* Matth. 28. 14. C. *Ἀνυμεριμνέω, ὁ, ἡ, that driveth away care, it is an Epithite of wine.* C. *Περίμεριμνάω, ὡ, to be careful or pensive before hand.* Matth. 13. 11.

Μέσος, ὁ, ἡ, the middle, half, between both, mean, indifferent, doubtful. Acts 1. 18. John 19. 18. Mark 14. 60. Matth. 23. 6. Acts 27. 27. Matth. 14. 24. Luke 17. 11. Luke 10. 3. 1 Cor. 6. 5. In Gen. 9. 13. it is rendered

adverbially, a proposition before it, and it signifies between &c. Matth. 14. 24. John 1. 26. John 19. 18. John 26. Acts 26. 13. Colos. 2. 16. *Μεσότης, ὁ, ἡ, a mediator.* 1 Tim. 2. 5. a messenger between parties. Gal. 3. 19, 20. *μεστέω, to put ones self between, to come between.* Heb. 7. *Μεσός, ὡ, to be the middle, half.* John 7. 14. *Μεστός, ὁ, ἡ, full, replenished, all furnished.* John 19. 29. taken metaphorically. Mark 2. 28. James. 3. 17. *Μεσός, ὡ, fill up, to have store.* *Μεσούμαι, to be filled.* Acts 2. 11.

Μετὰ, preposition it governs a Genitive case, and signifies with. Luke 5. 34. Luke 7. 1. John 1. 6. John 3. 26. Acts 18. 10. John 17. 21. Luke 6. 2. Acts 26. 3. Matth. 10. 30. Matth. 17. 3. John 6. 43. in Luke 4. 5. it signifies among. In Acts 14. 27. by &c. Apoc. 11. 7. Apoc. 1. 7. upon. In Acts 5. 4. by &c. Heb. 11. 31. Luke 7. 2. In Luke 10. 37. towards, sometimes this preposition governs an Accusative case, and signifies after. John 3. 22. Matth. 27. 63. Mark 9. 2. Acts 8. 11. Luke 15. 13. Acts 13. 5. It is sometimes put before infinitive moods with the same signification. Acts 15. 13. 1 Cor. 11. 25. Heb. 10. 15, 26.

Μεταξύ, Adverb, between, amongst, at. Luke 16. 26. Acts 12. 6. Matth. 18. 15. Matth. 23. 25. Luke 11. 51. Sometimes it is related to time. John 4. 31. Acts 13. 43. &c. Rom. 2. 15. Acts 15. 9.

Μετέωρος, ὁ, ἡ, ἓ, (of μετὰ, above, and αἴρω, to lift) lofty, haughty, that is above us. *μετέωρος, which is the plural number of this word, are called by Philosophers Comets.* *μετέωρος, signifieth also, one that saileth in the deep or Sea, the Ship it self in the Sea, it signifieth likewise a proud man.* *Μετῶνίζω, to lift or raise up aloft.* In the passive voice. *Μετῶνίζομαι, to be of an uncertain or doubtful mind.* Luke 12. 29. *Ἰωάννης Πισκатор* renders it be ye not lifted up aloft.

Μέτρον, ὁ, τὸ, a measure. Matth. 7. 8. Luke 6. 38. John 3. 34. Ephes. 4. 7. 2 Cor. 10. 13. Matth. 23. 32. *Μετρέω, ὡ, to measure, to judge, to esteem.* Lv. 6. 38. 2 Cor. 10. 12. Apoc. 21. 16. Est. 40. 12. In the passive voice. *Μετρεύομαι ὑμῶν, to be measured judged or esteemed.* Mark 4. 24. C. *Ἀντιμετρεύομαι, ὑμῶν, to be measured back again.* Matth. 7. 2. Luke 6. 38. *Μετρητής, ὁ, ἡ, a vessel, among the Atticks to carry wine or water in, a barrel, a rundlet of nine gallons.* John 2. 6. *Μέτριος, ὁ, ἡ, indifferent, moderate, measurable.*

table. *Μετρίως*, adverb, a little, search, nothing. Acts 20. 12. C. *Ἀμετρον*, *εἰς τὸ*, passing all measure, huge, insatiable. 2 Cor. 10. 13, 15. C. *Σιτομέτριον*, *αὐτὸ*, a quantity of grain which masters give to their servants monethly, also allowance, portion. Luke 12. 42.

Μη, an adverb of forbidding; it signifieth no, not. Matth. 6. 7. Luke 11. 7. Luke 12. 11. 1 Cor. 7. 21. Ephes. 5. 18. Gal. 5. 13. Rom. 3. 4. Luke 9. 3. 2 Cor. 11. 16. 1 Cor. 5. 9. 1 Cor. 9. 6. Luke 20. 27. Sometimes an other adverb of denying cometh before this, and then according to the Greeks the negation is of more force, therefore it is rendered in no wise. Gal. 4. 3. Luke 13. 35. Sometimes this adverb is used, by way of question. 1 Cor. 9. 4, 8. where it signifieth whether, or what not. *Μήποτε*, if so be, whether or no. 2 Tim. 2. 25. &c. no or not, as afore. Phil. 2. 27. *Ἐμὴ*, but Mark 2. 7. John 17. 12. Gal. 1. 7. (Gen. 24. 38.) *ἔαν μή*, but that. Gal. 2. 16. Matth. 12. 4. 1 Cor. 12. 17. Apoc. 9. 4. Apoc. 21. 27.

Μήκος, *εἰς τὸ*, length of place or any other thing, length of time. Ephes. 3. 18. *Μεκύνω*, to draw in length, to prolong. *Μεκύνωμαι*, to grow up, or grow out in length. Mark 4. 27. C. *Ἀνδρομέκης* *εἰς τὸ*, *ὅ*, having the stature of a man.

Μῆλον, *αὐτὸ*, a sheep, cattle and beasts, as sheep, oxen, *Μηλωτή*, *ἡς, ἡ*, a skin, hide, a sheep-skin, *μήλον*, signifieth also an apple. *μήλα* *ἡ*, an apple-tree.

Μῆν *ἡνός, ὁ*, a moneth. Luke 1. 36. Luke 1. 36. Apoc. 9. 15. Acts 28. 11. *νιᾶν*, *αἶω, αἶον*, monthly. C. *Ἐμμήν* *ὁ, χ, ἡ*, and *τὸ* *μήνον*, monthly. C. *τετράμηνον* *αὐτὸ*, *τὸ*, the space of four months. John 4. 35. C. *Νεμῶν* *αὐτὸ*, *ἡ*, the new moon, the calends of every month. Col. 2. 16. C. *Τρίμηνον*, *αὐτὸ*, *τὸ*, the space of 3. months. Heb. 11. 23. C. *Ἐξάμην* *ὁ*, the space of 6. months. C. *Ἑπτάμην* *ὁ*, the space of 7 months. C. *Ὀκτώμην* *ὁ*, the space of 8. months. &c. *τάμην* *ὁ*, during or lasting, throughout all moneths.

Μὲν, a particle which it wont to be joyned to other words, it is rendered truly, in like manner. Heb. 6. 14.

Μηνύω, to disclose, to make known, to signify or give a signe, to relate. Luke 20. 37. John 11. 57. 1 Cor. 10. 28. In the passive voice, *μηνύομαι*, to be disclosed, or related. Acts 23. 30.

Μίγος, *ἡ, ὁ*, the thigh. Apoc. 19. 16. C. *Καλλίμυρος*, one having fair thighs, and of a comely complexion.

Μήτηρ,

μήτηρ, *ἡ*, a mother, accord- to the Doricks, *μήτηρ*, which some derive of *μή*, desire earnestly) Gal. 4. John 19. 26. 1 Tim. 5. 7. 14. 8. Ephes. 6. 2. 1 Tim.

μήτρα *αὐτὸ*, *ἡ*, a womb. Rom. 9. C. *Ἀμήτωρ*, *οὐός, ὁ*, one who wants a mother. Heb. 7. 3. *Μιᾶν*, to pollute or defile, corrupt, to mingle. Levit. 24. Gen. 34. 5. In the passive voice, *μιάνομαι*, to be defiled, or polluted. Titus 14. John 18. 28. *μίασμα*, *αὐτὸ*, that which polluteth. Pet. 2. 20. *μασμός*, *ἡ, ὁ*, the plague. 2 Pet. 2. 10. C. *Ἀμίαν*, *αὐτὸ*, *ὁ*, without pollution, defiled Heb. 7. 26.

Μίγνυμι and *μινύω*, to mingle, to temper together, to confound. Luke 13. 1. In the passive voice, *μίγνυμαι*, to be mingled. Matth. 27. 34. *μίγξις*, *αὐτὸ*, mixture or hotch-potch, John 19. 39. *μίξις*, *αὐτὸ*, mixture. C. *Συναμίγνυμι*, to be mingled together, to have fellowship or commerce with. 1 Cor. 5. 9.

Μικρός, *αὐτὸ*, little, small, of no value or estimation. Luke 9. 3. Gal. 5. 9. John 16. 17. Mark 14. 70. John 7. 33. 2 Cor. 13. 16. Heb. 11. 37. In the comparat. degree, *μικρότερος*, *αὐτὸ*, the least, or smallest, hath the signification of the Superlat. degree. Matth. 11. 11. Matth. 11. 11. Matth. 13. 32. Mark 4. 31. Luke 7. 28, 48.

In the Superlat. degree. *μικρότατος*, the least, the youngest. 2 Chron. 21. 17. *μικρὸς*, Sometimes signifieth younger or lesse by birth. Also a small, abject. So Mark 15. 40. Luke 12. 32. Acts 8. 10. Gen. 19. 4. C. *Καταμικρύνω*, to diminish, to make lesse, to debase. 2 Sam. 7. 19. 1 Chron. 17. 17. *Μικρότης*, *ἡ*, smallness, Slenderness. 1 Kings 12. 10.

Μίλιον *αὐτὸ*, *τὸ*, a mile. Matth. 5. 44. (it is so called because it containeth a thousand paces.

Μιμέομαι, *ἑμαι*, to imitate to resemble. 3 John 11. Heb. 13. 7. 1 Thes. 3. 7. *Μίμω*, *αὐτὸ*, *ἡ*, imitation, a counterfeiting. *Μιμητής*, *ἡ, ὁ*, a follower, or imitator. Ephes. 5. 1. 1 Cor. 1. 16. 1 Cor. 11. 4. C. *Σύμμομητής*, *αὐτὸ*, *ὁ*, a follower, or imitator together with others. Phil. 3. 17. *Μῆμος*, *αὐτὸ*, *ὁ*, a jester, a counterfeiter of mens actions and behaviours. *Μιμωδός*, *αὐτὸ*, *ὁ*, the same.

Μιμνήσκομαι, to be mindeful of, to remember. Heb. 13. 3. 1 Cor. 11. 2. 2 Tim. 1. 4. Acts 11. 16. Matth. 26. 75. Apoc. 16. 19. Matth. 27. 63. Luke 24. 8. Acts 10. 31. Luke 61. 25. Luke 24. 6. Jude 17. Heb. 8. 12. Matth. 5. 23. 2 Pet. 3. 2. C. *Ἀναμιμνήσκω*, to call to mind, to bring into ones thoughts. 1 Cor. 4. 17. *Ἀναμιμνήσκομαι*, to call to minde, to remember. Heb. 10. 32. Mark 11. 21. *Ἀνάμ-*

ῥησις, εως ἡ, a calling to minde. Luke 22. 19. also mention of a thing repeated again and again. Heb. 10. 3. C. Ἐπαναμνησκω, to recall into ones memory, to rub up ones memory. John 14. 26. 2. Tim. 2. 14. Titus 3. 1. C. Ὑπομνησκωμαι to call to minde, to remember. Luke 22. 61. John 14. 26. Luke 22. 61. Ὑπομνησις, εως ἡ, an advertisement, a putting in minde of. 2 Tim. 1. 5. 2 Pet. 1. 13. Μνεία, ας, ἡ, a motion or speaking of. Rom. 1. 9. Ephes. 1. 16. 2 Tim. 1. 3. Μνημα, τος, τὸ, a monument, or remembrance, a token, signe, record. Mark 5. 5. Luke 23. 53. Acts 2. 29. Μνημεῖον, ες, τὸ, the same as μνῆμα, Matth. 27. 60. Mat. 28. 8. Μνήμη ης ἡ, memory, remembrance, mention. 2 Pet. 1. 15. Μνημονεύω, to remember, to call to minde, to make mention of. Apoc. 2. 5. Apoc. 3. 3. 2 Tim. 2. 8. Ephes. 2. 11. 1 Thes. 2. 9. 1 Thes. 1. 3. Apoc. 18. 15. Heb. 11. 22. In the passive voice, Μνημονεύομαι, to be had in remembrance, and estimation. Μνημόσυνον, ες, τὸ, memory, remembrance, or a calling to minde. Acts 10. 4. Μνηστὴς, ὅς, ὁ, a bridgroom. Μνηστὴς, ἡς, ἡ, a bride, or new married woman. Μνηστεύω, to wooe. In the passive voice, Μνηστεύομαι, to be betrothed. Matth. 1. 18.

Μῖσος αὐτοῦ, τὸ, Hatred, ill-

will, grudge. μισῶ, ὧ, to hate to esteem lesse, or set, behind. Apoc. 2. 15. Luke 14. 26. John 12. 25. John 15. 23. Luke 14. 14. Matth. 5. 43. John 15. 1. Rom. 9. 13. Heb. 1. 9. John 17. 14. John 15. 25. In the passive voice, Μισοῦμαι ὑμῶν, to be hated. Luke 21. 17. Apoc. 18. 2.

Μισθός, ες, ὁ, wages or hire. 1 Tim. 5. 18. 2 Pet. 2. 15. Mat. 6. 2. Matth. 10. 41. 2 John 2. 13. Apoc. 11. 18. (same) 5. 4. Matth. 5. 46. 1 Cor. 9. 17. μισθόμαι ὑμῶν, to bring with, hire. Gen. 30. 16. Matth. 23. 7. μισθώματα τῶ, τὸ, wages, hire, reward. Prov. 10. 13. Also a hired house. Acts 28. 30. Μισθωτὴς ὅς, ὁ, one hired an hireling. John 10. 12, 13. μισθωτὴς ὅς, ὁ, an hireling. Luk. 15. 17. C. Αντιμισθία ας, ἡ, wages or a reward answerable to the desert of any. Rom. 1. 27. arecompensing. 2 Cor. 6. 13.

Μνᾶ, a pound, in money. Luk. 19. 16.

Μοιχὸς, ὅς, ὁ, an Adulterer (of the Heb. word signifying to defile, or of an other Heb. word signifying to presse down see Ezek. 23. 3. or it may come of μῶ, nor, and οἶκος, a house, because an adulterer being turned from his own house, goeth to anothers.) Lu. 18. 11. μοιχῶλῖς, ἰδὼς ἡ, an adulteresse. Lam. 4. 4. it is taken Metaphorically. Matth. 12. 39. this Scripture alludes

alludes to that of Isai. 57. 3. John 8. 39, 44. it signifieth also the abstract adultery. 2 Pet. 2. 14. Μοιχεύομαι ὑμῶν, to commit adultery. Matth. 5. 32. ὡς, ὁ, the same. Rom. 2. 22. John 5. 27. Matth. 5. 28. In the mean voice Μοιχεύομαι, to commit adultery. John 8. 4. μοιχεύει, ας, ἡ, adultery. Mat. 5. 19.

Μόλις, Adverb, scarcely, diffcultly, (of μόρος ες, ὁ, labour, sorrow) Luke 9. 39.

Μόλις, Adverb, scarcely, hardly, with much adoe, (of μάλα, labour, strife) Acts 4. 18. Acts 27. 16.

Μολύνω, to defile, to corrupt, or pollute. Apoc. 3. 4. In the passive voice, μολύνομαι, to be defiled or polluted. Apoc. 14. 4. Μολυτμός, ες, ὁ, that which pollutieth. 2 Cor. 6. 11.

Μόνος, ἡ, ὁ, alone, desert, solitary. 1 Tim. 6. 6. Apoc. 15. 4. 2 Tim. 4. 11. Matth. 18. 15. Luke 24. 12. In the superlat. degree, μονότατος together alone. 2 Kin. 10. 21. Μόνον, Adverb, onely. Lu. 8. 50. Rom. 5. 3. 1 Cor. 7. 39.

Κατὰ μόνους, apart, (of κατὰ, towards, and μόνους desert places) Mark 4. 10. Luke 9. 18. Μονόμοι ὑμῶν, to be alone, or desolate. 1 Tim. 5. 5.

Μοσχῶν, ἡς, ἡ, a favour or shape Dan. 5. 6. Sometimes the

figure, likenesse or manner of a thing. Isa. 44. 13. Sometimes the apparel of the body. Mark 16. 12. Sometimes condition or state. Phil. 2. 6, 7. Μορφώω, ὧ, to frame or fashion. In the passive voice, μορφοῦμαι ὑμῶν, to be framed or fashioned. Gal. 4. 19. C. Μεταμορφώω, ὧ, to transform, to change from one shape to another. In the passive voice, Μεταμορφοῦμαι, ὑμῶν, to be transformed, 2 Cor. 3. 18. Mar. 17. 2. Μορφωσις, εως, ἡ, information, fashioning, instructing. Rom. 2. 20. Also a void and empty form or shape. 2 Tim. 3. 5. C. Σύμμορφος, ες, ὁ, of like fashion, conformable, convenient. Rom. 8. 29. Phil. 3. 21. Σύμμορφομαι ὑμῶν, to be conformable. Phil. 3. 10.

Μόσχον, ες, ὁ, a calf. Lu. 15. 23. Also a Bull, a strong Oxe. Exod 34. 19. Iudges 6. 25. and so some render that in Apoc. 4. 7.

Μῦθα, ης ἡ, (some derive it from the Hebrew word which signifieth learning) others of μάω, to seek, to get, to procure, because μῦθα, learning, is inquisitive. Among the the Heathens the Muses were counted the goddesses of Learning, but out of the divine writing of the New Testament, we learn who is the President of liberal Sciences. James 1. 5, 17. Sometimes

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it signifieth a song. *Μησικὸς*, *υ*, *δ*, a Musician. *Αποκ.* 18. 22. *Μησικὴ ἦς, ἡ*, musick or the art of singing. *Μεσέιον* *υ*, *τὸ*, a study. *Ἀμυσος*, one that hath no skill at musick *Κ. φιλομυσος*, a lover of musick.

Μόχθος, *υ*, *δ*, misery, sorrow, grievous labour. *2 Cor.* 11. 27. *1 Thes.* 2. 9. *2 Thes.* 3. 8. *Μοχθέω*, to labour with difficulty. *Deuteronomie* 24. 14.

Μυελος, *υ*, *δ*, marrow in bones, in herbs and plants, the pith, also strength, the inward parts of the minde. *Heb.* 4. 12. *Μυελόεις, εντες*, pertaining to the marrow, inward. *Numb.* 24. 8.

Μῦθος, *υ*, *δ*, a word or speech, a fable, a forged tale, a lie, *1 Tim.* 1. 4. *Tit.* 1. 14. In the New Testament three sorts of fables are noted. 1. Doting tales, such as old women tell. *1 Tim.* 4. 7. 2. Those of the Jews, of which their Talmud is now full. So *Titus* 1. 14. 3. Other fables there were which were fained by the singular wit and phancie of Poets and Philosophers. *1 Pet.* 1. 16. *Κ. Ἐγγασπίμυθος* *υ*, *δ*, a prophesying spirit, or one possessed with such a spirit. *Levit.* 19. 31. *Κ. Παρρυμυθεομαι* *ἔμαι*, to comfort, to encourage. *1 Thes.* 5. 14. *John* 11. 19. *Παραμυθία*, *ας, ἡ*, comfort, easing of grief. *1 Cor.* 14.

3. *Παρυμυθεομαι*, *υ*, *τὸ*, the same. *Phil.* 2. 1.

Μυκάω, *ω*, to low, to cry, roar aloud, to groan. *Αποκ.* 10. 3.

Μυκτῆρ ἡρ *Θ*, *δ*, the nostril the nose, (of *μύσσω*, or *μύσσω* to make the nose clean) *Μυκτίζω*, to mock or scoff at, to the passive voice, *Μυκτίζομαι* to be scoffed or laughed at. *Gal.* 6. 7. *Κ. Ἐκμυκτίζω*, to scoff at, to mock. *Luk.* 16. 14.

Μύλα *Θ*, *υ*, *δ*, a mill, (of *μύλλω* to grinde.) *Matth.* 18. 6. *Μυλικὸς, ἡ, δν*, belonging to a mill or mill stone. *Mark* 2. 7. *Μύλων*, a mill, a grinding house. *Matth.* 24. 41. *Κ. Ἐμμύλων*, a mill. *Num.* 11. 8. *Κ. Μυλωθρὸς*, *υ*, *δ*, a miller or grinder.

Μυελ *Θ*, *α*, *δν*, infinite, but the plural number of this word, viz. *μυειοι, μυειαι, μυεια*, signifieth 10000. *Matth.* 4. 15. *1 Cor.* 4. 15. *Μυειάς, αδὸς*, ten thousand. *Luke* 12. 1. In this Scripture by a Synecdoche of the species a certain number is put for any great number. *Iude* 14.

Μύρον, *υ*, *τὸ*, ointment of (of *μύρω*, to flow) *Matth.* 26. 9. *Luke* 23. 56. *John* 11. 2. *John* 12. 3. *Μυρίζω*, to anoint with ointment. *Mark* 14. 8.

Μύω, to shut, to keep close, to presse down, it is properly applied

applied to the mouth and lips. *Κ. Καμύω*, to shut, to wink or twinkle with the eyes. *Acts* 28. 27. *Μυέω* *ω*, to teach those things which belong to holy matters, to instruct in holy things, to be read passively. *Phil.* 4. 12.

Μυστήριον *υ*, *τὸ*, this word among the antient Greeks was rendered the sacrifice of the goddess Ceres, which was more savingly the word *μυστήριον*, signifieth a mysterie, an hidden thing, a thing shut up, which we cannot perceive. *1 Cor.* 2. 28. *2 Cor.* 14. 2. *1 Cor.* 15. 51. *Ephes.* 5. 32. *1 Cor.* 16. 25. *Ephes.* 1. 9. *Colos.* 3. 26. Sometimes the word signifieth the chief heads of Christian Doctrine, the knowledge of which is hid from men their natural condition. *1 Cor.* 4. 1. It is sometimes referred to evils which lie hid from a man. *2 Thes.* 2. 7. the words are, the mysterie of iniquity, that is, hidden and covered iniquity, now the covering of iniquity, it is the name of a Church which that Babylonish harlot boastereth of, which as with deceit she

covereth her face, and who-rish countenance, (that so as a most holy person) she may seduce many.

Μώμα *Θ*, *υ*, *δ*, a spot or blemish, reproach, discredit. *2 Pet.* 2. 13. It signifieth likewise a carper, one that findeth fault. *Μαμαδομαι* *ἔμαι*, to shun, to blame, to rebuke. *2 Cor.* 8. 20. It is read passively. *2 Cor.* 6. 3. *Μαμεομαι* *ομαι*, to blame to rebuke. *Ἀμωμος*, *υ*, *δ*, *ἡ*, one without spot or blemish, blamelesse. *Ephes.* 5. 27. *Αποκ.* 14. 5. *Ἀμώμητος*, *υ*, *δ*, *ἡ*, that cannot be reprehended. *Phil.* 2. 15. *Peter* 3. 14.

Μωρὸς, *ω*, *δν*, (that is, *μὴ δρῶν*, seeing nothing, viz. with the mental eyes,) it signifieth foolish, doltish. *Matth.* 5. 22. *Matth.* 25. 8. In *1 Cor.* 15. 25. it is used in the neuter gender and standeth for a substantive, that is, folly. *Μωρία* *ας, ἡ*, folly. *1 Cor.* 1. 18, 23. *Μωραίνω*, to do foolishly, to besot, to make doltish. *1 Cor.* 1. 20. In the passive voice, *Μωραίνομαι*, to be besotted or to become foolish. *Rom.* 1. 22. also to be unfavoury. *Matth.* 5. 13. *Κ. Συκομωράα* *ας, ἡ*, a Sycomore-tree. *Luke* 19. 4.

N.

Nũ, It is the 13. letter in order from the Heb. num. an off-spring, in numbers it is 50.

Ναί, Adverb, truly, indeed, even so. Luke 12. 5. Mat. 5. 37. Rom. 3. 29. Matth. 11. 26. Sometimes nevertheless. Matth. 15. 27. Also I pray or beseech. Apoc. 22. 20.

Ναός ν, δ , a temple, a Church (of $\nu\epsilon\omicron\mu\alpha\iota$, to come, because people come to it) John 2. 20. 1 Cor. 3. 16.

Νάρδος, ν, δ , a plant growing in India or Syria called Spicknard. Mark 12. 3. John 12. 3.

Νάρκη, $\nu\epsilon, \delta$, a cramp-fish, that maketh the hands of those that touch it astoned. Hence the word is taken for weaknesse of minde, for amazement. **Ναρκώω** ω , to amaze or astonish. **Ναρκέω**, to be amazed. **Καπναρκέω**, ω , to be dull or slow, to be benumbed with fear, 2 Cor. 11. 8.

Ναῦς, $\alpha\delta\varsigma, \eta$, a ship. (Of $\nu\acute{\alpha}\omega$ to swim in) Acts 27. 41. **Ναῦλον** $\nu, \tau\omicron$, the freight or fare paid for passage over the water in a ferry, or over the Sea in a ship. **Ναυτία**, and according to the Ionicks, **Ναυ-**

σία $\alpha\varsigma, \eta$, disposition or will vomit. a being Sea-sick. **Νάω** ω , to have appetite vomit, to loath. **Ναύτης**, η , a Marriner Acts 27. 27, 28. Apoc. 18. 17.

Νεκός, $\epsilon\theta$, $\tau\omicron$, chiding, brawling, strife, contention. **Νέ**, a note of privation, and **ε** to give place, that is, when we give not place) **Κ. Φιλόμα** δ, η , contentious, one loving strife. 1 Cor. 11. 16. **Φιλονομία** $\alpha\varsigma, \eta$, contention or strife whereby one would be above another. Luke 24.

Νέκυσ, $\upsilon\theta$, δ , dead, it is a poetical word, for which in prose in the New Testament **Νεκρός** $\alpha, \omicron\nu$, is used, dect. Matth. 8. 22. Matth. 15. 8. Mark 6. 14. Mark 9. 9, 10. Luke 9. 7. Luke 16. 30. 1 Cor. 15. 29. Sometimes it signifieth spiritually dead. Matth. 8. 22. John 5. 25. Ephes. 2. 5. **Νεκρώω** ω , to mortifie. Colos. 3. 5. it is read passively, Rom. 8. 19. Heb. 11. 12. **Νεκρωέω**, η , a mortifying or making dead. Rom. 4. 19. 2 Cor. 4. 10. Also barrennesse. Rom. 4. 19.

Νέμω, to impart, to distribute

ute, to possess the thing bestowed, or divided, to dwell or inhabit. Also to feed, likewise to rule. **Νομή** $\eta\varsigma, \eta$, feeding ground or pasture. 2 Tim. 2.

7. Sometimes possession. **Νόμος** $\mu\omicron\varsigma, \delta$, the Law. Luke 16. 16. Rom. 7. 7. In both which Scrip. is understood the ceremonial Law. Sometimes it is put for the second table onely. Rom. 13. 9. John 18. 31. Sometimes it signifies a precept or commandment. Gal. 6. 2. John 13. 34, 35. Sometimes it signifieth the curse of the Law. Rom. 6. 14. Sometimes it is put for the books of Moses. Lu. 24. 44. Sometimes for all the writings of the old Testament. John 10. 34. John 15. 25. 1 Cor. 14. 21. Gal. 4. 21.

Sometimes for the teaching or knowledge of the Gospel. Isai. 2. 3. Rom. 3. 27. Sometimes for a sect, a manner of teaching, or of life, or Religion. Phi. 3. 5. **Νομικός**, $\eta, \delta\nu$, belonging to the Law. Titus 3. 9. **Νομικός**, ϵ, δ , a Lawyer. Matth. 25. 35. **Κ. Νομοδιδάσκαλος** θ , the same. Luk. 11. 17. 1 Tim. 1. 7. **Νόμιμος**, δ, η , lawful. **Νομίμως**, Adverb, lawfully. 1 Tim. 1. 8. **Νομίζω**, to esteeme, to think, to suppose. 1 Cor. 7. 26. Acts 7. 25. Matth. 20. 10. Matth. 5. 17. Matth. 10. 34. Luke 2. 44. In the passive voice **Νομίζομαι**, to be esteemed, thought or deemed. Luke 3. 23. Acts 16. 13. **Νόμισμα**,

$\tau\omicron\varsigma, \tau\omicron$, money or coine, namely, lawful money. Matth. 22. 19. **Νομή**, $\eta\varsigma, \eta$, pasture. John 10. 9. grasse, food. 2 Tim. 2. 17. among Lawyers it is taken for possession. **Κ. Άνομος**, δ, η , ungodly, wicked, desperate, lawlesse. Luke 22. 37. Mark 15. 28. Acts 2. 23. Also Antichrist who is called the abolisher of the Law, or the Lawlesse one. 2 Thes. 2. 8. In like manner Antichrist is so called of the Apostle after an excellent manner, because he having shaken off the yoke of divine Lawes (Psal. 50. 17.) was about to thrust in his traditions concerning a single life, and chusing of meats. 1 Tim. 4. 1, 2, 3. Sometimes the word signifieth heathenish, that liveth not according to the law of Moses, that may be called lawlesse. 1 Cor. 9. 21. Also filthy. 2 Pet. 2. 8. **Άνόμως**, Adverb, without law, or having not heard of the law of Moses. Rom. 2. 12. **Άνομία**, $\alpha\varsigma, \eta$, iniquity, impiety. Matth. 24. 12. Rom. 4. 7. Sometimes variance from the law of God. 1 John 3. 4. **Έννομος**, δ, η , lawful. Acts 1. 9, 38. Also subject to the law. 1 Cor. 2. 21. **Κληρονόμος**, $\mu\theta, \nu, \delta$, an heire (of $\kappa\lambda\eta\rho\epsilon\varsigma$, heritage, and $\nu\epsilon\mu\omega$, to possess, that is, one that possesseth those things which have fell out by lot.) Matth. 21. 38. Rom. 8. 17. Heb. 1. 2. Heb. 11. 7. **Κ. Συγ-**

κληρονόμος, a Coheire. Rom. 8. 17. Ephes. 3. 6. Κληρονομία, *q*, n, an inheritance or succession. 1 Pet. 1. 4. Matth. 21. 38. Luke 12. 13. Κληρονομέω, *ω*, to obtain by the right of inheritance or succession. 1 Cor. 15. 50. Matth. 5. 3. Heb. 1. 7. also to possess by the right of inheritance. Matth. 25. 34. Mark. 10. 17. Gal. 4. 30. C. Οικονόμος, *κ*, *ο*, a disposer, a steward (of δίκος a house and νέμω, to feed and to govern.) Luke 12. 42. 1 Pet. 4. 2. Rom. 15. 23. Gal. 4. 2. Luke 16. 8. Οικονομία, *α*, *ς*, *η*, the charge or laying out money for another, distribution. Luke 16. 2. 1 Cor. 9. 17. it is attributed to God. Col. 1. 25. and signifieth governing or disposing. Οικονομέω *ω*, to manage, or order, to become steward. Luk. 16. 2. C. Παράνομος *κ*, *ο*, *η*, a transgressor. Παράνομος, Adverb, against the laws. Παράνομία, *α*, *ς*, *η*, transgression or breaking the law. 2 Pet. 2. 16. Παράνομέω *ω*, to transgress the Law. Acts 23. 3. C. Ἀπονέμω the same as the simple verb νέμω, to distribute &c. 1 Pet. 3. 7. C. Διανέμω, to divide. In the passive voice, Διανέμμαι, to be divided, also to be divulged or spread abroad. Acts 4. 17.

Νέος, *α*, *ον*, new, fresh. Mat. 9. 17. Heb. 12. 24. Titus 2. 4. 1 Cor. 5. 7. In the Comparat.

degree. Νεώτερος, *α*, *ον*, younger. Luke 15. 12. 1 Tim. 5. 14. Also the youngest. Luke 22. 26. Νεωτερίζω, to derive new things. Νεωτερίζω, *ω*, youthful. 2 Tim. 2. 22. Νέπης, *η* *η* *ος*, *η* *ος*, youth. Matth. 19. 20. 1 Tim. 4. 12. Νέω, *ω*, to till new ground, to plant new vines. Jer. 4. 3. Νεανίας, *α*, *ς*, *ος*, a young man. Acts 20. 9. Νεανίσκος, *ος*, *ος*, a young man. Mark 14. 51. Luke 7. 14. C. Ἀνανεομαι, *ε*, *μαι*, to be renewed. Ephes. 4. 23. Νεότης, or Νεοαδής, *α*, *ς*, *ος*, the young of every thing, a chicken, a fowl, &c. Luke 2. 24. Νεοαία, *α*, *ς*, *η*, a nest, Νεοαία *α*, *ς*, *η*, hatching or bringing forth of chickens. Luke 13. 34. Νεοαίον, *ος*, *ος*, the same. Matth. 23. 27. Νεοαίω, to build or make a nest. Psalm. 104. 17. Νεωσι, Adverb, lately, for which Προσφατως, is used in the N. Testament. Acts 18. 2.

Νεύω, to nod, to beckon with the head, to signify by nodding, John 13. 24. Acts 24. 10. C. Ἀνανεύω, to refuse to beckning with the head, to dispise. Numb. 30. 6. C. Διανεύω, to beckon with the head. Luke 1. 22. C. Ἐρνεύω, the same. Luke 1. 62. Νεύμα, *α*, *ς*, *ος*, τὸ, a nodding. C. Ἐρνεύω, to swim out (of ἐκ, out of, and νεύω, which is of the same force with νέω to swim.) By a Metaph. to escape or slip away privily.

privily, for it is a usual thing to compare a multitude that is brought together, and as it were weth out into divers parts in a rough Sea, wherefore he escapeth from this multitude may deservedly be said to swim out. John 5. 13. C. Πνεύω, to nod unto, to shew sent by nodding to. Acts 18. 2. C. Κατανέω, to nod or beckon with the head. Luke 7. 14. Νίφος, *ος*, *ος*, τὸ, a cloud. from the Hebrew Nuf, to drop, to shed. Heb. 12. 1. Νέλας, *α*, *ς*, *ος*, a cloud. Matth. 17. 1. Acts 1. 9.

Νεπός, *α*, *ς*, *ος*, the reines or kidneys. Apoc. 2. 23.

Νη, it is an Adverb, which is wont to be used with negatives. 1 Cor. 15. 31. So μη, is the same Gen. 42. 15. onely here we may note according to learned man, that μη is an adverb of swearing, when we are about to denie something (therefore it comes of μη, not) our νη, (which cometh of ναι, truly) is used when we are about to affirm somewhat.

Νήσω, to spin. Matthew 6. 28.

Νηπίος, *α*, *ς*, *ος*, an infant, (of νη, a privative particle, and ἔπος, a word) a boy, or childe. 1 Cor. 13. 11. Also simple and contemptible before men. Mat. 11. 25. Matth. 21. 16. Also one unlearned or ignorant.

Rom. 2. 20. 1 Cor. 3. 1. Sometimes gentle, or courteous. 1 Thes. 2. 7. Νηπιάζω, to do like an infant. 1 Cor. 14. 20.

Νῆσος, *α*, *ς*, *ος*, An Island (of νέω to swim, for it seemeth to swim out of the Sea.) Act. 13. 6. Acts 27. 26. Acts 28. 1, 9, 11. Apoc. 1. 9. Apoc. 6. 14. Apoc. 16. 20. Νησίον *α*, *ς*, τὸ, a little Island. Acts 27. 16. Νησίος, *ος*, *ος*, *η*, a little Island. C. Χερσόνησος, or Χερσόνησος, a place almost environed with water, almost an Island, (of χερῶν or χερσος *ος*, *ος*, untrimmed, forsaken, and νῆσος an Island.

Νήσις εως, *ος*, *ος*, *η*, Hungry, bare, barren, (it seemeth to be compounded of νη which in compounds is negative, and ἰδίω to eat.) Mark 15. 32. Mark 8. 3. Νησεύω to fast, to abstain from meat. Luke 18. 12. Luke 5. 33. Matth. 9. 15. Acts 13. 3. Νησεια *α*, *ς*, *η*, fasting, hunger. Mark 9. 29. Luke 2. 37. 1 Cor. 7. 5.

Νήφω, to be sober (of νη not, and πίνω to drink.) 1 Thes. 5. 8. by a metaph. its applied to the mind. 2 Tim. 4. 5. 1 Pet. 5. 8. Νηφελίος, *α*, *ς*, *ος*, *η*, sober, sometimes watchful. Titus 2. 2. 1 Tim. 3. 11. C. Ἀνανήσω, to receive soundness of minde. 2 Tim. 2. 26. C. Ἐκνήφω, to watch, to take pains, to be raised up. 1 Sam. 25. 1 Cor. 4. 34.

Nixō ὤ, to overcome. 1 John 5. 4. Apoc. 3. 11. Apoc. 17. 14. John 16. 33. Apoc. 3. 21. Rom. 3. 4. Luke 11. 22. Apoc. 13. 7. In the Passive voice, **Nixomai** ὠμαι, to be overcome. Rom. 12. 21. **Nixn** ης, victory. 1 John 5. 4. **Nixn** ης, victory. Matth. 12. 29. 1 Cor. 15. 55, 57. Also perpetuity. 1 Cor. 15. 54. C. **ὑπερνικῶ** ὤ, to be more then conquerour. Rom. 8. 37. C. **ἄνικητος** ὁ, ἡ, invincible.

Nixō, to wash the hands or feet. John 13. 6. Psal. 26. 6. John 13. 14, 8. **Nixomai**, to be washed, and in the mean signification to wash. Matth. 23. 2. John 9. 15. 7. 11. John 13. 30. C. **ἄνιμι** ὁ, ἡ, unwashed. Matth. 19. 20. The expression of this Scripture is the same with that in Mark 7. 2. **Nixn** ης ἡ, a Basin or Laver. John 13. 5. C. **ἐμνίμαμαι**, it is a verb means, and signifieth to wash away, or to wash off. Matth. 27. 24.

Nó ὁ, ὁ, the minde, thought, opinion. Titus 1. 15. Rom. 7. 23, 25. Rom. 14. 5. Rom. 1. 28. Phil. 4. 7. **Noēō** ὤ, to ponder in ones minde, to think, to consider. Matth. 24. 15. 2 Tim. 2. 7. Sometimes to understand. Heb. 11. 3. Mat. 15. 17. John 12. 40. In the passive voice, **Noēmai** ὠμαι, to be understood. Rom. 1. 20. **Nóma** τος τὸ, the moving of

the minde, thought, consideration. 2 Cor. 10. 5. Phil. 4. 7. 2 Cor. 11. 3. Sometimes the minde it self. 2 Cor. 4. 4. Also a subtil devise. 2 Cor. 2. 11. C. **ἄγνοέω** ὤ, (of ἀ privative and γνέω to know) to be ignorant, to be simple, rude, and blunt. 1 Cor. 14. 38. 2 Cor. 11. Rom. 6. 3. 2 Pet. 2. 12. 1 Cor. 14. 38. 1 Cor. 10. 11. Tim. 1. 13. Mark 9. 32. Acts 13. 27. In the passive voice, **ἄγνοομαι** ὠμαι, to be unknown. Gal. 1. 22. **ἄγνομα** τος τὸ, an error, a fault committed of ignorance. Heb. 9. 7. C. **κατανοέω** ὤ, to consider, to weigh thoroughly, to observe, to behold or perceive. Matth. 7. 3. Heb. 10. 24. Jam. 1. 23. Acts 11. 6. Acts 27. 35. Rom. 4. 19. Luke 12. 27. Luke 20. 23. C. **ὑπονοέω** ὤ, and **ὑπονοομαι** ὠμαι, to foresee in ones minde, to foresee, to provide, also to do another mans business, to procure. 1 Tim. 5. 8. **ὑπονοία** ας, ἡ, wisdom, providing for things to come, forecast or foresight, wisdom. 14. 3. Sometimes diligence. Joshua 20. 3. Also care and prudence. Acts 24. 3. Rom. 13. 14. **ὑπονοός** ὁ, ὁ, prudent, wise, careful, hence **ὑπονοός** ὁ, ὁ, more wise. C. **ἄνοος** ὁ, ὁ, foolish, mad, **ἄνοια** ας, ἡ, madness, foolishness. 2 Tim. 3. 9. Also rage. Luke 6. 11. **ἄνους** ὁ, ὁ, out of his right

ht minde, foolish, mad. Luke 24. 25. C. **διάνοια** ας, ἡ, the moving of the minde, thought, consideration. Mark 2. 30. Matth. 22. 37. Also the minde it self. Eph. 1. 18. Col. 2. 1. Heb. 8. 10. 1 Pet. 1. 13. 1 Pet. 3. 1. Ephes. 2. 3. Heb. 10. 16. Matth. 22. 37. **διανόμα** τος τὸ, thought, consideration, the moving of the mind. Luke 11. 17. **διανοομαι** ὠμαι, to think, to revolve in ones minde, to make a Syllogisme. C. **δυσνότος** ὁ, ἡ, hard to be understood. 2 Pet. 3. 16. **εὐνοός** ὁ, ὁ, of a sound minde. **ἐννοία** ας, ἡ, the moving of the minde, thought. Heb. 4. 12. C. **ἐννοία** ας, ἡ, thought, consideration, a subtil Device. Acts 8. 22. C. **εὐνοός** ὁ, ὁ, favourable, bearing good will, friendly. **εὐνοία** ας, ἡ, favour, friendliness, good will. 1 Cor. 7. 3. Ephes. 6. 7. **εὐνέω** ὤ, to be well affected. Matth. 5. 25. C. **μετανοέω** ὤ, to repent, to be grieved, to be ashamed of, properly to wax wise after an offence, and so to grieve for an error committed, as to correct it. Matth. 3. 2. Luke 17. 4. Luke 10. 13. Apoc. 9. 21. Apoc. 2. 16. Acts 8. 22. Mark 6. 12. Acts 26. 20. Acts 3. 19. 2 Cor. 12. 21. **μετάνοια** ας, ἡ, fore thinking, Repentance, an after sorrow. Heb. 12. 17. Also saving repentance. Mark 1. 4. Luke 3. 3.

Acts 13. 24. Acts 19. 4. C. **ἄμετανότος**, that knoweth not how to repent, impenitent. Rom. 2. 5. C. **ὑπόνοια** ας, ἡ, mistrust, doubt, suspicion. 1 Tim. 6. 4. **ὑπονοέω** ὤ, to suppose or suspect. Acts 13. 25.

νόθος ὁ, ὁ, ἡ, born of a common woman, a counterfet, base born, a bastard, of **νέ** not, and **θεός**, coming from God, or lawful. Heb. 12. 8. Deut. 23. 2.

νότος ὁ, ὁ, the Southern winde (of **νοτις**, ἰδος, ἡ, moisture.) Acts 27. 13. Also the South climate or Country, the South part of the World. Matthew 12. 42. Luke 13. 29.

νόσος ὁ, ὁ, a disease, or sickness (of **νέ**, not, and **σός**, safe.) Matth. 9. 35. Acts 19. 11. **νόσσω** ὤ, to be sick, it is read once in the New Testament, and is the same as to rage or wax mad. 1 Tim. 6. 4. **νόσημα** τος τὸ, a disease or sickness. John 5. 4.

νόσφι or **νόσφιν**, Adverb, apart, asunder, also without, (of **νέ** not, and **ἔπομαι** to follow.) **νόσφισω**, to separate. **νόσφιζμα**, to take away craftily, to deceive or beguile. Acts 5. 2. Titus 2. 10.

νύμφη ὁ, ὁ, a bride. John 3. 29. (Eustat. deriveth it of **νέος**, new, and **φαίνομαι**, to appear.) Sometimes it signifieth the

the sons wife. Matth. 10. 35. Luke 12. 53. Νυμφίος, α, ὁ, a Bride-groom. Matth. 25. 1, 5. Νυφῶν ὄντος, ὁ, a bed-chamber where the Bride and Bride-groom are, also marriage. Matth. 9. 15. by the Sons of the bed-chamber is understood, the familiar friends of the Bride-groom, which he admitteth even into his bed chamber.

Νῦν, Adverb of time, now, at this time. Iohn 2. 8. Iohn 4. 18. Matth. 24. 21. Rom. 11. 5. Acts 18. 6. Sometimes of late, or erewhile. Iohn 11. 8. Sometimes it serveth to the assumption of a Syllogisme. 1 Cor. 7. 14. Νυνὶ, but now. 1 Cor. 15. 20. and in this Script. this adverb also serveth, to the assumption of a Syllogisme. C. πῖνυν, therefore. Luke 20. 25. 1 Cor. 9. 26. Heb. 13. 13. Τανῦν, even now. Acts 27. 22.

Νύξ, night. (of νύαω, to prick or incite.) In the genitive case it is νυκτὸς ἡ, Iohn 13. 30. Mark 5. 5. Matth. 2. 14. Matth. 27. 64. Iohn 7. 50 Iohn 19. 39. Matthew 25. 6. Acts 27. 27. Matth. 26. 34. Luke 12. 20. Iohn 21. 3. Acts 12. 6. Acts 20. 31. Luke 5. 5. Acts 5. 19. Acts 17. 10. Matth. 4. 2. by a Metaph. the time of ignorance. Rom. 13. 12. 1 Thel. 5.

5. C. Μεσονυχτίον, α, τὸ, the middle of the night. Mark 13. 35. Luke 11. 5. Acts 16. 25. Acts 20. 7. C. Διανυκτεῖν, to tarry all night. Luke 6. 12. C. Ἐννυχον, or ἔννυχον, Adverb, the time that lieth between the night, the night being far spent, a little before the light. Mark 1. 35. C. Ἀπενυκτεῖν, to tarry all night without dores.

Νύαω or νύηω, to prick, to pierce, to bore. Iohn 19. 34. C. Κατανύαομαι, to be pricked, stung or tormented. Acts 2. 37. Κατάνυξις εως, ἡ, properly a pricking whereby the body is wounded; it may be also rendered slumber or stupidity. Rom. 11. 8. and this signification is by reason of a Hebrew word in the prophesie from whence this Scripture cometh.

Νυσσιζω, (of νύω to nod,) to twinkle with the eyes, as those that are surprised with desire to sleep, to slumber. 2 Pet. 2. 3.

Νωθής εἶ, δ, κ, ἡ, (of νῆω, to regard or take care) idle, slow, lazie, dull. Ναθρδς α, δν, the same, Heb. 5. 11. Heb. 6. 12.

Νωτ, α, ὁ, a back of a man or beast. Rom. 11. 10. 1 Kings 7. 32. Νωτα ων, τῶ, backs. Ierem. 2. 27.

Ξ.

Ξ, it is the 14. letter, in numbers it is 60.

Ξενος (or ξένος,) an Host receiveth strangers, also a guest that lodgeth in ones house. Matth. 25. 35. Rom. 16. 1. Ξένος η, ον, a stranger or stranger, an alien or forreiner, 1 Th. 13. 9. Ξενία ας, ἡ, an house ready to receive friends.

Acts 28. 23. Phil. 2. 2. Ξενίζω, to receive or entertain as guests. Acts 10. 23. Acts 28. 23. Ξενίζοντα, τὰ, which is the participle of this verb, signifying strange things, absurd, differing from the common opinion. Acts 17. 20. Ξενίζομαι, (it is the passive voice of Ξενίζω,) to resort to a place, to lodge, to journey. Acts 10. 6, 32. Acts 16. 16. In 1 Pet. 4. 12. it is rendered, to be amazed or struck with fear. C. Φιλόξενος α, ὁ, κ, ὁ, one that useth hospitality.

Tim. 3. 2. Φιλοξενία ας, ἡ, hospitality or entertainment of friends and guests. Rom. 12. 13. Heb. 13. 2.

Ξέστης α, ὁ, a measure of liquid things, the sixth part of a congi, 24. ounces a pint and half; It is put for a vessel appointed for daily uses, out of which wine or water was pou-

red, whether it held a pint, and an half or more or lesse, whence it is rendered a pot or pitcher. Mark 7. 4.

Ξέω, to shave, to polliish or make smooth, to trim or deck, to scratch or scrape. C. Λαξεύω (as it were λαῖν ξέω,) to polliish a stone, or make it smooth. Hence Λαξευτός, ὁ, δν, cut or carved out of a stone. Luke 23. 63. Ξύω, (the same as ξέω) hence Ξυρδς, α, δν, sharp, fit to scrape any thing. Ξυρδς, ε, ὁ, a Barbers razor. Numb. 6. 5. Ξυράω ὦ, to shave, to clip or shear. Gen. 41. 14. In the passive voice, Ξυρόμαι ὦμαι, to be shaved, clipped or sheared. 1 Cor. 11. 5, 6. It is read in the mean voice with an Active signification. Acts 21. 24.

Ξηρός α, ον, dry, without moisture, barren, withered. Matth. 12. 10. Ξηρά ας ἡ, dry land. Gen. 1. 10. Matth. 23. 15. Heb. 11. 29. Ξηραίνω, to make dry, or to become dry, to wither. James 1. 11. In the passive voice, Ξηραίνομαι, to be made dry, to be dried up, to be withered. Mark 9. 18. Mark 11. 21. Mark 3. 3. Mat. 13. 6.

ξύλον, *υ, τὸ*, wood, timber. 1 Cor. 3. 12. Sometimes a club, *Matth. 26. 55.* and from the proper form of the Hebrew speech, a tree. *Apoc. 2. 7. Eccles. 11. 3.* Sometimes a crosse. *Act. 5. 30. Act. 10. 39.* also a pillory or stocks. *Act. 16. 24.* ξύ-

λινος, *ή, ον*, of wood or wood. 2 Tim. 2. 20. *Apoc. 9. 20.* λεύομαι, to purvey and wood. *Ξυλεύς* *ή, ος*, a woodmonger, a purveyor for wood. C. *ἄξυλος*, wanting wood. *Ἀξυλία, ας, ή, υ*, want or scarcity of wood. *ή*

O.

Ο μικρόν, it is little *ο*, it is the 15. letter, in numbers it is 70.

Ο, *ή, τὸ*, it is of a rough spirit, and wants an accent, it is an article that is put before other words, and that for elegancies sake. *Mark 2. 27.* Sometimes the Greeks leave it out, especially in proper names, 1 Pet. 1. 20. As often as this article is put absolutely, the participle *ὃν ὄντος*, which signifieth being, or a noun Substantive is understood. See *Colos. 3. 2. Act. 25. 23. Matth. 6. 9. Apoc. 1. 4. Rom. 16. 5.* often times this participle is expressed. *Rom. 8. 8. So Luke 6. 3.* Sometimes this article prepositive is used in the place of pronouns relatives, as he, and the plural number, they. *Matth. 21. 29. Matth. 2. 5. Matth. 4. 20. Luke 5. 33. Luke 6. 8.* Sometimes it superabounds. 1 Cor.

9. 19. It is elegantly wont to be put before pronouns possessives, as mine, thine, ours, yours. *John 7. 6. Gal. 6. 11.* It is put after a pronoun demonstrative as this, that. *John 5. 15.* it is seldom put before. *Act. 4. 23.* Sometimes it hath the force of a Relative. *Matth. 1. 25. Matth. 2. 11. Luke 1. 34. Matth. 4. 5.* It is put before an infinitive mood. *Rom. 1. 20.* Sometimes it signifieth a certain one. *Matth. 13. 2. Luke 8. 5.* Sometimes these articles are used emphatically, to note some excellent thing, either known to all, or at least to those to whom the speech is directed. So *Luke 2. 26. John 15. 1. John 10. 11. John 1. 21. Deut. 18. 15.* Sometimes the substantive is understood. *Mat. 1. 6. Lu. 2. 49. Mat. 21. 13. John 2. 15, 16. Rom. 11. 4.* These articles are used sometimes in dividing the word *μάν*, and *δ*, being

being added. *Phil. 1. 16, 17.* *ή* which is the neuter gender of this article *ὅς*, sometimes put for *τῷ*, which signifieth this. *Mark 9. 23.* Sometimes *ή* is put absolutely, and is rendered concerning him or that, or to that which belongeth. *Luke 22. 2. Rom. 9. 5.* Its elegantly put before adverbs, or other words, which it then changeth into adverbs. *Mark 15. 1. Act. 4. 18. Luke 11. 3.*

ὄγκος *υ, ή, ος*, a thing great and heavy, a weight. *Heb. 12. 1.* Also a rising or swelling of the flesh. By a Metaph. loftiness, pride. C. *ὑπερόγκος* *ή, υ*, and *τὸ ὑπερόγκον*, greatly swollen or puffed up very much. 2 Pet. 2. 18. Jude 16.

ὁδός *ή, ή, ος*, a way. *Numb. 21. 22. Matth. 2. 12.* Sometimes custome or manner. *Gen. 19. 31.* Sometimes a place to enter by. *John 14. 6. Matth. 22. 16.* Sometimes a Sect, or Religion. *Act. 22. 4.* Sometimes the decrees of God are called his wayes. *Rom. 11. 33.* Sometimes a journey. *Luke 2. 44.* Also a way as afore. *Mark 8. 27. Act. 24. 14. Mark 10. 46. Act. 1. 12. 2 Pet. 2. 15. Jude 17.* The words are, because they went in the way of Cain, that is, because they led the life of an Envious man, foaming out cruelty, and laying snares for his brother, and this

is by a Synecdoch. of the species. *ὁδύω* to make a journey. *Luke 10. 33.* in *Mark* you have it expressed by *ὁδός* and *ποῖα*, *Mark 2. 23, 24. C.* *Ἀμφοδός* *υ, ή, ος*, a place where two wayes meet. *Ἀμφοδόν* *υ, τὸ*, the same. *Mark 11. 4. C.* *Ἐπὶ* *υ, ή, ος*, a coming unto, an advent. *Act. 13. 24. C.* *Ἐξοδός* *υ, ή, ος*, a going out or forth. *Luke 9. 31.* In this Scripture, it signifieth death. C. *Διέξοδος* *υ, ή, ος*, In the plural number *Διέξοδοι* *αι*, places where many wayes meet, crossewayes. *Matth. 22. 9. Psal. 1. 3. C.* *Εὐόδος* *υ, ή, ος*, easie to be passed over; also one having a journey dispatched. *Εὐοδία* *ας, ή, ος*, a prosperous journey. *Εὐοδέω* *ω*, to use a prosperous and happy journey. *Εὐοδῶ* *ω*, to grant a prosperous journey. 1 Kings 22. *Εὐοδομαι* *μαι, υμαι*, to obtain a prosperous journey. *Rom. 1. 10.* Also to do prosperously, to be exceeding well. 3 John 2. 1 Cor. 16. 2. C. *Διοδεύω*, to make a journey through some place. *Luke 8. 1. Act. 17. 1. C.* *Μεδοδός* *υ, ή, ος*, a short or compendious way. *Μεδοδεύω*, to entrap a man in his way, to devise or plot, to invent craftily. *Μεδοδεῖα* *ας, ή, ος*, snares, a besieging. *Ephes. 4. 14.* *Μεδοδόν* *υ, τὸ*, provision for a voyage. C. *Πάροδος* *υ, ή, ος*, a running over quickly, a passing by

by. 1 Cor. 16. 7. C. Συνοδὸς, *sinosodis*, an assembly or meeting together of people warned by the high Officers commandments, the Sessions. Συνοδία, *sinosodia*, fellowship, a train, a multitude. Luke 2. 44. Συνοδεύω, *sinosodeuo*, to make a journey with one. Acts 9. 7.

Ὁδὺς, *odys*, δ, of ἔδω, to eat) a tooth. Matth. 5. 38. Matth. 8. 12. Acts 7. 54. Exodus 21. 24. Numb. 11. 33.

Ὁδύνη, *odynē*, η, grief, torment. Rom. 9. 2. Ὁδυρόμαι, *odyromai*, ὄμαι, to be grieved, vexed or tormented. Luke 2. 48. Luke 16. 24, 25. Ὀδύω or ὠδύς, *odyō*, ἡ, the grief or sorrow of one in Labour or travel. 1 Thes. 5. 3. Also any grief or torment. Acts 2. 24. Ὀδύω, to travel of childbirth. Gal. 4. 19. Apoc. 12. 2. C. Συνοδύνω, to be in travell together. Romans 8. 22.

Ὀδυρόμαι, to waile, to weep, to cry out, to lament, also to bewail. Ὀδυρμῶ, *odyrmō*, ὤ, ὄ, wailing or crying out with piteous lamentation. Matthew 2. 8. 2 Cor. 7. 7.

Ὄζω, to smell of, to have a smell, to give an ill sent, to stink. John 11. 39. Ὁδύσμον, *odysmōn*, ὤ, ὄ, (it cometh of the adjective ἡδύσμος, *hedy-smos*, of a pleasant smell.) it signifieth mint. Matth. 23. 23. Luke 11. 24. Ὁδύσμία, *ody-smia*, α, η, sweetness, or

pleasantness of smell. Ὄσῃς, *odysis*, η, Savour, smell. 2 Cor. 16. Ephes. 5. 2. C. Ἐὐσμία, *eusmia*, δ, η, of a good and pleasant smell. Ἐὐσμία, *eusmia*, and Ἐὐὸς, *eusos*, ο, η, of a good smell. Ἐὐὸς, *eusos*, α, η, a good smell or your Phil. 4. 11.

Ὁθεν Adverb, from whence. Matth. 12. 44. Πόθεν, *podhen*, the same. Only this last word is used by way of Interrogation, (the first word viz. ὅθεν, is used indefinitely) Matth. 13. 27, 56. Jam. 4. 1.

Ὁθόνη, *othōnē*, η, η, a linnen cloth, a sheet, a napkin. Acts 10. 11. Acts 11. 5. Ὁθόριον, *othorion*, ὠ, ὄ, the same. Luke 24. 12. John 19. 40.

Ὄρω, to open, C. Ἀνοίγω, *anōigō*, the same. John 10. 3. Also to impart, to make plain, to shew, to instruct, to discover, to declare. Matth. 13. 36. John 9. 26, 30. It is read passively. Acts 7. 56. Acts 16. 27. Acts 5. 19. Luke 1. 64. Apoc. 20. 12. Mat. 27. 52. Luke 3. 21. Apoc. 10. 8. Acts 10. 12. Apoc. 15. 5. Matth. 7. 8. It is read in the meane voice. 2 Cor. 2. 12. 1 Cor. 16. 9. John 1. 51. C. Διανοίγω, *dianōigō*, to set or lay open. Acts 17. 3. Luke 2. 23. Acts 16. 14. Luke 24. 45. Also to unfold or expound. Luke 24. 32. It is read passively. Mark 7. 34, 35.

Ὀικῶ, *oikō*, ὠ, ὄ, a tenement, a dwelling house (of οἶκος, *oikos*, to carry, because thither we carry

goods, or else of οἶκος, *oikos*, to carry, because we way, or depart, because either we go apart from one another.) Matth. 9. 6. Matth. 12. 4. Sometimes a familie. Luke 27. Acts 16. 31. 1 Cor. 11. 34. 12. 46. Act. 20. 20. Sometimes the Church of God is called the house of God. 1 Tim. 3. 15. Heb. 10. 21. 1 Pet. 4. 17. Heb. 5. 1 Pet. 2. 5. Ὀικία, *oikia*, α, ὠ, a house, or a family. Matth. 2. 1. John 4. 53. It signifieth sometimes wealth or Substance, by a Metonymie of the subject when the thing containing is for the thing contained. Matth. 8. 16. 2 John 10. Mar. 2. 29. Luke 20. 47. 2 Cor. 5. 1. Luke 6. 48. Ὀικιαχός, *oikichos*, ὠ, ὄ, pertaining to the house hold. Matth. 10. 25. Ὀικεῖν, *oikein*, εἰα, εἶον, the same. Ephes. 2. 19. 1 Tim. 8. Sometimes it is opposed to stranger, sometimes to one that is foolish or unwise, sometimes it signifieth a Christian which belongs to the house of God. Eph. 2. 19. Gal. 6. 10. Ὀικέω, *oikeō*, ὠ, ὄ, to dwell, to keep in, to lodge. 1 Cor. 3. 16. 1 Cor. 7. 12, 13. 1 Tim. 6. 16. Ὀικημένη, *oikēmenē*, η, η, the world, properly the habitable world. Matth. 24. 14. Luke 21. Ὀικημα, *oikēma*, τῶ, τῷ, a prison. Acts 12. 7. Ὀικητήριον, *oikēthērion*, ὠ, ὄ, a mansion place, a dwelling place. Jude 6. Ὀικέτης, *oiketēs*, ὠ, ὄ, an household servant. Luke 16. 13. 1 Pet. 2. 18. Acts 10. 7. C. Πανοικῶ, *panoikō*, adverb, with a

whole family. Acts 16. 34. C. Ἐποικέω, *epoikeō*, ὠ, ὄ, to dwell in. Rom. 8. 11. 2 Cor. 6. 1. Levitic. 26. 12. C. Ἐγκατοικέω, *engkatōikeō*, ὠ, ὄ, to dwell, to keep in. 2 Pet. 2. 8. (Κατοικία, *katōikia*, ὠ, ὄ, to dwell, to keep in. Acts 9. 32. Acts 2. 14. Psal. 2. 4. Psal. 9. 5. Matth. 2. 23. Acts 7. 4. Ephes. 3. 17. John 6. 37. John 14. 23. These two last Scriptures do onely explain that in Ephes. 1. 7. aforementioned) Κατοικησὶς, *katōikēsis*, ὠ, ὄ, a mansion place or dwelling place. Mar. 5. 3. C. Κατοικητήριον, *katōikēthērion*, ὠ, ὄ, a dwelling place. Apoc. 18. 2. Κατοικία, *katōikia*, α, ὠ, ὄ, a dwelling place. Acts 17. 26. C. Μετοικέω, *metoikeō*, ὠ, ὄ, properly to be a dweller in another country then that he was born, to dwell with some body, also to change ones proper seat and dwelling place, to go to dwell farther off in another place. Μετοικεσία, *metoikesia*, α, η, for μετακίνησις, *metakinēsis*, ὠ, ὄ, a carrying over from one place to another. Matth. 1. 11. Μετοικίζω, *metoikizō*, to carry or bring from one place to another, to change, to remove. Acts 7. 43. Acts 7. 4. C. Πάροικῶ, *paroikō*, ὠ, ὄ, one that commeth out of one country to dwell in another, a stranger, a Borderer. Acts 7. 6. Ephes. 2. 19. Παροικία, *paroikia*, α, η, a sojourning or abiding, a place for a time. Acts 13. 17. So Peter calls our life. 1 Pet. 1. 17. See Gen. 47. 9. 1 Ταροικέω, *tarōikeō*, ὠ, ὄ, to sojourn, to dwell in a place for a time, to be a stranger

stranger. Gen. 12. 10. Luke 24. 18. Heb. 11. 9. Gen. 20. 1. C. Πέλοικ' α, δ, one that cometh out of one country, to dwell in another, a borderer, a stranger. Luke 1. 58. Πέλοικ' α, δ, to be a borderer, to dwell round about. Luke 1. 65. C. Συνοικέω α, δ, to dwell, or to be conversant together. 1 Pet. 3. 7.

Οικτός α, δ, mercy, compassion of anothers misery. Οικτιζω, to have pity on, Οικτερω the same. Rom. 9. 15. Οικτ' α, δ, compassion, moving of pity. Rom. 12. 1. 2 Cor. 1. 3. Colof. 3. 12. Οικτ' α, δ, merciful, pitiful, compassionate. Luke 6. 36.

Οιμ' α, δ, η, and οίμην α, δ, a way, a path. C. Παροιμία α, δ, η, a proverb or old saying, which travellers were accustomed to use, to pass a way the tediousness of the time. 2 Pet. 2. 22. it signifieth also a parable. Iohn 10. 6.

Οίν' α, δ, (from the Hebrew Aram; and Sena) wine. Iohn 2. 10. Mark 15. 23. Psal. 104. 14. Ephes. 5. 18. Sometimes it serveth for medicine. Luke 10. 34. 1 Tim. 5. 23. By a metonymie its part for a vine. Apoc. 6. 6. it is used metaphorically. Apoc. 17. 2. C. Πάροιν' α, δ, given to drink much wine. 1 Tim. 3. 3.

Οί' α, δ, οία εἶον, of what sort,

or fashion, (it is an indefinite not an interrogative.) Mat. 21. Ποί' α, δ, ον, the same only, this is used by way of interrogation. Luke 5. 19. Acts 2. 34. Luke 12. 39. Luke 9. 5. Sometimes it is put for διο, Iohn 18. 32. Sometimes Οί' α, δ, is put for δυνατός, able or possible. Rom. 9. 6. &c. Sometimes ποίος or ποιός, such like followeth διος. 1 Cor. 1. 48. Sometimes ποίος is left out. 2 Cor. 12. 20. Τοιότ' α, δ, of the sort (it is an Adverb.) 2 Pet. 1. 17. Iohn 18. 32. Οπί' α, δ, οίον the same as δι' α, δ. 26. 29. 1 Cor. 3. 13. Gal. 2. 6. 1 Thel. 1. 9. James 1. 24. Οιομαι, and contracted, οίμαι to think, to suppose, to imagin. Iohn 21. 25. James 1. 7. Phil. 1. 16.

Οιχομαι, to be gone, to depart. C. Παρέιχομαι, to pass by or over. Acts 14. 16.

Οκέλλω to arrive, to come to a place, (it is the same, α, δ, κέλλω, to run swiftly.) C. Επ' α, δ, ποκέλλω, to dash or throw against, to endamage. Acts 27. 41.

Οκν' α, δ, sloth, Idleness, fear of labour, (of α, δ, not, and κίνηω to move,) Οκνέω α, δ, to loyter, to be idle. Acts 9. 38. Οκνητός α, δ, ν, slothful, idle, sluggish, dull; slack. Rom. 12. 11. Phil. 3. 1. Matth. 25. 26.

Οκτώ Eight, (it is a noun of number of the plural number

only.) Luke 2. 21. Acts 9. 11. Ογδο' α, δ, η, ω, the eight. 1. 59. 2 Pet. 2. 5. C. Οκτώ α, δ, η, ω, eighty or four-score and sixteen. 7. Οκδοηκσός, the eighth.

Ολλύω or ὀλλυμι, to waste, to destroy or spoil. Deut. 32. In the mean voice, Ολλύω α, δ, to perish, to be lost, or consumed. Ολ' α, δ, η, ω, destruction, utter decay, death, ruin. 1 Cor. 5. 5. 2 Thel. 1. 9. Ολ' α, δ, η, ω, to destroy; to waste, to dispeople. Heb. 11. 28. Ολ' α, δ, η, ω, one that destroyeth or casteth down. 1 Cor. 10. 10. C. Εξολοθρεύω α, δ, η, ω, to be utterly lost and undone. Acts 3. 23. C. Απόλλυμι α, δ, η, ω, (of ἀπ' α, δ, and ὀλλύω,) to destroy, to spoil, to consume, to lay waste. Apoc. 11. Rom. 14. 15. Ierem. 23. Mark 12. 9. 1 Cor. 1. 19. Iohn 18. 9. Matth. 10. 42. Mat. 23. 14. Luke 9. 25. In the passive and mean voice, Απ' α, δ, η, ω, to perish, to be lost or consumed, to be destroyed or wasted. Luke 15. 17. Matth. 8. 12. Iohn 6. 27. Iohn 17. 12. James 1. 11. Jude 11. 1 Cor. 10. 9. Matth. 5. 29, 30. Iohn 10. 28. Iohn 18. 14. 2 Pet. 3. 1. Luke 9. 51. 1 Cor. 8. 11. Luke 5. 37. Rom. 2. 12. Luke 15. 24. Luke 15. 6. Matth. 10. 28. Απ' α, δ, η, ω, destruction, utter decay, death, ruin. 1 Tim. 6. 9. Matth. 7. 13. Iohn 17. 12.

2 Thel. 2. 3. In which Scripture Antichrist is called the son of perdition. 2 Pet. 2. 1. Sometimes loss or damage. Matth. 26. 8. C. Συναπλυνμαι, to be destroyed, or to perish together. Heb. 11. 31.

Ολίγ' α, δ, η, ω, little, slender, few. Matth. 7. 14. Matth. 20. 16. 1 Tim. 5. 23. Luke 12. 48. Ephes. 3. 3. Ολίγον adverb, a little, scarce, nothing. 1 Pet. 5. 10. Mark 1. 19. 1 Pet. 5. 12. James 4. 14. Sometimes it signifieth almost, or well-near. Acts 26. 28. &c. 1 Tim. 4. 8.

Ολαύζω, properly to howl or cry piteously, (of the Hebrew Helil.) Isa. 16. 7. James 5. 1. Ολαύγ' α, δ, η, ω, a crying or howling. Ieremias 25. 36.

Ολ' α, δ, η, ω, all, the whole, every whit. Matth. 22. 14. Mat. 24. 14. Matth. 26. 59. Ολως adverb, wholly, alway, altogether. 1 Cor. 5. 1. 1 Cor. 15. 29. C. Καθ' α, δ, η, ω, adverb, wholly, alway, surely; (of κατ', by or through, and ὅλ' α, δ, η, ω, the whole, &c.) Acts 9. 31. Acts 4. 18. according to Aristotle universally. Καθ' α, δ, η, ω, α, δ, η, ω, universal, common, general; it is an Epethite of the Church in the N. T. which was not only made up of Jews, but also of Gentiles, and of men of all sorts, and shall be so made up to the end of the world, for this

this is Christs command to his disciples. Mark 16. 15.

Ὀλυνθ Θ ϵ , δ , a green Fig, a fig that is not ripe. Apo. 6. 13.

Ὀμβρ Θ ϵ , δ , a showre, Rain-water, (of $\delta\mu\alpha$ together and $\rho\epsilon\omega$ to flow.) Luke 12. 54.

Ὀμλ Θ ϵ , δ , a rout or rabble, a multitude of people, (of $\delta\mu\alpha$ together, or at once, and $\lambda\eta$, a troupe.) Apoc. 18. 17.

Ὀμιλέω ω , to talk, to speak with, to confer. Luke 24. 14.

Acts 24. 26. Acts 20. 11. Ὀμιλία α , η , talk that men have together, conference. 1 Cor. 15. 33. C. Συνομιλέω ω , to talk together. Acts 10. 27. Συνομιλ Θ ϵ , δ , a merry companion. C. Περισομιλέω ω , to be much conversant with some body.

Ὀμνύω or ὀμνυμ, to swear, to take an oath. James 5. 12. Mark 14. 71. Heb. 4. 3. Acts 2. 30. Matth. 23. 16. Matth. 5. 34. Matth. 23. 21. It is read in the mean voice. Isa. 45. 23. C. Συνωμοσία α , η , a conspiracy or confederacy. Acts 23. 13. C. Ἀπόμοσι Θ , that hath not sworn without an oath. C. Ὁρκωμοσία α , η , a solemn oath. Heb. 7. 20, 21, 28.

Ὀμός ϵ , δ , like, semblable, ὁμῶς adverb, most like, of the same fashion. Ὀμοι Θ and ὁμοί Θ α , ι ον, like, semblable. Luke 6. 48. 1 John 3. 2. Matth. 13. 31. Apoc. 4. 7.

Gal. 5. 21. John 8. 55. Ὀμοίω of the same fashion, or in like manner, it is an adverb. Mark 22. 26. John 5. 19. Ὀμοιοῦμαι ω , η , likeliness, resemblance, a similitude or comparison. Heb. 4. 15. Heb. 7. 15. Ὀμοιωδ ω , to be like. Mark 14. 70. Ὀμοιω ω , to liken or compare. Matthew 11. 16. Mark 4. 30. In the passive voice, Ὀμοιοῦμαι ϵ μαι, to be like, to be compared. Matth. 22. 2. Matth. 25. 1. Ὀμοιωμα $\tau\omicron$, η , the framing of a thing to conformity, Rom. 6. 5. Also likeliness. Rom. 1. 23. Sometimes form or shape. Apoc. 9. 7. Ὀμοιωσις ϵ ως, η , likeness. Jam. 3. 9. In the same sense is the expression in Colos. 3. 10. C. Ἀφομοιω ω , to represent the likeness or shape of any one; in the passive voice, Ἀφομοιοῦμαι ϵ μαι, to be made like, to be compared. Heb. 7. 3. Ὀμοῦ adverb, together, at once. John 4. 36. In like manner. John 20. 4. C. Παρόμοι Θ ϵ , δ , very like. Mark 7. 8. Παρομοιωδ ω , to be like. Matth. 23. 27.

Ὀμως adverb, nevertheless, notwithstanding. 1 Cor. 14. 7. Gal. 3. 15. John 12. 44. It is understood in 1 Cor. 5. 2.

Ὀναρ, a vision in ones sleep, a dream. Matth. 1. 20. Matth. 2. 12, 13. Matth. 27. 16. Ὀνειρ Θ ϵ , δ , and ὀνειρεσθ ϵ , $\tau\omicron$, the same, Ὀνειρώπη, to dream.

Ὀνειδ Θ

Ὀνειδ Θ ϵ , $\tau\omicron$, a reproach, rebuke or railing, or villany. Luke 1. 25.

Ὀνειδ ω , to reproach, or reprove, to lay some villany, or dishonesty to ones charge. Mat. 11. 29. Matth. 15. 32. Mark 16. 14. Matth. 5. 11. In the active voice, Ὀνειδίζομαι, to be reproached or reviled. 1 Pet. 4. 14. Ὀνειδισμός ϵ , δ , reproach, railing, wrong. Heb. 10. 33. Heb. 11. 26. The words of the reproach of Christ, that the reproach which is cast on us for Christs sake. Heb. 13. 13. 1 Tim. 3. 7.

Ὀνυ, to help, aid, or ease, to delight or take pleasure in. Also by reduplication we read Ὀνυμ the same, in the passive voice, Ὀνύμαι; and by reduplication Ὀνύραμαι, to purchase, get, or obtain fruit. Phil. 20.

Ὀν Θ ϵ , δ , η , an Assie, (of ὄνισμα, to help.) Matth. 1. 2, 5. By a Metaph. a Millstone. Ὀνικός η , δ , belonging to an Assie. Matth. 18. 6.

Ὀν Θ ϵ , $\tau\omicron$, a stable for Asses. Ὀνείον ϵ , $\tau\omicron$, a little Assie. John 12. 14. C. Ἡμίον Θ ϵ , δ , a Mule. Psal. 32.

Ὀνομα $\tau\omicron$ η , a name, honor, authority, fame. Matth. 21. Luke 2. 21. Acts 16. 1. Mark 5. 9. John 10. 3. Matth. 27. 57. Phil. 2. 9. Ephes. 1. 21. Exodus 23. 21. Isa. 42. 8. Jam. 7. Acts 11. 26. And here

we may note, that as the name of God the father is in Christ his son, as Exod. 23. 20, 21. So likewise the name of Christ is in us Christians. Jerem. 4. 8, 9. Sometimes ὄνομα is put for a person. Acts 1. 15. Apoc. 3. 4. Apoc. 11. 13. Acts 4. 12. So the name of Christ is put for Christ himself. Acts 2. 21. John 1. 12. Sometimes it signifieth a Commandment. Mark 16. 7. Luke 24. 47. Sometimes reverence, or worship. Matth. 28. 19. The words are baptizing them into the name, &c. not in the name, for ϵ is the preposition here notes the end: therefore to be baptized into the name of any, is to be consecrated or devoted to his worship, so that any one may be named of him, as of his Lord, and may give up himself wholly to his service, as you may see by the words of Paul. 1 Cor. 1. 12, 13, 14, 15. &c. Acts 2. 38. Acts 10. 49. Acts 8. 16. 1 Pet. 4. 14. Acts 15. 17. Sometimes our word signifieth a vain shadow or mask of piety. Apoc. 3. 2. Which scripture is the same with that in 2 Tim. 3. 5. C. Ἐυώνομ Θ δ , η , pertaining to or that is on the left hand. Acts 21. 3. Matth. 20. 21, 23. Matth. 25. 33, 48. Matth. 27. 38. C. Ψευδώνυμ Θ ϵ , δ , η , named or called falsely. 1 Tim. 6. 10. Ὀνομάζω, to name, to mention, to call by name. 2 Tim. 2.

2. 19. Luke 6. 13. In the passive voice 'Ονομαζομαι, to be named. 1 Cor. 5. 5. Rom. 15. 20. C. 'Επονομαζομαι, to be fir-named. Rom. 2. 17. 'Ονομαστος ε, ο, famous, noble, excellent, of great birth. Gen. 6. 4. Numb. 16. 3.

'Ονυξ υχες, ο, a nail of the fingers or toes in man, bird or beast, (of νύω, to prick, to scratch or claw.) C. Σαρδνυξ υχ, ο, a kind of precious stone, it is so called from its whitenesse, such as is in the nailes, and it is so called from the place, viz. the Isle of Sardis Apoc. 21. 20.

'Οξύς, οξύς, οξύ, keen, well edged, or whetted, pricking, piercing. Apoc. 1. 16. Apoc. 14. 14. by a Metaph. it is attributed to the senses, it signifieth also swift. Rom. 3. 15. 'Οξύς, οξύς, πόνος, vinegar. Mat. 27. 34. 'Οξύων, to sharpen, to whet, to file, to provoke, to stir up, to quicken. C. Παροξύων, to provoke, to kindle wrath, to move or stir. Prov. 17. 5. Psal. 10. 25. In the passive voice, Παροξύνομαι, to be provoked, or enraged, to be stirred up or pricked forwards. Acts 17. 16. Παροξύσμιος ε, ο, a grieving or paining anew, variance, debate. Acts 15. 39. It is also taken in a good sense, and is rendered an infligation or moving forward. Heb. 10. 24. 'Οπή, ή, ής, a cave or denn. Heb. 11. 38. also a hole, or issue

James. 3. 11.

'Οπίσω, adverb of place backward, (of οπίσσω, to perseute or follow hard after) John 18. 6. Sometimes it is rendered behinde or after. Matth. 4. 19. Matth. 10. 38. John 12. 19. Luke 21. 8. 1 Tim. 5. 15. Luke 9. 52. Gen. 19. 17. 'Οπίσθεν, Adverb, behinde, back, after, before or in times past, Luke 8. 44. Luke 23. 26. Apoc. 4. 6. 2 Chron. 34. 33. C. 'Εξοπισθεν, the same as οπίσθεν. Psal. 78. 71.

'Οπλον, ε, πόνος, armour, instruments of war. John 18. 3. Also so garments or the apparel of the body, ornaments. Rom. 13. 12. 'Οπλίζω arms or harness. In the passive voice, 'Οπλιζομαι, to be armed, it's read in the mean voice with the same signification. 1 Pet. 4. 1. 'Οπλιτис, ε, ος, armed. Numb. 32. 21. C. Καθοπλίζομαι, to be armed with armour from the head to the ancles. Lu. 11. 22. Eph. 6. 13.

'Οπθομαι or οπθαίω, to see, to perceive, to understand. Act. 13. 3. Matth. 27. 4. Mark 8. 23. It is read passively. 1 Cor. 15. 8. Acts 26. 16. 'Ομμα, πος, πόνος, eye. Mark 8. 23. 'Οπις, εως, ή, a face, a sight, the representation of a thing. John 7. 24. 'Οπασία, ας, ή, a seeming, appearing, a vision or apparition, and this happens to those that are watching 2 Cor. 12. 1. 'Οραμα, πος, πόνος, a phantasmie,

apparition, which cometh to pass in sleep. Matth. 17. 9. C. 'Αυτοπτης, ε, ος, an eye-wit-ness, one that hath seen it himselfe. Luke 1. 2. C. 'Εποπτης, ος, the same. 2 Pet. 1. 16. 'Εποπτεύω, to behold, to look forwards. 1 Pet. 2. 12. 1 Pet. 2. 12. 'Αυτοπτης, Adverb, at the very sight. C. 'Αιδουπτος, ος, black. 'Αιδουπτος, ος, ή, the same, it is also a name that is proper to a race, or stock, an Ethiopian or Blackmore. Acts 8. 27. Jerem. 13. 24. C. 'Εσοπ-τρον, ε, πόνος, a looking glasse.

1 Cor. 13. 12. James 1. 23. C. 'Εκπλητρον, ε, πόνος, a looking- glasse. Hence Κατοπτρίζομαι, to behold as in a glasse. 2 Cor. 13. 18. C. 'Υπόπτης, ε, ος, full of suspicion, much to be feared. 'Υποπτεύω, to conjecture, to suppose, to suspect. 'Οφθαλ-μός, ε, ος, an eye. Mark 14. 10. Matth. 20. 15. Gen. 31. 5. C. 'Αντοφθαλμίζω, to resist, to strive against. Acts 27. 15. C. Μονόφθαλμος, ε, ος, blinde of one eye, he that hath but one eye. Mar. 18. 9. Mark 9. 47. 'Οπτός, ος, ον, roasted, toasted, broyled. Luke 24. 42. (it cometh of the theam οπιδω, ω, to roast, to broyl. Isai. 44. 16. in the passive voice, οπιδόμαι, to be roasted or broyled. 'Οπώρα, ας, ή, Autumn, Harvest (of οπός, ε, ος, juice or moi- sture, and ωρα, time, it is named by the time of jucie, when as apples and grapes are gathe-

red) sometimes fruit Apoc. 18. 14. C. Φθινάπωρινος, ή, ον, withered, rotten. Luke 12.

'Οπως, a conjunction causal, it signifieth as, and governeth a subjunctive mood. Mat. 2. 8. Sometimes how, Matth. 12. 14. Matth. 22. 15.

'Οραω, ω, to see, to look upon or behold. Luke 16. 23. Acts 22. 26. John 6. 2. Colof. 2. 1. Acts 7. 44. 'Οραμα πόνος, πόνος, a seeing a vision, which is represented to the minde, in an extasie. Matth. 17. 9. Acts 10. 17, 19. Acts 7. 31. 'Ορασις, εως, ή, a seeing, a vision. Acts 2. 17. 'Ορασις, ή, ον, visible, or that may be seen. C. 'Αδρασις, ος, invisible. 1 Tim. 1. 17. Heb. 11. 27. C. 'Απορθεω, ω, to look upon or behold. Heb. 12. 2. C. Καθορδομαι, ωμαι, to see clearly or thoroughly. Rom. 1. 20. C. Προορδομαι, ωμαι, to fore-see, to provide, or shift, to consider. Acts 2. 25. Acts 21. 29. C. πμωρδς, ε, ος, a revenger, a punisher, so called from seeing the time of taking vengeance. Τιμωρεία, ας, ή, punishment. Heb. 10. 29. Τιμωρέω, ω, to punish. Acts 26. 11. it is read passively Act. 22. 5. 'Οργή, ής, ή, Anger, wrath, (of οργω to stir up, and αγω to drive forward.) Matth. 3. 8. Ephes. 2. 3. Rom. 9. 22. Also punishment. Rom. 3. 5. C. 'Αοργος, ε, ος, ή, gentle, that is, not angry. 'Αοργησία, ας, ή, mild-

mildness. ὀργίζω, to stir up or provoke, to move anger, in the passive voice, ὀργίζομαι, to be wroth or angry. *Matth.* 5. 22. *Matth.* 22. 7. *Luke* 14. 21. ὀργίλος η, ου, soon angry, inclined to passion or wrath. *Tit.* 1. 7. ὀργιλότης ητος, η, anger quickly moved, a readiness or natural inclination to wrath. *C.* Παροργίζω, to provoke to anger, to move wrath. *Ephes.* 6. 4. *Rom.* 10. 19. Παροργισμός ε, ος, anger, wrath. *Ephes.* 4. 26. *C.* Ὑποργίζομαι, to be half angry or displeased.

ὀργυρά η, η, (of ὀρέζω, to stretch out, and πᾶ ῥυία the members, whether feet or hands) it signifieth a pace in going, the measure of 6. feet. *Acts* 27. 28.

ὀρέζω or ὀρέγνυμι, to stretch forth, to extend, in the mean voice, ὀρέζομαι, to desire or covet, for those things which we covet we stretch out our hands to. *1 Tim.* 3. 1. ὀρεξίς εως, η, lust, sensuality. *Rom.* 1. 27.

ὀρθός η, ου, right or straight, good or honest (of ὀρθω to stir up.) *Acts* 14. 10. ὀρθός adverb, rightly, straightly, in good case. *Mark* 7. 35. *Luke* 7. 43. *Luke* 10. 28. *Luke* 20. 21. ὀρθῶ ὦ, to raise or set up, to advance, to succour. *C.* Ἀνορθῶ ὦ, to raise up, to lift up again. *Luke* 12. 12. *Acts* 15. 16. *C.* Ἐπανορθῶ ὦ, to correct,

to straighten, to amend. Ἐπανορθώσις εως, η, a correction, an amendment. *2 Tim.* 3. 16. *C.* Διόρθωσις εως, η, a straight leading to a thing, a direction. *Heb.* 9. 10. *C.* Ἐπιστορῶ ὦ, to straighten, to correct, or amend. *Tit.* 1. 5. *C.* Κατόρθωσις τος τῶ, noble and brave exploits.

ὀρθρος ε, ος, the dawning or breaking of the day. *Luke* 24. 1. *John* 8. 2. ὀρθριος α, ου, betimes in the morning. *Acts* 5. 21. ὀρθριός α, ου, betimes, early in the morning. *Luke* 24. 22. ὀρθρίζω, to come at the break of day, to come very betime. *Luke* 21. 38. *Exod.* 8. 23. ὀρθρινός η, ον, belonging to the morning. *Acts* 21. 16.

ὀρκος ε, ος, (of ὀρίζω, to forbid.) A solemn oath, swearing. *Luke* 1. 73. *Heb.* 6. 16. *Matth.* 14. 7. *Matth.* 26. 72. ὀρκίζω, to bind by an oath. *Mark* 5. 2. *1 Thes.* 5. 27. Ἐπαρκος, forsworn, that hath broken his oath. *1 Tim.* 1. 10. Ἐπαρκέω ὦ, to forswear, to break an oath. *Matth.* 5. 33. *C.* Ἐξορκίζω, to adjure, to swear earnestly, to conjure. *Matth.* 26. 63. Ἐξορκιστής ε, ος, a conjurer. *Acts* 19. 13.

ὀρμηή ης, η, violence, vehemence, an assault, an earnest affection, a passion, a vehement rage, (of ὀρω to stir up) *Acts* 14. 5. ὀρμῶ ὦ, to rush,

to be carried on with violence or passion, to assault. *Matth.* 23. 32. *Acts* 7. 57. ὀρμηία τος, violence, a vehemency, an assault, &c. as ὀρμηί.) *Apoc.* 18. 21. *C.* Ἀφορμηή ης, η, an occasion or opportunity. *Rom.* 7. 8. *2 Cor.* 11. 12.

ὀρμος ε, ος, a jewel to hang about one's neck, also a station or bay for ships to rest in. ὀρμῶ ω, to have a Station to be in the Heaven. ὀρμίζω, to direct a ship to the bay, to arrive at the Haven. Also to make a ship stedfast. *C.* πρὸς ὀρμίζομαι, the same *Mar.* 6. 53.

ὀρεθ, εθ, τῶ, a mountain. *Matth.* 4. 1. *Luke* 21. 37. *Mat.* 5. 14. *Matth.* 8. 1. *Matth.* 24. 3. *Luke* 8. 32. *Luke* 21. 21. *Luke* 23. 30. ὀρεινός η, ον, Belonging to the mountains, or full of mountains. ὀρεινῶ, understand ὄρος, an hilly country. *Luke* 1. 39. 64.

ὀρεθ ε, ος, a Bound, a limit, a goal, the end of a thing, (of ὀρέω, to see, because goals are set up that they may be seen.) ὀρεον ε, τῶ, the same, and in the plural number ὀρεα τᾶ, bounds, &c. *Matth.* 2. 16. *Mark* 10. 1. *C.* Μετόρεα τᾶ, the ends, march, bounds, or frontiers of lands. *Mar.* 7. 24. *C.* Ὀμορεθ ε, ος, bounding or bordering neer together. *C.* Συνομορεθ, bordering neer together. Συνομορέω ὦ, to be neer or adjoyning to. *Acts* 18. 7. ὀρίζω, to abound or limit, to

assign, describe, or set down. *Heb.* 4. 7. *Numb.* 34. 5. *Acts* 11. 29. *Acts* 17. 26. It is read in the participle of the Preter tense or passively. *Acts* 10. 42. *Luke* 22. 22. *Acts* 2. 28. *Acts* 4. 28. *Acts* 17. 26. *Rom.* 1. 4. *C.* Ἀποορίζω, to take out of the flock, to put apart. *Jude* 19. *C.* Ἐξορίζω, to drive or cast out, to banish. *C.* Πρὸς ορίζω, to ordain before, what shall come after. *Acts* 4. 28. *Ephes.* 1. 5. It is read passively. *Ephes.* 1. 11. Πρὸς ορισμός ε, ος, afore appointment, predestination. *C.* Ἀποορίζω, to separate, to take out of the flock, to excommunicate or put apart. *Matth.* 25. 32. *Gal.* 2. 13. *Mar.* 13. 49. *Acts* 19. 8. *Gal.* 1. 15. *Acts* 13. 2. *Luke* 6. 22. It is read passively. *Rom.* 1. 1. ἀποορίζω, signifieth also to speak concisely, or compendiously; hence, Ἀποορισμός ε, ος, a short sentence comprehended in a few words, and those very apt, and significant.

ὀρυς ιθ, εθ, ος, η, a bird, a fowl, in the N. T. by a Syncope of the species, it is taken for a Hen. *Matth.* 23. 37. *Luke* 13. 34. ὀρεον ε, τῶ, a fowl, a bird, (of ὀρύμι to be carried with violence.) *Apoc.* 19. 21.

ὀρύηω or ὀρύωω, to dig, to delve, to thrust into. *Psal.* 7. 16. *Matth.* 21. 33. *Matth.* 25. 18.

18. Mark 12. 1. C. Διορύσσω, to dig through, to pierce or make holes through, to make a way. Luke 12. 39. C. Ἐξορύσσω, to dig out. Gal. 4. 15. Ὁρφανός ὢ, ὅ, an Orphan, without father or mother, (of ὄρφνη ns, ἡ, darkness, dimness.) John 14. 18. C. Ἀπορροφίζομαι, to be deprived of friends. 1 Thes. 2. 17. Ὁρχομαι ἑμαυτοῖς, to leap, to skip or dance; (of ὄρχος ὢ, ὅ, the order of the plants, of the feet, or order in a vine) Matth. 14. 6. Luke 7. 32. Ὁρχηται, εως, ἡ, a dancing or leaping. Ὁρχηται, ὢ, ὅ, a dancer. Ὁρχηται, ἰδως, ἡ, a woman dancer. Ὁρω, to stir up. C. Κοινοῦρος ὢ, ὅ, dust (so called of κόρις and ὄρη, dust stirred up.) Matth. 10. 14. Ὅς ὢ, ὅ, which. (it is an article postpositive.) Rom. 8. 25. Sometimes for the genitive case of this article, which is ὃ ὅ τε, is used according to the Atticks, as Luke 22. 18. &c. You may read the variations of this article in its several cases see in the following Scrip. 2 Cor. 2. 16. Jude 23. 1 Cor. 7. 7. 1 Cor. 11. 21. Matth. 13. 8. Mar. 12. 42. Rom. 9. 24. Gal. 4. 19. Ephes. 1. 14. Phil. 2. 15. in the 2. Epistle of John 1. Phil. 10. Acts 26. 17. Acts 15. 36. Acts 24. 11. 2 Pet. 3. 1. 1 Cor. 6. 19. Luke 23. 41. Acts 26. 16. John 4. 5 C. Δὴ for δ' ὅ, wherefore. 2 Pet. 1. 10. Ὡς adverb,

where or whether, to what place. Matth. 2. 9. Luke 10. 1. Luke 24. 28. Matth. 28. 16. Ὅπου adverb, where. Matth. 6. 20. To what place Luke 12. 33. Heb. 6. 20. Sometimes it is rendered whereas. 1 Cor. 3. 3. Πῶ, where, it is an interrogative. Mar. 2. 2. Sometimes it is used without an interrogation, as Matth. 8. 20. John 14. 5. By these following Scriptures you may observe how this article is governed of preposition, and is construed adverbially, as Ἀνθ' ὧν, because that. Luke 19. 44. Ἀπ' ἧς, from that hour or time. Luke 7. 45. Ἐν ᾧ, in the mean time, or whilst. John 5. 7. Also so long as. Mar. 2. 19. Ἐν ᾧ, in the mean while, or in which time. Luke 12. 1. Acts 24. 18. Ἐξ ὧ, from whence. Phil. 3. 20. Καθ' ὧ, even as (of καί, and ὅ καθά the same. Matth. 27. 10. Ὁσιος ὢ, ὅ, holy, pure, incorrupt. Acts 2. 27. 1 Tim. 2. 8. In the plural number, ὁσίων, τῶ, mercies, favours, or benefits. Acts 13. 24. Ὁσίως adverb, holily, religiously, also intirely. 1 Thes. 2. 10. Ὁσιότης ἡ τοῦ, ἡ, holiness, devoutness. Luke 1. 75. C. Ἀνόσιος ὢ, ὅ, wicked, profane. 1 Tim. 1. 9. 2 Tim. 3. 2. Ὁσόν ὢ, ὅ, properly, how excellent; how great or much, without an interrogation. Αποδο. 21. 16. Heb. 10. 37. In this

Scripture it is doubled and rendered a little while, &c. In plural number it is rendered which, or as many as. Gal. 27. Acts 4. 6. Acts 9. 39. Acts 13. 48. John 11. 12. Rom. 14. It is joyned sometimes the substantive time and then signifieth so long. Mark 2. 19. 1. 4. 1. Sometimes it is put one with a preposition as. Ἐφ' ὧ, to the end that, or, for much as. Rom. 11. 13. Ἐφ' ὧν, the same. Heb. 7. 1. Ὅσων by how much. Heb. 1. 1. Ὅσους, how often. 1 Cor. 1. 25. Πόσους how great, it is an interrogative. Luke 12. 44. Luke 13. 17. Ποσῶν, it is an adverb of asking, and signifieth how often. Matth. 23. 37. Luke 14. 34. πότε when it is joyned to χρόνος ὢ, ὅ, time, it is rendered how long. Mark 2. 21. Ὅσιν ὢν, τῶ, a bone, (of ὥστω to make firm or strong) or bones are in an humane body as pillars and beams in an house; they confirm and corroborate the frabrick of an humane body, lest the flesh by its softness fall down or faint. Mat. 23. 27. Luke 24. 39. Ὁσάκις ὢ, τῶ, a shell, an earthen pot. Ὁσάκις ὢ, ὅ, inside of tyle, brick, or earth baked. 2 Cor. 4. 7. Ὁσῶς υἱός, ἡ, the loin. Heb. 7. 5. 10. Mat. 3. 4. Luke 12. 35. 1 Pet. 1. 13.

Ὁσφραίνομαι, to smell (of ὀσμὴ savour, and ῥῖν εὐδὸς the nose.) Ὁσφραίνεις εἰς, ἡ, the act or sense of smelling. 1 Cor. 12. 17. Ὁσφρανθήειον ὢ, τῶ, a nose-gay or posie.

Ὅτε adverb of time, when. Luke 4. 25. John 4. 21. Matth. 12. 3. Sometimes it signifieth in which. Luke 17. 22. Πότε, an interrogative, when. Matth. 25. 39. Πότε, sometimes. Rom. 10. Also in time past. Ephes. 5. 8. Ὡς δὲ δέποτε, with whatsoever. John 5. 4. Πάποτε, at any time. John 1. 18. 1 John 4. 12. Εἴποτε, if at any time, τότε, at that time. Acts 1. 12. Matth. 16. 21. Ὅποτε, when as, ὥς δέποτε never. Mark 2. 12. 1 Cor. 13. 8. Μηδέποτε never. Heb. 11. 7. Μήποτε, lest at any time. Matth. 13. 29. Sometimes it signifieth whether. Luke 3. 15. Sometime. If at any time. 2 Tim. 2. 25. Also, not as yet. Heb. 9. 7. ὥς ποτε, so long as. Matth. 17. 17.

Ὁρῶν, to stir up, to urge, to provoke or hasten forward, to exhort. C. Παρερῶν, to prick forward, to stir up, to encourage. Acts 13. 50.

Ὅτι, Conjunction causal, it signifieth because, and it notes sometimes the efficient cause. John 8. 44. Sometimes the impulsive cause, and is rendered wherefore. Mark 9. 11. Luke 2. 49. Sometimes it notes the final cause. Matth. 13. 13. where

where $\alpha\pi$ is put for $\iota\alpha$, which signifies (that) See Mark 4. 12. and Luke 8. 10. where you have $\iota\alpha$ expressed. Sometimes our conjunction is rendered for Luke 4. 43. 1 Cor. 9. 10. Sometimes it notes the effect. Luke 7. 47. Sometimes the adjunct time, and is rendered when. John 9. 8. Sometimes it notes contraries, and is rendered although. Luke 23. 40. Acts 1. 17. Sometimes it signifieth for as much as. John 5. 27. Sometimes it serveth to declare a thing, and is rendered, to witt. Luke 16. 15. or truly. 1 John 3. 10. Sometimes it serveth for imitation, or counterfeiting of words or gestures. Matth. 4. 6. Matth. 5. 20. Mat. 26. 65, 72. Matth. 28. 7. Mark 1. 15. Mark 3. 21. Mark 14. 58, 69, 71. Luke 4. 11, 21, 43. Luke 5. 26. Luke 6. 5. Luke 7. 4, 16. Luke 12. 55. Sometimes this conjunction superabounds. Matth. 5. 31. and it superabounds onely when the words of any one are cited as you may see in that Scripture, and so in Matth. 9. 18. So Matth. 20. 7. John 1. 20. John 4. 17. Rom. 3. 8. it is construed with an Infinitive mood. Acts 27. 10. Ἄλλ' ὅτι , yea, or verily. 1 Cor. 10. 20. C. $\Delta\eta\lambda\omicron\nu\omicron\tau\omicron\iota$, to wit, verily. 1 Tim. 6. 7. C. $\Delta\iota\omicron\tau\omicron\iota$, for. Lu 1. 13. Also because. Acts 18. 10. Sometimes in regard that. Luke 2. 7. C. Καθὼς . In re-

gard that. Luke 1. 7. even as. Acts 2. 45.

Ὁὐ , not, it is an Adverb denying, $\epsilon\kappa$, and $\epsilon\chi$, the latter. Matth. 26. 39. Sometimes a read of two negatives in verse, where we may note 2 negatives among the Greeks deny more strongly. John 15. Luke 10. 19. Matth. 24. 29. In Mark 14. 25. you have treble negation which denieth most strongly; Sometimes it denieth not, but is used by way of correcting. John 7. 18. John 12. 44. Sometimes it is note of the Comparative degree. Matth. 9. 13. Sometimes it notes constancy in word and deeds. Matth. 5. 37. James 5. 12. Also unconstancy. 2 Cor. 1. 18. sometimes it is an interrogative and is rendered. Is it so? 1 Cor. 12. 15. John 8. 42. after the conjunction $\iota\alpha$ $\mu\omicron$ is used instead of ϵ . 1 Cor. 5. $\epsilon\chi$, is it not so (Adverb asking. Acts 5. 4. also not positively. 1 Cor. 5. 2.

Οὐαί , Adverb of indignation and scorn, as much as out upon it Mark 15. 29.

Οὐαί , woe to, (an adverb of grieving, or bringing grief) Matth. 11. 21. Luke 6. 25, 26. Luke 11. 46.

Οὐν , therefore, a Conjunction on rational. 1 Cor. 6. 15. it signifieth also but. John 12. 17. truly. Matth 12. 12. Sometimes it serveth to passe over a thing.

John

John 9. 18. 1 Cor 14. 23. Sometimes it serveth to repetition or a long parenthesis. John 42. Τοιγαροῦν , furthermore. Thef. 4. 8. $\epsilon\kappa$ $\epsilon\chi$, is it therefore so. John 18.

Οὐρῶς ἄς, ἡ , a tail of a beast, ὑψοῦμαι , to raise or set up.)

Οὐρανός, ὁ, ὁ , (from the Hebrew signifying light) Heaven, the highest heaven, which is called by the Apostle the first Heaven. Matth. 3. 16. Kings 8. 27. Sometimes the merry heaven. Matth. 24. 29. Sometimes the aery heaven, the aire. Matth. 6. 26. by a Metonymie it is put for God. Luke 20. 4, &c. Matth. 6. 9. ἐν ὧ, ὁ, ὁ, ἡ , Heavenly. Mat. 6. 12. 6, 32. Luke 2. 13. C. ἐν ὧ, ὁ, ὁ, ἡ , Heavenly. Cor. 15. 40. C. Μεσσηνία, ὁ, τὸ , the middle of Heaven. Apoc. 8. 13. Apoc. 14. 6. 19. 17. ἐκ τῶν οὐρανῶν , Adverb, from heaven. Acts 14. 17.

Ὀφθαλμός, ὁ, ὁ , a prosperous sale of winde (of ὄρεω the same as ὀρμαίνω , to carry with force,) because a ship by this wind is carried swiftly. The word signifieth also an overseer, a watch-man, and then it is derived of ὄρεω , to see, C. ὄρεος, ὁ, ὁ , for ὤρεος, ὁ , an overseer, a watchman, a keeper, a warden, an halbart-man, a Sergeant. ὄρεως, ὁ, ὁ , a watch-

ing by day or night, all manner of defence. 2 Sam. 8. 6. ὀφειλέω , to keep guard, to observe diligently, to watch: it is a word which belongs to Souldiers. 2 Cor. 11. 32. Phil. 4. 7. In the passive voice. ὀφειλέομαι ὑμῶν , to be guarded or preserved by a Garrison of men, or by a fortresse. Gal. 3. 23. C. κηρύξ, ὁ, ὁ , a gardiner, (of ἐργάζομαι , a keeper, and κήπος , a garden.) John 20. 15. C. ὀικετός, ὁ, ὁ, ἡ , a keeper of an house, one that remaineth at home. Titus 2. 5. C. θυρωρός, ὁ, ὁ, ἡ , a porter of a gate, or a door keeper. Mark 13. 34. John 10. 3. John 18. 17. C. ὀλιγαρέω, ὁ, ὁ , to regard but little, to neglect, or slight. Heb. 12. 5.

ὄς, ὡς, τὸ , an ear, (of αἰσθάνομαι , to hear) Luke 23. 50. Luke 12. 3. Mark 4. 9. the words are he that hath ears to hear let him hear, that is, those who are of the number of the elect, in whom alone the holy spirit hath opened their understanding, and upon whom alone, saving faith hath been bestowed. Acts 7. 57. Acts 28. 27. Luke 9. 44. Luke 1. 44. ὠτίον, ὁ, τὸ , an ear. Matth. 26. 54. John 18. 10. C. ἐνώπιον, ὁ, τὸ , an earering. Exod. 32. 3. ἐν ὠτίῳ, ὁ, ὁ , to admit into the ears, to hear. Isa. 42. 23. Acts 2. 14. Psal. 135. 17.

ὅπως , see αὐτός .

ὅπως

ὀφείλω, to owe, to be due, to be bound unto. Matth. 11. 28. Matth. 23. 16. Acts 17. 24. 2 Cor. 12. 11. Luke 7. 41. ὀφειλέτης, ὁ, a debtor. Matth. 6. 12. Matth. 18. 24. Rom. 1. 14. C. χρεωθειλέτης, ὁ, a debtor, (of χρέος, a debt or money borrowed, and ὀφείλω, to owe) Luke 7. 41. Luke 16. 5. C. Προσφείλω, to owe, or to be due to over and above. Phil. 19. ὀφειλή, ἡ, a debt. Mat. 18. 32. Also a duty that is owing. Rom. 13. 7. ὀφείλημα, τό, τὸ, a debt. Matthew 6. 12. ὀφελον, I wish or would to God. (of ὀφείλω, to owe) 1 Cor. 4. 8. Gal. 5. 12. Apoc. 3. 15. ὀφελω, to encrease or enrich, to aid or assist, to owe. ὀφελος, εος, τὸ, profit, gain. 1 Cor. 15. 32. ὀφίς, ὁ, a snake. 2 Cor. 11. 3. Apoc. 12. 9, 14. John 3. 14. Matth. 23. 33. 1 Cor. 10. 9. Mark 16. 18. ὀφιδής, εος, ὁ, ἡ, of, or like a snake. ὀφρύς, υος, ἡ, properly the eye-brows. Levit. 14. 9. by a Metaph. pride. Also the brim or border of a mountain, that is, a steep or craggy place. Luke 4. 29. ὄχλος, ο, ὁ, a multitude, a throng. Matth. 13. 2, 36. Mat. 21. 8. John 7. 49. Acts 6. 7. Also an assembly, a company. Luke 6. 17. ὀχλεύω, ὦ, to trou-

ble, to disturb, disquiet or disorder. In the passive voice, ὀχέομαι ὑμῖν, to be tormented or disquieted. Luke 6. 18. Acts 5. 16. O. Ἐνοχλεύω ὦ, to vex or trouble much. Heb. 12. 19. C. Παρενοχλεύω ὦ, the same. Acts 15. 19.

ὀχθέω, ὦ, to disdain, to pine, fume, grudge, to be displeased, (of ὀχθῆ, ἡ, a bank, because Mariners do suffer by them, some derive of ἄχθομαι, to be pressed down with a weight.) C. Προοχθέω, ὦ, the same as ὀχθῆ, ὁ, Προσυχθίζω, to be displeased or moved to anger. Heb. 3. 10, 17.

ὀχυρός, ὁ, ἄν, armed, made strong, fenced. ὀχυρῶ, ὦ, to fortifie, or strengthen. ὀχυρῶμα, τος, τὸ, a munition, a hold or fort. 2 Cor. 10. 4. a prison. Gen. 29. 20.

ὀψέ, Adverb, late in the evening. Mark 11. 19. Matth. 28. 1. In this Scripture it doth not denote the first part of the night called the evening, but the last part of the night which we call the dawning of the day. ὀψία, ας, ἡ, the evening. John 20. 19. ὀψιθῆ, ἡ, late night to night. Mark 11. 11. ὀψίζω, to do a thing late. 1 Sam. 17. 16. ὀψιμῶς, ὁ, ὁ, ἡ, that is, in the evening late. James 5. 7.

ὀψον, ο, τὸ, (of ἔψω, ὁ, boy) any thing that is sold in the

market, properly any thing to be eaten, According to Plutarch among the Greeks, it is spoken of fishes, therefore it is

diminutive, ὀψάριον, ο, τὸ, is rendered a little fish. John 21. 9. C. Πλαγίσις, ἰδής, ἡ, a great platter, a charger. Mat. 23. 25, 26.

Π.

Π is the sixteenth letter in order, and in number is 60. It riseth from the Hebrew letter pe, which signifieth a mouth, or face, because the Hebrew letter represents the mouth, and opening of the mouth.

Παῖς, ὁ, ἡ, (of παῖς, to get,) a boy or young maid. Mat. 21. 15. Luke 8. 54. Sometimes a servant. Matth. 8. 13. Luke 12. 45. Also an infant. Matth. 2. 16. παιδάριον, ο, τὸ, a little childe, παιδίον, ο, ἡ, a babe, a little boy, an infant. Matth. 2. 11. Heb. 11. 23. Luke 2. 21. Sometimes a child that can go. Matth. 18. 2. Luke 18. 16. Also a young maid of 12 yeares of age. Mark 5. 39, 40. by a Metaph. somewhat ignorant or unskilful. 1 Cor. 14. 20. Παιδοδιδεν, Adverb, even from ones infancy or cradle. Mark 9. 21. Παιδοσκη, ἡ, ἡ, a maid-servant, a bond woman. Gal. 4. 22, 30. Παιδεύω, to instruct, to bring up or exercise, in Tit. 2. 20. Also to correct, or

chastise. Apoc. 3. 19. Heb. 12. 10. Luke 23. 16, 22. In the passive voice. Παιδεύομαι, to be instructed, to be chastised. 1 Cor. 11. 2, 3. 2 Cor. 6. 9. Acts 22. 3. Acts 7. 22. 1 Tim. 1. 20. Παιδεία, ας, ἡ, instruction, teaching, education. Ephes. 6. 4. 2 Tim. 3. 16. Sometimes a chastising. Heb. 12. 5. Παιδευτής, ὁ, ὁ, an instructor or teacher. Rom. 2. 20. Also a corrector, or chastiser. Heb. 12. 9. C. Ἀπαιδευτος, ο, ὁ, ὁ, ἡ, unlearned, rude, blunt, ignorant. 2 Tim. 2. 23. Παιζω, by Syncope for παιδιζω, to play after the manner of children to lead dances. 1 Cor. 10. 7. Also to sport or jeer. C. Ἀναπαίζω, to spend foolishly, as not regarding, to cast away, to scoffe. Mark 11. 20. C. Ἐμπαίζω, the same. Mark 15. 21. Matth. 27. 29. Luke 22. 63. Luke 23. 36. Mark 10. 34. Matth. 27. 31. Matth. 20. 19. Luke 23. 11. In the passive voice, Ἐμπαίζομαι, to be scoffed at, to be had as a laughing-stock. Matth. 2. 16. Luke 18. 32. Ἐμπαυγμός, ὁ, ὁ, a laugh,

laughing-stock, a mocking-
stock. Heb. 11. 36. Ἐμπαιξίς
αὐτοῦ, a derider, a mocker. Jude
18.

Παίω, to strike or knock, to smite. Hosc. 6.1. Mark. 14. 17. Apoc. 9. 5. Matth. 26. 68. Luke 22. 64.

Πάλαι, adverb, in times
 past. (from the Hebrew signi-
 fying old) Matth. 11. 21. C
Ἐκ παλαι, even now long agoe.
 2 Pet. 2. 3. 2 Pet. 3. 5. **Παλαι-**
ός, αἰ, δν, ancient, old. Mark 2.
 22. Luke 5. 39. **Παλαιότης,**
ἡ, antiquity, oldness.
 Rom. 7. 5. **Παλαιόω** ᾧ, to a-
 bolish, to make void, to bring
 into the ancient manner. Heb.
 8. 13. In the passive voice, **Πα-**
λαιόμαι ἔμαι, to wax old. Luke
 12. 33, in which Scripture bags
 are put for the things usual-
 ly put therein, by a Meto-
 nymie of the Subject. Heb. 1.
 11.

Πάλη, ης, ἡ, a wrestling or fighting, (of πάλω to shake) Ephes. 6. 12. Παλαίω, to wrestle, to struggle or strive. Gen. 32. 24. Παλαστής, ο, ὁ, a wrestler. παλαίστρα, ας, ἡ, a wrestling or wrestling place.

ἔτι, Adverb, again. **John**
16. 19. Sometimes finally.
2 Cor. 13. 2. Also behind,
back. **John** 20. 10. **Gal.** 4. 9.
Sometimes it superabounds.
John 4. 54.

Παράδεισος, δ, Paradise.
Luk 23.43. 2 Cor 12.4. (it is a

word of the Hebrew by its
original, which Hebrew word
is read Ecclef. 25. Nehe.
8. Cant. 4. 13.) and it figu-
fieth a most pleafant gar-
den fet with all manner of
fruits.

Παρά, preposition, from;
governs a genitive case. 2 Tim.
1. 13. 2 Tim. 3. 14. John 6. 44.
Sometimes it is understood
Acts 1. 4. &c. Luke 1. 44.
Sometimes it governs a Dat-
tive case, and is rendered with
or at. Luke 1. 30. Acts 21. 16.
Acts 22. 5. Acts 26. 8. It is un-
derstood in Heb. 4. 2. Some-
times it governs an Accusative
case and is rendered against.
Acts 18. 13. Gal. 1. 8. also be-
side, or except. 1 Cor. 3. 14.
2 Cor. 11. 24. Sometimes at or
among. Lu. 5. 1. Lu. 13. 1. Also
into. Mat. 13. 4. Sometimes to or
at. Acts 6. 13. Luke 10. 30. Al-
so beside or nigh. Matth. 20.
30. Luke 18. 35. Sometimes
beyond. Luke 3. 13. Sometimes
for. 1 Cor. 12. 16. Also before.
Rom. 14. 5.

Πάρδος, ὁ, a Leopard, a Libard, (of πέρδω, to waste or destroy) πέρδαλις, ἡ, a libard. Apoc. 13. 2.

Παρθένος, *g, n, a virgin, a maid or damsel*, (from the Hebrew word signifying fruit-bearing.) **Matth. 1. 23. Luke 1 27.** It is spoken also of men. **Apoc. 14. 4. Παρθένα, ας, ης, chastity, virginity. Luke 2. 35.**

Flag.

ἡ ἁγία *ἀνὰ τὴν*, ὅς, a place
where virgins live. C. *Ἀπὸ τοῦ*
ἧ, that is no longer a maid.
The blessed Virgin Mary is
called of the ancient
Doctors of the Church
παρθένα, that is , which
always remained a maid.

ἅς, πᾶσι, πᾶν, in the genitive case πάντ' ὅλης πάντ' ὅς, all the whole, every one. Heb. 4.6. John 12. 32. Mat.

43. Πανταχ^{ῶς} adverb, every where or place. Mark 16. 20. 1 Cor. 4. 17. Πανταχ^{ῶς} adverb, on every side. Mark 1. 45. Πάντοτε adverb of time, alwayes. Matth. 26. 11. Luke 18. 1. John 7. 6.

Ἰδὲ αὖτε, a Passover or feast
 at Easter (it is an Hebrew
 word by its original which is of
 Pesach signifying a passing over,
 of the Hebrew root, to leap, or
 pass by, according to the
 Greeks it should be called Πα-
 ρέλευσις, which is a passing o-
 ver, as the Septuagint use its
 conjugate. Exodus 12. 23. &c.
 Luke 2. 41. John 2. 23. Heb.
 11. 28. Luke 22. 7.

Πάσχω, to suffer, to abide, to bear or endure. 2 Tim. 1. 12. 1 Cor. 12. 26. Matth. 17. 15. 2 Cor. 1. 6. 2 Thes. 1. 7. Apoc. 2. 10. Matth. 27. 19. 1 Pet. 2. 21. Heb. 5. 8. 1 Thes. 2. 14. Luke 22. 15. Acts 9. 16. Luke 13. 2. 1 Pet. 3. 18. **Πάθος** **εως**, **πρὸς**, affection, passion. Rom. 1. 26. Also softness or tenderness, effeminateness. Col. 3. 5. Also a disease, a default. 1 Thes. 4. 5. C. **Ἀνεκτός** **εως**, **ᾧ**, **ᾧ**, properly that cannot suffer, also free from trouble of mind. C. **Ὁμοιοπαθὴς** **εἰς**, **ὅ**, **ᾧ**, endowed with the same affections. Acts 14. 15. James. 5. 17. **Πάσμα** **τῶ**, **πρὸς**, affliction. Rom. 8. 18. 2 Cor. 1. 7. Also corrupt affections. Gal. 5. 24. **Παθὴντός** **εἰς**, **ὅ**, that can suffer, also about to

to suffer. Acts 20. 23. C. Κακοπαθής ἐσθ, ὁ, ἡ, full of misery, trouble, and weariness. Κακοπαθία αἰ, ἡ, vexation, trouble, sorrow. James 5. 10. Κακοπαθῶ ὦ, to bear or endure labours, or toil. 2 Tim. 2. 5. Also to be afflicted. James 5. 13. C. Συμυγχοπαθῶ ὦ, to be partaker of afflictions, to suffer together. 2 Tim. 1. 8. C. Μεταπονομαθῶ ὦ, to grieve together. Heb. 5. 2. C. Συμπαθής ἐσθ, ὁ, ἡ, affected with a mutual sense of miseries. 1 Pet. 3. 8. Συμπαθῶ ὦ, to be very sick or sorrowful, to grieve together, to be afflicted together. Heb. 4. 15. Hebrews 10. 34. C. Προπάσχω, to suffer before. 1 Thes. 2. 2. C. Συμπαίγω, to suffer together. Rom. 8. 17. Also to be affected with others calamities. 1 Cor. 12. 26.

Πατάω, to smite, to beat, to strike, to knock. Apoc. 19. 15. Matth. 26. 31. Luke 22. 49. Acts 12. 23. Apoc. 11. 6. Acts 12. 7.

Πατέω ὦ, to spurn, stamp, or trample. Luke 10. 19. Apoc. 11. 2. In the passive voice, Πατόμαι ὑμῖν, to be spurned, stamped, or trampled under foot. Luke 11. 24. Apoc. 14. 20. Πάτω ε, ὁ, a trodden or beaten way, a common way. C. Καταπατέω ὦ, to tread under foot, to put to extremity, to suppress. Luke 12. 1. Matth. 7. 6. Heb. 10. 29. In

the passive voice, Καταπατόμαι ὑμῖν, to be trodden under foot, to be suppressed. Matth. 5. 13. Luke 8. 5. C. Περπατῶ ὦ, to walk, to go. Matth. 11. 5. Acts 3. 6. 12. Acts 19. 10. Apoc. 3. 4. 1 John 2. 6. Ephes. 2. 2. Colos. 3. 7. By property of the Hebrews, to walk is put for to live. Gen. 17. 2 Thes. 3. 6. in the 2. Epistle of John 6. 1 John 2. 11. 2 Cor. 4. 2. Colos. 4. 5. Ephes. 5. 15. Rom. 14. 15. Rom. 8. 1. 1 John 1. 6, 7. Acts 21. 21. In which Scripture it is as much as to observe. C. Εμπεπατέω ὦ, to walk up and down in a place. 2 Cor. 6. 16. Apoc. 2. 1. The son of God is said to walk among the golden Candlesticks, that is defending his Churches by walking about them according to that promise in Matth. 28. 20. So also Sathan is said to walk up and down as a Wolf about the sheep-fold. 1 Pet. 5. 8.

Πατήρ πατήρ, ὁ, a father. Matth. 23. 9. John 16. 28. John 14. 10. John 8. 41. John 17. 11. Luke 10. 21. John 6. 31. Rom. 15. 8. The words are the promises of our fathers that is made to them. Heb. 11. 23. Heb. 1. 1. Acts 3. 22. Acts 21. 1. Ephes. 6. 4. Πατρικός ἡ, ὁ, of or pertaining to a father. Gal. 1. 14. Levit. 22. 13. Πατρίος ὁ, of or pertaining to a father. Acts 24. 14. Acts 28. 17. Πατρίος

ἡ, a family. Luke 2. 4. Acts 3. 25. Πατρίος ἰδθ, ἡ, a country. Matth. 13. 54. Luke 4. 16. By the Hebrews this word translated the land of ones country. Gen. 31. 13. C. Ἀπὸ πατρός, ὁ, without a father that wanteth a father. Heb.

Παύω, to cause to cease, to put an end to, to bridle or to give place, to defer. Deut. 32. 26. 1 Pet. 3. 1. In the mean voice, Παύω, to cease, to leave work, diligently to finish, to loyter longer. Ephes. 1. 16. Colos. 3. 9. Acts 5. 42. Acts 13. 10. 1 Pet. 4. 1. Acts 31. Luke 5. 4. Acts 21. 32. Acts 20. 1. C. Ἀναπαύω, to rest, to loose or set at liberty, to recreate, to comfort. Matth. 11. 28. 1 Cor. 16. 18. Phil. 20. In the mean voice, ἀναπαύομαι, to be at quiet, to live at rest, to cease, to defer. Luke 12. 19. So our Saviour bids his Disciples ironically, in Matth. 26. 45. See the meaning by comparing it with Mark 14. 37. and Luke 22. 46. &c. Apoc. 6. 11. It is used passively. 2 Cor. 7. 13. ἀναπαύοις εἰς, ἡ, rest, are-creating or setting at liberty, a recreating from labour. Matth. 29. Apoc. 4. 8. Apoc. 14. 1. Matth. 12. 43. C. Ευπαυομαι, to be recreated or strengthened together. Rom.

15. 32. C. Ἐπανάπαυμαι, to be at rest and quiet, to rest upon, to delight in, to repose himself. Rom. 2. 17. Also to rest or repose himself. Luke 10. 6. C. Καταπαύω, to suppress, to stop, to with-hold or hinder. Acts 14. 18. Also (intransitively) to rest, to repose himself. Heb. 4. 4. Also (transitively) to place or settle in rest. Heb. 4. 8. Καταπαύοις εἰς, ἡ, quietness, peaceableness, ease. Heb. 3. 18. C. Ἀγνοῦμαι, one ignorant how to cease or leave off. 2 Pet. 2. 14.

Παχύνω, ὁ, Gross, thick, fleshy, dull, fat, (of πᾶς, to compact or make fast together, to congeal) in the Comparative degree, Παχύτερ, more gross; in the Superlative Παχύτατ, most gross. Παχύνω, to make gross, to render fat or dull; in the passive voice, Παχύνομαι, to wax fat, or gross. Matth. 13. 15. Acts 28. 27.

Πέδιον, ἡ, any thing where-with the foot is tyed, a snare, or fetters, (of πᾶς a foot.) Mark 5. 4. Luke 8. 29. Πεδῶω ὦ, to bind with fetters.

Πέδιον, ὁ, a bottom, the foundation of the earth (of πᾶς a foot, because we fasten our feet on the earth.) Πεδῶον, ὁ, a field, a plain, level ground. C. Κεφάλαιον, ὁ, the skirt or hemme of a garment, so called, (as it were,) from

from its hanging down towards the earth. Mark 9. 23. Πεδυνός, δ, δν, of or pertaining to the plain fields. Luk. 6. 17. C. Στρατοπέδον, υ, νδ, an army, as it were an army in a field. Luke 21. 20. Στρατοπεδύω, to encamp, to lodge an army. Numbers 24. 2.

Πέζα, υς, η, the sole of the foot. πεζός, υ, δ, a foot-man, or one that maketh a journey on foot. πεζεύω, to make a journey or travel by land. Acts 20. 13. πεζή, Adverb, on dry land. Matth. 14. 13.

Πείθω, to counsel, to move, to allure or entice, to draw or persuade unto. Acts 26. 28. Acts 28. 23. Acts 13. 43. Mat. 28. 14. 1 John 3. 19. Mat. 27. 20. In the passive voice, Πείδομαι, to obey, to yeeld, to give place, to do homage, also to believe, to be persuaded. Gal. 3. 1. Acts 26. 26. Acts 5. 36, 37. Rom. 8. 38. Rom. 15. 14. 14. Luke 20. 6. Heb. 6. 9. Acts 5. 40. Acts 17. 4. Acts 23. 21. Heb. 11. 13. Luke 16. 31. It is read in the mean voice, and is rendered, to trust, to dare to believe, to have a good hope, to depend or rely. Matth. 27. 43. Rom. 2. 19. Gal. 5. 10. Phil. 3. 3. Psal. 146. 3. Phil. 2. Heb. 2. 13. Luke 18. 9. Phil. 1. 6. Phil. 3. 4. Luke 11. 22. πεποίθους εως η, trust, confidence, boldness, hope. Ephes. 3. 12. Phil. 3. 4. πεισμονή, ης, η, a

persuasion, or a sure belief in a thing. Gal. 5. 8. C. 'Απειθείς, ο, η, wilful in opinion, rebellious, stubborn, disobedient. Acts 26. 19. Rom. 1. 30. 'Απειθαρχία, ας, η, It is either considered in the understanding, & is termed unbelief. Acts 14. 2. 1 John 3. 26. or in the will, and is called disobedience, self will, stubbornness. Ephes. 2. 2. 'Απειθέω, to mistrust, to despair, to doubt. John 3. 36. Acts 19. 1. Also to disobey. Rom. 11. 30, 31. Heb. 11. 31. C. 'Ευπειθέτης, ος, η, obsequious, serviceable, attendant. James 3. 17. C. 'Απειθώ, to persuade, to exhort. Acts 18. 13.

Πειδανός, ης, δν, that causeth to believe, πιδανός, Adverb, probably; now, for πιδανός, or πειδανός, in the New Testament πειδός is used, and signifieth, that causeth to believe, or that hath force to persuade. 1 Cor. 2. 4.

Πείνα, ης, η, hunger, dearth (of πείνομαι, to seek victuals by labour, πεινάω, to hunger, to be an hungred. Phil. 4. 12. Apoc. 4. 16. Matth. 25. 42. C. πείσσειν, υ, δ, hunger-starved. Acts 10. 10.

Πείρα, ας, η, proof, trial, experiment, (of πείρω, to pass by or over) Heb. 11. 29. C. 'Απειρος, ο, η, rude, unexpected. Heb. 5. 13. πειράζω, to try or assay, it is often taken in an ill sense, to tempt one to do evil

to offer upon. James 1. 13. 1 John 12. 15. Matth. 4. 3. Acts 7. 1. Cor. 10. 9. Heb. 3. 9. Acts 5. 9. It is sometimes taken in a good sense, and is rendered to enquire out diligently, to try or examine. 2 Cor. 3. 5. In this sense it is attributed to God. Gen. 12. 1. In the passive voice, πειράζομαι, to be tempted. James 1. 13. Mark 13. 13. Heb. 11. 37. Gal. 6. 1. Matth. 4. 1. πειράω, ω, to endeavour, to labour, to go about to attempt, also to try or to attempt. Acts 24. 6. In the mean voice, πειράομαι, the same as that before. Acts 9. 26. Acts 26. 21. πειράω, υ, δ, a robber on the Sea, a Pirate, a rover, a thief. πειράω, υ, δ, a proof, an assaying, a temptation. Matth. 6. 13. 1 Cor. 10. 13. Gal. 4. 14. C. πειράσθαι, υ, δ, η, that cannot be tempted. James 1. 13. C. 'Εκπειράζω, to attempt. Matth. 4. 7.

Πείρω, to thrust or strike through, to pierce, also to pass over. πείρω, υ, δ, a passage or way, a ford. πείριος, υ, δ, η, full of rocks or shallow places. πείρω, υ, δ, to shew or offer, to afford. πείριος, υ, δ, profit, gain, advantage. 1 Tim. 6. 5. (of the radix or theam, πειρίρω, to thrust or strike through. 1 Tim. 6. 10. πορεύομαι, to make a journey (the same as πορεύωμαι, which is to make a

journey, which phrase is used Luke 13. 22.) John 11. 11. A foot to go. John 4. 50. John 8. 11. Acts 8. 39. It is read passively with the same signification, namely, to walk or go forward. Mich. 2. 7. 1 Pet. 4. 3. Gen. 31. 30. John 8. 1. John 28. 26. Luke 15. 18. πορεία, ας, η, a way, a journey. James 1. 11. C. 'Εισπορεύομαι, to enter or go in. Mark 1. 21. Mark 7. 19. Acts 28. 30. Mark 16. 2. Acts 3. 2. Acts 28. 30. Acts 9. 28. Mark 6. 56. C. 'Εκπορεύομαι, to go forth or out. Mark 7. 19, 21. Matth. 3. 5. Mark 11. 19. C. Διαπορεύομαι, to pass by or over, to run through. Rom. 25. 24. Luke 13. 22. Acts 16. 4. C. 'Επιπορεύομαι, to proceed, to pass, to take a journey. Luke 8. 4. C. 'Απορος, υ, δ, (of α, privative, and πόρος, υ, δ, a way, or passage) where there is no way, it is properly spoken of the body, and by a Metaph. it is transferred to the mind, perplexed, doubtful, also poor. C. 'Απορία, ας, η, want of counsel. Luke 21. 25. 'Απορέω, properly, being brought into straights, not to be able to unfold ones self out of them, to doubt. In the mean voice, 'Απορέομαι, εμαι, to doubt. Gal. 2. 2. Acts 25. 20. C. 'Εξαπορέομαι, εμαι, altogether to sicken, to be in much trouble and perplexity. 2 Cor. 8. 1. C. Διαπορέω, ωμαι, which is to make a

to stick, stagger or doubt, to be cast in trouble. Acts 10. 17. In the mean voice, Διαπορεύομαι υμῶν, the same as before. Luke 24. 4. C. Ἐμπορεύς, υ, δ, a Merchant, a buyer. Matth. 13. 13. 45. Apoc. 18. 3, 11, 15. Ἐμπορεύας, υ, the trade of merchandise. Mat. 22. 5. Ἐμπόριον, υ, τὸ, a faire where all things are to be sold. Iohn 2. 16. Ἐμπροσθόμαι, to buy, to sell again, to traffick. James 4. 3. Ἐυπορεύς, easie to be passed over, also rich, likewise easie. Ἐυπορεία, υ, riches, substance. Acts 19. 25. Ἐυπορέομαι ὄμαι, to have plenty, to maintain. Acts 11. 29. C. Ὀδοπότης, υ, δ, a traveller. Iudg. 19. 17. Ὀδοποιία, υ, a journey. Iohn 4. 6. Ὀδοπορεύω ὦ, to make a journey. Acts 10. 9. παρεμπορεύομαι, to passe by, to go beyond. Matth. 27. 39. Also to make a journey together. Mark 9. 30. Also to make a journey neer to. Mark 11. 20. C. παρεμπορεύομαι, to go before. Luke 1. 76. C. παρεμπορεύομαι, to come unto or neer. Mark 10. 35. C. Συμπεμπορεύομαι, to go forward or take a journey together. Luke 7. 11. Also to come together. Mark 10. 1.

Πέλαις, Adverb, nigh, neer to. Prov. 27. 2. πλήσιον, the same. Iohn 4. 5. Luke 10. 29. Rom. 13. 10. Matth. 22. 39. C. πλησίως, Adverb, in like manner, Heb. 2. 14. πλη-

πλήσιον, adverb, next or last almost. Phil. 2. 27.

Πέλαγος, (of the Hebrew peleg, a chanell of waters, it signifieth the huge deep or main Sea. Matthew 13. 6.

Πέλεκυς, εως, δ, (from the Hebrew palach, to cut in pieces or asunder,) an axe, a edged instrument. πελεκύς, to smite or strike with an axe, it is read passively, Apoc. 20. 4.

Πέμπω, to send. Iohn 20. 21. Acts 25. 25. Luke 20. 13. Colof. 4. 8. Luke 16. 24, 27. Luke 20. 11. Iohn 8. 18. Iohn 9. 4. Iohn 5. 24. Iohn 12. 49. Acts 19. 31. Iohn 1. 22. In the passive voice πέμπομαι, to be sent. Lu. 7. 10. C. Αναπέμπω, to send back. Phil. 12. C. Ἐπέμπω, to send forth. Acts 17. 10. it is read passively. Acts 13. 4. C. Μεταπέμπομαι, to call, to go to call. Acts 24. 26. Acts 10. 29. Acts 24. 25. Acts 24. 24. Acts 10. 5. Acts 25. 3. Acts 10. 22. C. ὁρμήπω, to bring or lead to one, to conduct, to accompany. Acts 21. 5. Acts 20. 38. Titus 3. 13. 1 Cor. 16. 11. 1 Cor. 16. 6. It is read passively Acts 15. 3. C. Συμπέμπω, to send together. 2 Cor. 8. 18.

Πένομαι, to do, to labour, Πένυς ἡ, δ, he that seeketh sustenance by his labour or work. 2 Cor. 9. 9. this word dif-

fers from Πωχός, for Πωχός signifieth one that seeketh an

ers from door to door, our Πένυς, one that labour-eth for his living, by his hands. Πενία, υ, poverty, want. Πόνος, υ, δ, labour, toyl.

In the New Testament it is rendered sorrow or grief, pain. Apoc. 16. 10, 11. Apoc. 21. 4. C. Φιλόπον, a lover of la-

bour. Πονερός, υ, δ, wicked, naughty, malicious, envious.

Πονήρ, υ, δ, evil. Mat. 5. 11. 2 Tim. 4. 8. Mat. 7. 18. Acts 18. 14. Gal. 1. 4. Ephes. 5. 16. Ephes.

6. 13. the Devil is so called in an eminent manner. Matth. 5. 37. Matth. 6. 13. Ephes. 6. 16.

Iohn 2. 13. It is likewise attributed to spirits. Acts 19. 13.

In the Comparat. degree of this word, namely, πονηρότερος, more wicked, is used. Matth.

12. 45. and Luke 11. 26. It is attributed sometimes to men, as Matth. 25. 26. Matth. 13. 38.

In this Scrip. it is meant the Devil again, and by the sons of the Devil is meant reprobates,

which are called the seed of the Serpent, in Gen. 3. 16. &c. Matth. 20. 15. πονερόν, τὸ, wickednesse, spite, envy. Rom.

12. 9. Luke 3. 1, 9. πονηρία, υ, δ, wicked devises, malice, envie, wickednesse. Matth. 22. 18.

Luke 11. 39. Acts 3. 26. Mark 7. 22. πονέω, to labour, also to be sick. 2 Chron. 35. 23. C. Διαπονέομαι ὄμαι, to take it ill, to be grieved. Acts 4. 2. Acts

16. 18. C. Κατοπονέομαι ὄμαι, to be oppressed. Acts 7. 24. to be faint or wearied. 2 Pet. 2. 7. πενιχρός, υ, δ, a little or somewhat poor. Luke 21. 2.

Πένθος, εως, τὸ, mourning; sorrow. Apoc. 21. 4. πένθειν, υ, δ, to mourn, to lament. Matth. 5. 4. Luke 6. 25. 1 Cor. 5. 2. 2 Cor. 12. 21. James 4. 9. Matth. 9. 15. Apoc. 18. 11. πένθερς, υ, δ, a father in law. Iohn 18. 13. πένθερα, υ, δ, the wives or husbands mother in law. Matthew 8. 14. Luke 4. 38.

Πέντε, five. It is a noun of number, and onely of the Plural number. Matth. 25. 2, 15. Luke 1. 24. Iohn 5. 2. Iohn 6. 9. πεντάκις, Adverb, five times. 2 Cor. 11. 24. C. πενήκοντα, fifty. Mark 6. 40. Iohn 8. 57. πεντηκοστής, υ, δ, the fiftieth. πεντηκοστή, υ, δ, the fiftieth, the feast of Whitsontide being the fiftieth day from Easter. Acts 2. 1. Acts 20. 16. It is also taken for the feast of weekes which was instituted in memory of the Law given at mount Sinai; It is also called πεντηκοστή, from us Christians, because it is the fiftieth day from the Resurrection of our Lord Jesus Christ. C. πενταχόσιοι, five hundred. Luke 7. 41. C. Δεκαπέντε, fifteen. Iohn 11. 8. Gal. 1. 18. πέμψω, υ, δ, to send, the fift.

Apoc. 16. 10. Πέρ, it is an inclitical particle. R 3

cle, which is joyned to other words it signifieth although, sometimes it answereth to the Latine *cumque*, that is, soever, sometime it signifieth nothing but onely fills up a verse. I. *Ἦπερ*, then John 12. 43. I. *Καίπερ*, although. 1 Cor. 8. 5. Ph. 1. 3. 4. I. *Ἐάνπερ*, for because, for truly Heb. 6. 3. I. *Καθάπερ*, as 1 Thes. 5. 4. I. *Εἵπερ*, because 1 Thes. 1. 6. I. *Ἐνείπερ*, for as much as, Rom. 3. 30. I. *Ἐπειδήπερ*, for as much as, Luke 1. 1. I. *ὥστερ*, as, Rom. 5. 19. I. *Διόπερ*, wherefore. 1 Cor. 8. 13. 1 Cor. 10. 14. 1 Cor. 14. 13 And here note that the letter I when you meet it, sheweth, that our word being an inclitical particle adhereth to other words.

Πέρασ αἰθ, τὸ, an end, a bound or limit. Heb. 6. 16. Rom. 10. 18. Luke 11. 31. *πεγαίω*, ὤ, to prescribe the bounds, and limit, to state or determine. Job 14. 5. *πέραν*, Adverb, over from one place to another, beyond, on the other side. Mark 5. 1. Mark 8. 18. Mark 8. 13. Mark 5. 1. Matth. 4. 15. Matth. 19. 1. C. *Ἀντιπέραν*, over against. Luke 8. 26. C. *Ἀπέραντος* κ, ὁ, ἡ, infinite, without end. 1 Tim. 1. 4.

Περάω, ὤ, to goe forth, to to passe over or through, to sell. C. *Διαπεράω* ὤ, to sail or passe over, to transport. Acts 21. 2.

Matth 14. 34. Matth. 9. 1. Luke 16. 26. b. reduplication for this word *πείω*, by Synecdoche for *πάρω*, *παραίσω* is rendered, which signifieth to sell. Acts 45. Matth. 13. 46. In the passive voice, *παραίσσεται*, to be sold. Acts 4. 34. Matth. 9. Mark 14. 5. *πράσις* εως, a selling or sale. Levit. 25. 16. publick sale, an out-cry sale of goods. Amos 8. 6. *πείω* of *πείω*, by an Epenthesis of the letter ν, and hence *πείωμι*, to sell, and *πείωμαι*, to be sold. Hence ariseth *πείω* κ, ὁ, a whoremonger. 1 Cor. 5. *πέρην* κ, ἡ, a common strumpet, a baud, who sets forth her body to sale. Matth. 21. 31. 32. Luke 15. 30. *πορνέον* κ, τὸ, brothelhouse. Ezech. 16. 24. *πορνέω*, to go awhoring. Cor. 10. 8. 1 Cor. 6. 18. Apoc. 17. 2. *πορνεία*, ας, ἡ, whoring. Gal. 5. 19. by a Synecdoche of the species adultery. Matth. 5. 32. Matth. 19. 9. This adultery in these two Scriptures is spoken of married persons. C. *Ἐκπορνέω*, to go awhoring. Jude 7.

Πείρω, to waste, spoil, consume or destroy. (of *πείρω* to run about, because wasters or destroyers run about everywhere, and their feet are swift to shed blood, or rather it cometh from the Hebrew word *parad*, to separate or disjoin.) *πορδέω* ὤ, to waste, to destroy, to

people, to take away by force. Gal. 1. 13. 23. some will say *πορδέω* come of *πρόδω*, to set on fire, because the house being on fire it calleth all the ruins, to waste all by fire and sword.

Περί, preposition, it governs a Genitive case, and is rendered of or concerning. Lu. 4. 27. Ephes. 6. 22. John 4. 27. 1 Cor. 1. 4. 1 Cor. 7. 25. 1 Cor. 12. 1. John 1. 22. 1 Cor. 16. 12. Sometimes, for Colof. 3. 23. Matth. 26. 28. John 17. 9. Acts 8. 15. Rom. 8. 3. 2 Thes. 1. 1. Heb. 5. 3. Heb. 10. 8. 26. 28. Sometimes, by reason of Luke 19. 37. John 10. 33. Sometimes against. John 6. 41. Also concerning, over above. 1 Cor. 7. 27. 3 John 2. 1 Pet. 5. 7. Phil. 2. 19. 20. Sometimes this preposition governeth an accusative case and is rendered round about, which is applied to place. Acts 28. 7. Apoc. 15. 8. Sometimes to actions. 1 Tim. 6. 4. Sometimes to time. Acts 22. 6. Sometimes it is rendered by, in, with. Titus 2. 7. Sometimes it notes the accompanying adjunct, and is rendered with. Acts 21. 8. Luke 22. 49. John 11. 19. Sometimes it notes the subject pos- selling or employed. Phil. 2. 23. In composition it stretcheth forth the signification, as *περίλυπος*, exceeding sorrowful. Matth. 26. 38. *περίχαρις*, very joyful. 1 Tim. 5. 13. *περί-*

εργος, too nice or curious &c. *Περίε*, adverb, round about. Acts 5. 16. *περιαρδς*, or *περιαρδς ἡ, δν*, superabounding, superfluous. 2 Cor. 9. 1. Also famous, Excellent. In the Comparative degree, *πειωότερος*, more excellent. Matth. 11. 9. 1 Cor. 12. 23. Also more grievous or burthensom. Matth. 23. 14. 2 Cor. 2. 7. *πειωδνς*, τὸ, Dignity excellency, worth. Rom. 3. 1. Also plenty. John 10. 10. Mark 6. 51. *πειωδς*, Adverb, more largely. Matth. 27. 23. *πειωότερως*, more vehemently. Mark 15. 14. chiefly. 2 Cor. 1. 12 Matth. 5. 37. *πειωέω* or *πειωείω*, to abound, to be full, or rich, to have plenty, to excel. Luke 15. 17. Phil. 4. 12. 1 Thes. 4. 1. in Matth. 14. 20. and Ioh. 6. 12. to remain over and above. &c. 2 Cor. 8. 2. Ephes. 1. 8. 2 Cor. 9. 8. 1 Thes. 3. 12. Matth. 14. 20. *πειωέσμα τος*, τὸ, abundance, store. Matth. 12. 34. *πειωεία*, ας, ἡ, excessiveness, overflowing. 2 Cor. 8. 13. Rom. 5. 15. C. *Ἵψπειωέω*, or *Ἵψπειωέομαι*, to superabound or overflow. Rom. 5. 20. 2 Cor. 7. 4. *Ἵψπειωδς*, Adverb, above measure. Mark 7. 37. *Ἵψπειωέω*, Adverb, more and more. 1 Thes. 3. 10. *Πειστεά*, ας, ἡ, a dove or pigeon, (it is so called, *πειστεά* τὸ *πέπεσαι* *σεπείω*, from its laborious flying, for no little bird

bird stirreth up a greater noise with its wings, then that of a dove) Matth. 3. 16. John 2. 16. *περιστερῶν* ὧ, ὅ, a pigeon-house, which is also called *περιστεροποιεῖον*.

Περίπτερος ὦ, ὅ, rash, light, giddy, unconstant, variable, (of *περιφέρειν*, to be carried about,) *πεπρεύμαι*, to do amiss, to do unhappily, perversely, corruptly, falsely. 1 Cor. 13. 4.

Πέρυσι, Adverb of time, the year before, (of *περάω*, to run over) 2 Cor. 8. 10. 2 Cor. 9. 2.

Πέπτεται or *πτάσται* ὦμαι, to fly. Apoc. 12. 14. Apoc. 4. 7. *πετεινὰ* ὧν, τα, birds, fowls, it is alwayes read in the plural number. Matth. 6. 26. Lu. 11. 24.

Πεπῶ or *πτάννυμι*, to lay open, to explain or unfold. C. *ἔκπτάννυμι*, to declare, to display, to utter. Rom. 10. 21. C. *καταπτάννυμι*, the same, also to hide or conceal. *καταπτασμα*, τῷ, hangings used in a hall and Princes Courts, also a veil or curtain wherewith any thing is covered. Matth. 27. 51.

Πέτρῳ ὦ, ὅ, a stone, *Πέτρα* ἄ, ἡ, a rock, an huge stone. Matth. 7. 24. 25. By an elegant and familiar Scripture Metaph. God is called our rock. Psal. 18. 34. So Christ alone is called the rock and

foundation of his Church. Matth. 16. 18. 1 Cor. 3. 11. Matth. 21. 42. 1 Pet. 2. 6. *πετρώδης*, ὦ, ὅ, ἡ, and τὸ *πετρώδες*, rocky or stony. Matth. 13. 5.

Πηγὴ, ἡ, ὅ, ἡ, a fountain or spring. John 4. 6. Also flux or flowing. Mark 29.

Πηγνύω or *πήγνυμι*, *πῆλῳ*, to make fast together, put together. Heb. 8. 2. *πέγῃ* ὦ, ὅ, a little hill. Acts 17. 19. Also a village, a Lordship, having divers towns and villages. Exod. 16. 14. Now it is called, because in a Lordship many villages are fastened together as into one body. Hence cometh also *πηγὴ* ἡ, ὅ, ἡ, a well or spring, because villages were wont to be built by fountains and springs. C. *σκηνοπηγία*, ἄ, ἡ, a joyning or setting together of tabernacles. Job 7. 2. It is read apart. Heb. 8. 2. *σκηνοπηγός*, ὦ, ὅ, a builder or founder of Temples. *βιβλιοπηγός*, ὦ, ὅ, a bookbinder. C. *περὶ πηγνύμι*, to tie, to binde or fasten unto. Act 2. 23. *πηγνύον* ὦ, τὸ, rue, herb grassie. Luke 11. 42. *πηγὴ* ἰσθμοῦ, ἡ, a halter, a rope, or any thing wherewith a man is ensnared. Luke 21. 35. Rom. 11. 7. 1. Tim. 3. 7. *πηγνύω*, to tie, binde, to snare or entangle. Eccles. 9. 12. by a Metaph. to bring one to such a passe by a captious, a sophistical

argumentation, that he cannot answer at all. Matth. 22. 15.

Πηδῶ ὦ, to leap or skip. C. *πηδῶ*, to leap in or upon. Job 16. 29.

Πύλον, ὦ, ὅ, a kinde of wood. *πύλον*, τὸ, an ore to row with, *πύλον*, ὦ, τὸ, a stern or rudder of a ship. Acts 27. 40.

Πυλός, ὦ, ὅ, clay, loam, mud, dirt, (of *πυλάω*, to defile) Job 9. 6, 11, 14, 15.

Πύρα, ἄ, ἡ, a Shepherds pouch, a scrip or sachel, a bag, or budget. Matth. 10. 10. Luke 22. 35, 36.

Πυρρός, ὦ, ὅ, maimed, lame, imperfect. C. *Ἀνάπηρος* ὦ, ὅ, the same. Luke 14. 13, 21.

Πῦξ, εἰς, ἡ, a cubit, the length of the arm from the elbow to the end of the middle finger. Matth. 6. 27.

Πιάω, to apprehend or lay hold on, to take. John 8. 20. Apoc. 19. 20.

Πίσσω, to presse or weigh down, to grieve, it is read passively. Luke 6. 38. *πριεῖς* ἡ, ὅ, a presse for Printers, or any other presse.

Πικρὸς, ὦ, ὅ, bitter. James 3. 11. Also full of poyson. Iam. 3. 14. *πικρῶς*, Adverb, bitterly. Luke 22. 62. *Πικρία* ἄ, ἡ, bitterness, grief. Rom. 3. 14. Ephes. 4. 31. *πικραίνω*, to bring bitterness or grief. Apoc. 10. 9. In the passive voice, *πικραίνωμαι*, to be very bitter, spiteful or envious. Colos. 3.

19. Apoc. 10. 10. C. *πικραίνω*, to provoke to anger or bitterness. Heb. 3. 16. *παραπικρομὸς* ὦ, ὅ, a grieving or paining anew.

Πίμπραμαι, see *πρήδω*.

Πίναξ ἄ, ὅ, a table, also a trencher, a platter. Matth. 14. 8. Luke 14. 39. *πινακίδιον* ὦ, τὸ, a little table. Luke 1. 63.

Πίνω, to drink. Matth. 26. 29. Mark 10. 39. Luke 7. 27. Apoc. 18. 3. Mark 14. 23. Luke 12. 19. Matth. 26. 27. Mark 14. 24. John 18. 11. Matth. 6. 31. John 6. 53. Luke 12. 29. Mark 16. 18. John 4. 7. Luke 5. 39. Heb. 6. 7. In the passive voice, *πίνομαι*, to drink. *πόμα* τῷ, τὸ, drink. 1 Cor. 10. 4. *πόσις*, εἰς, ὅ, the same, also a drinking, *ποτήριον*, ὦ, τὸ, a cup or drinking pot. Matth. 26. 27. In this Scripture by a metonymie is understood by cup, the wine contained in it; Sometimes the word signifieth the manner of punishment, which is inflicted on our sins. Matth. 26. 39. Sometimes the manner of afflictions, which are sent from God to try and confirm us. Matth. 20. 23. Sometimes it notes the lot and condition of every one. Psal. 16. 5. *πίνομαι*, to drink, it is a verb mean. Luke 17. 8. Matth. 20. 23. Mark 10. 39. C. *καταπίνω*, to swallow, or devour. Matth. 23. 34. 1 Pet. 5. 8. It is read passively. Heb. 11. 29. 1 Cor. 15. 54.

14. 31. the words are, and the people beleeveth the Lord and Moses, that is, they put confidence and trust in God and Moses. In God viz. as a heavenly and omnipotent father, who is that truth which is first, chiefest, & immutable, and then in Moses, not as a bare man, but as the messenger of God, in whose mouth God had put his word, for by whom God spake as by his own mouth, (as you may see. Ierem. 15. 19.) or thus, they put confidence not in Moses, but in those promises which Moses related. See also Iohn 8. 30, 31. where the signification of *πιστεύω*, is to trust, or lean upon, to confide in. So Rom. 4. 3. compared with Gen. 15. 16. &c. Isai. 28. 16. Rom. 9. 33. the words in that of Isai. are, he that beleeveth maketh not haste, that is, although the promises of God may not be forthwith fulfilled, yet nevertheless the minde is not wont therefore to despaire, the foundation of our faith shall never be confounded, it is the will and power of God, it doth not only behoove us to know the promises of God, but to put a sure confidence in them, that God is able to bring them to passe for us, and with this faith Abraham the father of the faithful, was endued. Gen. 15. 6.

He therefore that beleeveth Christ, he doth not only down with himself that Christ is the Saviour of the elect, but also that he is his Saviour, and therefore cleaveth to him, and putteth his trust in him, as he that doth not so do, is in the kingdom of Sathan, and spiritually dead, for the Jew liveth by faith. (Rom. 1. 17.) by which he is united to God who is life it self. This word therefore *πιστεύω*, sometimes signifieth to cleave to the Lord. Deut. 4. 4. Ioshua 23. 8. 2 Kings 23. 8. 2 Kin. 18. 6. sometimes to trust or put confidence in the Lord. 2 Kings 18. 5. Psal. 25. 2. Psal. 118. 8. Gen. 15. 6. Deut. 1. 30. and some times to beleve in God, as in many of the fore-mentioned Scriptures, and hence it is that saving faith in the New Testament is called *πιστοῦσις*, trust or confidence. *πληροφορία*, full assurance. Rom. 1. 21. Colos. 2. 2. Sometimes *παρρησία*, boldness. Ephes. 3. 12. 1 Iohn 5. 13, 14. Sometimes *ὑπόστασις*, the substance or foundation. Heb. 11. 1. the passive voice of this verb *πιστεύω* is *πιστεύομαι*, to be believed, or trusted. Rom. 10. 10. Also to be committed to one. 1 Cor. 9. 17. Gal. 2. 7. Titus 1. 3. 1 Thes. 2. 4. Rom. 3. 2. 1 Tim. 3. 16. 2 Thes. 1. 10.

Πίστις

Πίστις ὁ, ὁ, ἡ, fat, *πῖς* ὁ, ὁ, fatness, *πότης* ἡ, the same. Rom. 11. 17. *πῖς*, to make fat or gross.

Πλάω, or according to the tricks *πλάω*, to make, to shew, to counterfeit, (of clay upon which potters work) Gen. 2. 7 Rom. 9. 20. Tim. 2. 13. *Πλάσμα* τῶ, the work or workmanship. Rom. 9. 20. *Πλάσος* ἡ, δὲ, forged, feigned, false. 2 Pet. 3. C. *πρωτόπλαστος*, that is first formed, it is the Epithite of Adam. 1 Tim. 2. 13. C. *ἄπλαστος*, sincere, without deceit. Gen. 25. 28.

Πλάνη ἡ, ἡ, an errour, a false opinion, deceit, (of *πλάω*, to cause to erre.) Iohn 6. 2 Thes. 2. 11. *Πλάνος* ὁ, a coufener, a deceiver, in the 2. Epist. of Iohn 7. *πλάνος* ὁ, subtil, deceitful. 1 Tim. 1. 1. *Πλανᾶω* ὧ, to seduce or draw away, to cause others to erre or go out of the way, to lead into errour. 1 Iohn 1. 8. Matth. 24. 11. Apoc. 19. 20. In the passive voice, *πλάωμαι* ὧμαι, to be deceived or misled. Matth. 22. 29. 1 Pet. 2. 25. Iohn 7. 47. Matth. 18. 13. Apoc. 18. 23. Luke 21. 8. *Πλανήτης* ὁ, ὁ, a wanderer, a vagabond, also a star. Jude 13. C. *Ἀποπλανᾶω* ὧ, to drive into errour, to lead out of the right way. Mark 13. 22. In the passive voice, *Ἀπο-*

πλάνομαι, to wander. 1 Tim. 6. 10.

Πλάξ ἀκός, ἡ, a Table. Heb. 9. 4. 2 Cor. 3. 3. Exod. 31. 18.

Πλάτυς εἶα, ὁ, broad, large, spacious. Matth. 7. 13. *πλατεῖα* αἱ, ἡ, a broad way or great street. Matth. 6. 5. Apoc. 21. 21. Apoc. 11. 8. Sometimes the Market-place. Apoc. 22. 2. *πλατύνω*, to stretch in breadth, to enlarge. Matth. 23. 5. In the passive voice, *πλατύνομαι*, to be enlarged. 2 Cor. 6. 11, 13. Gen. 28. 14. *πλάτος* εὐς, τὸ, breadth, largeness. Ephes. 3. 18.

Πλέκω, to knit together, to weave, it is read passively. Iob 40. 12. Lamen. 1. 14. *πλέγμα* τὸς, τὸ, in the plural number, *πλήγματι*, a Bush of curled or crisped hair. 1 Tim. 2. 9. C. *Ἐμπλέκομαι*, to be folded or wrapped in. 2 Tim. 2. 4. *Ἐμπλοκή* ἡ, ἡ, a wrapping or entangling within a knot. 1 Pet. 3. 3. *Ἐμπλόκιον* ὁ, τὸ, a collar or chain. Numb. 31.

Πλέος, and *πλεῖος*, full, replenished, in the Comparative degree, *πλειότερος* fuller, *πλήρης* εὐς, ὁ, καὶ ἡ, and τὸ *πλήρες*, full, perfect, large, whole, plenteous. Iohn 1. 14. Acts 6. 3. Acts 9. 36. Matth. 14. 20. Matth. 15. 37. *πληρῶω* ὧ, to fill, it is properly spoken of a measure; but by a Synecdochical Metaph. it is meant

meant of any filling, it signifieth also to undergoe all the parts of a duty or office. Col. 4. 17. to fulfil, to accomplish, to satisfie. Acts 13. 25. Acts 2. 28. Phil. 4. 19. Rom. 13. 8. Acts 2. 2. Matth. 23. 32. Sometimes wholly to possesse. Acts 5. 3. also to finish or make an end. Luke 7. 1. In the passive voice, *πληροῦμαι*, *ἔμαι*, to be filled, to be fulfilled, or accomplished, it is also made a verb mean, and signifieth actively, as Eph. 1. 23. Acts 13. 25. &c. Gal. 5. 14. Acts 7. 23. 2 Cor. 7. 4. 1 John 1. 4. Phil. 1. 11. James 2. 23. 2 Tim. 1. 4. Matth. 13. 35. Colos. 1. 9. Luke 21. 24. compare this Scripture with Rom. 11. 25. and here note that the Scripture is said to be fulfilled, and that (1.) according to the History, as Psal. 22. 16. the words are, they pierced my hands and my feet, which things were fulfilled in Christ alone. (2.) Mystically, Exod. 14. 12. 46. (3.) proportionally, or agreeably. Hosea 11. 1. Compared with Matth. 2. 15. (4) by allusion, or by coupling, or joyning together. Matth. 2. 23. Isai. 11. 1. Zach. 6. 11. &c. Luke 1. 20. Luke 2. 5. And here you may note the property of the Heb. tongue, to fulfil the law, is to keep it; and the Scriptures are fulfilled when the divine prophecies are put in executi-

on: so other things are fulfilled when they come to passe, so fulfil an office, when we said fully discharge it, *πλήρωμα*, *πὸ*, fulnesse plenty. Ioh. 1. 15. so that which maketh up or supplieth that which lacketh. Luke 9. 16. Also a fulfilling or accomplishing, perfection or perfecting. Rom. 13. 10. *Ἀναπληρῶ* *ὧ*, to fulfil, to accomplish, to perform. 1 Cor. 14. 16. 1 Cor. 15. 17. Gal. 6. Phil. 2. 30. 1 Thes. 2. 16. the passive voice, *Ἀναπληροῦμαι* *ἔμαι*, to be fulfilled, or accomplished. Matth. 13. 12. C. *Ἀναπληρῶ* *ὧ*, to fulfil by course, or turns. C. *ἀναπληρῶ* *ὧ*, to supply, to make up. 2 Cor. 9. 12. 2 Cor. 11. 9. C. *Ἐκπληρῶ* *ὧ*, to fulfil, to accomplish. Acts 13. 33. *Ἐκπλήρωσις*, *εὐς*, *ἡ*, a filling or making perfect. Acts 21. 26. C. *Συμπληροῦμαι*, *ἔμαι*, to be fulfilled or accomplished, to be made up or perfected. Acts 2. 1. Luke 8. 23. In this Scripture you have a metonymie of the adjunct, when as the people are put for the ship. *πλήθω*, to fill, to fulfil, to accomplish. Ioh. 10. 19. Luke 5. 7. instead of *πλήθω*, sometime *πμπλημι*, is used, whence C. *Εμπμπλημι* and *Εμπμπλάω*, *ὧ*, to fill. Act. 14. 17. *πλήθω*, the passive voice, maketh *πλήθομαι*, to be filled, to be accomplished. Mat. 22. 10. Luke 7. 16.

57. Lu. 5. 26. Acts 3. 10. 9. 17. Act. 4. 8. Act. 13. 9. *Ἀπληστός*, *υ*, *δ*, *ἡ*, insatiable. 28. 25. C. *Ἐμπλήθω*, to accomplish, or fulfill. 1. 53. In the passive voice, *πλήθομαι*, to be filled, or be accomplished. Luke 6. 12. *πλήθημα*, *τος*, *τὸ*, thing that filleth up, *πλήμα*, *τὸ*, the same, *Πλήμη*, or *πλημή*, the approaching, or coming of the raging Sea. *πλημύες*, or *πλημύες*, the multitude; Also a flood or inundation. Luke 6. 48. *πλησμονή*, *ἡ*, glutting, plenty, fulnesse. Ios. 2. 23. *πλήθος* *ε*, *τὸ*, multitude. Mark 3. 7. Luke 9. 37. Luke 2. 13. Luke 1. 10. 21. 6. James 5. 20. Acts 1. 8. Acts 13. 7. Acts 5. 14. *Παμπληθὲς*, Adverb, that which is done by the whole multitude, or people, (of *πάντες*, and *πλήθος*, a multitude.) Luke 23. 18. *πληθύνω*, to multiply or increase. Heb. 6. 1. Also intransitively to grow, to increase. Acts 6. 1. 2 Cor. 10. In the passive voice, *πληθύνομαι*, to be multiplied or increased, to grow. Acts 7. Acts 9. 31. Acts 7. 1. Pet. 1. 2. Matth. 24. 12. *Πλευρά*, *α*, *ς*, *ἡ*, a side or rib. Ioh. 19. 34. Acts 12. 7. *Πλέω*, to go or be carried on the water in a vessel, to sail. Acts 27. 2. Luke 8. 23. Acts 27. 6, 24. *Πλοῖον* *υ*, *τὸ*, a ship or vessel of the Sea. Luke

5. 2. *Πλοῖον* *υ*, *τὸ*, a little ship or boat. Ioh. 6. 22. *πλόος*, *ε*, *ς*, a sailing, or travelling in a voyage by sea, Acts 2. 1, 7. Acts 27. 9, 10. C. *Ἀποπλέω*, to sail away or from. Acts 27. 1. Acts 13. 4. C. *Βραδυπλόω*, to sail slowly. Acts 27. 7. C. *Διαπλέω*, to sail through, to passe over by sailing. Acts 27. 5. C. *Ἐκπλέω*, to sail through to a place, to escape away. Acts 18. 18. Acts 20. 6. Acts 15. 39. C. *Καταπλέω*, to sail, or passe over. Lu. 8. 26. *ὑποπλέω*, to sail, or passe under or by. Acts 27. 4.

Παλῶ, Adverb, save that, or besides, sometimes it is read with a case, sometimes without Acts 8. Deut. 1. 36. 2 Kings 24. 14. Mark 12. 32. Exod. 20. 3. Sometimes it signifieth but. Luke 6. 24. Sometimes nevertheless. Matth. 18. 7. Sometimes but onely. Acts 27. 22. Also notwithstanding or yet. Phil. 1. 18. 1 Cor. 11. 11. Lu. 10. 11. Sometimes moreover. Mat. 11. 22, 24. Sometimes yea. Luke 11. 41. Also but as afore. Luke 22. 21. Sometimes therefore. Ephes. 5. 33. but. Apoc. 2. 25. except. Ioshua 11. 13.

Πλῆσσω or *πλήσσω*, to smite, to beat, in the passive and mean voice, *πλήττομαι*, to smite or be smitten. 2 Sam. 4. 4. the word there is lame, that is smitten on his feet. *πλήκτης*, *υ*, *δ*, a smiter, a fighter. 1 Tim.

3. 3. Πληγή ἥ, ὅ, a stripe. Acts 3. 3. Apoc. 22. 18. C. Ἐκπλήσσω, to strike and overthrow, to move, to dash out of courage; in the passive voice, Ἐκπλήσσομαι, to be smitten down, to be moved, to be amazed; for those that are amazed, their minds are as it were stricken with a strong stroak. Matth. 7. 28. Matth. 13. 54. Acts 13. 12. Mark 11. 18. Luke 2. 48. C. Ἐπιπλήθω, to reprove or reprehend sharply, and that with too much and too often a repeated aggravation, or heaping up offences past. 1 Tim. 5. 1. And here you may note the difference betwixt our word Ἐπιπλήθην, and μέμψαι, ἐπιτιμᾶν, and λοιδορεῖν. Ἐπιπλήθην, is to reprehend sharply, and that by a too often & overmuch repeating of aggravations, or by too often heaping up of offences. Μέμψαι, is to reprehend, that we may also complain of injuries. Ἐπιτιμᾶν, is to reprehend so, as to threaten punishment, also to forbid by threatnings. Λοιδορεῖν, is to reprehend so, as that we mingle reproaches, &c.

Πλάττω, ὅ, riches, wealth, (of πολὺ much, and ἔτος, a Year, because they are the returns of many years gathered together.) 1 Tim. 6. 17. Mat. 13. 22. 1 Tim. 6. 17. By a Metaph. it is applied to other

things, as Rom. 2. 4. Rom. 33. Ephes. 1. 7, 18. Ephes. 7. Ephes. 3. 8, 16. Ephes. 19. Phil. 4. 19. Colos. 1. 2. πλετέω ω, to be rich or wealthy. 1 Tim. 6. 9, 18. Apoc. 17. 1 Cor. 4. 8. 2 Cor. 8. 9. Apoc. 18. 3, 15, 19. πλετέω, to make rich. Prov. 11. 23. the passive voice, πλετίζομαι, to be enriched. 1 Cor. 1. πλέσι, ὅ, ὁ, rich, wealthy abundant. Matth. 27. 57. Luke 16. 1. Matth. 19. 23. 2 Cor. 8. 9. Ephes. 2. 4. James 2. Luke 18. 23. Colos. 3. 16. In this Scripture the word is πλεώς, adverb, which signifies richly or plentifully.

Πλύνω, to wash ones garments. Levit. 11. 25. Apoc. 14. C. Ἀππλύνω, to wash off or away, to purge. Luke 2. πλύντης, ὅ, a Fuller or cloath. πλύνδρον, τὸ, the ward that is paid for washing.

Πνέω, to blow, or breathe to live, to breath out. Luke 12. 55. Iohn 6. 18. Acts 27. 40. Iohn 3. 8. Apoc. 7. 1. Matth. 7. 25. πνεύμων, ὄν, ὁ, the lungs or lights. Πνεύμα, τὸ, τὸ, the wind. Iohn 3. 8. Also a Spirit, and is attributed to God. Iohn 4. 24. Also the third person of the holy Trinity is so called. 1 Iohn 5. 7. Acts 5. 3. Apoc. 1. 10. Sometimes a good angel is so called. Heb. 1. 14. Sometimes an evil angel is so called. Matth. 12. 43. Ephes. 6. 11.

2. Sometimes it signifies the soul of man. Acts 7. 59. sometimes the Interpretation the prophetic part of Scripture. 1 Cor. 14. 32. sometimes the teaching or knowledge of the Gospel. 1 Cor. 5. 6. 2 Cor. 3. 6. Sometimes it signifies one that boasts that he is endued with the gift of the spirit. 1 Iohn 4. 1. ὄν, ὁ, ὅ, a puff or blast of wind, breath, or vapour. Acts 19. 25. Πνευματικός, ὁ, spiritual. Rom. 7. 14. sometimes one renewed by the holy spirit. 1 Cor. 2. 5. Sometimes one sustained and supported by the power and virtue of the holy Ghost. Rom. 15. 1. Gal. 6. 1. Also one instructed in Christian knowledge or learning. 1 Cor. 3. 1. sometimes one indued with spiritual gifts. 1 Cor. 14. 37. also glorious. 1 Cor. 15. 44. sometimes it is opposed to profane things. Ephes. 5. 19. 1 Cor. 2. 13. 1 Cor. 12. 1. Πνευματικῶς, adverb, spiritually, 1 Cor. 2. 14. Sometimes not properly, but by a Metaph. Apoc. 11. 8. C. Ἐκπνέω, to puff or breath out, to breath out the soul, that is, to die. Mark 15. 37. C. Ἐμπνέω, to blow in, to inspire, also signify to breath out. Acts 9. 1. C. Ἐμπνέω, to breath or blow upon. Acts 27. 13. C. Ὁσπνέω, ὁ, ὅ, ὁ, inspired of

God. 2 Tim. 3. 16.

Πνίγω, to strangle; to choak or throttle, also simply to press, to oppress. Πνίγμαι, to choak, or to be choaked. Matth. 18. 28. Mark 5. 13. Πνικτὸν, τὸ, a strangled creature. Acts 15. 29. C. Ἀποπνίγω, to choak or strangle. Matth. 13. 7. Luke 8. 33. C. Ἐμπνίγω, to strangle, to strain. Luke 8. 7. C. Συμπνίγω, to strangle together, or to press together. Matth. 13. 22. Mark 4. 19. Luke 8. 42. Mark 4. 7. In the passive voice, Συμπνίγμαι, to be strangled. Luke 8. 14.

Πόθω, ὅ, ὁ, desire, ποθέω, to desire. C. Ἐμποθέω, ὅ, to desire greatly, to love exceedingly, to embrace with the greatest love. Rom. 1. 11. Phil. 1. 8. 1 Pet. 2. 2. 2 Cor. 9. 14. James 4. 5. Ἐμπόθησις, εὖς, ὅ, desire. 2 Cor. 7. 7, 12. Ἐμπόθησις, ὅ, ὁ, ὅ, wished for, greatly desired. Phil. 4. 1. Ἐμποθία, ας, ὅ, desire. Rom. 15. 23.

Ποιέω, ὅ, to do or commit, to make, give or cause to help. Rom. 7. 10. Iohn 5. 19. Iohn 3. 21. Mark 6. 21. Mark 1. 17. Iohn 27. 22. Luke 6. 11. Iohn 13. 12. Mark 7. 37. Iohn 2. 18. Mark 15. 7. Iohn 7. 21. Heb. 8. 9. In Mark 3. 14. to appoint. Luke 19. 18. In Mark 20. 12. To labour, &c. Matth. 23. 23. Luke 6. 11. Matth. 3. 3. Mark 1. 3. Heb. 12. 13. Some-

Sometimes it is rendered to bare Matth. 3. 8. Matth. 7. 17. Also to appoint. Matth. 4. 19. Mark 3. 14. &c. Matth. 5. 44. Mark 14. 7. Luke 6. 27. Mat. 6. 2. Acts 9. 36. Acts 10. 2. Sometimes to shew forth. Mat. 7. 22. Matth. 13. 56. Iohn 2. 23. Iohn 3. 2. &c. Acts 7. 36. Matth. 12. 16. Matth. 26. 73. Matth. 13. 41. Matth. 17. 4. Sometimes it signifieth to create, and is attributed to God. Matth. 19. 4. Mark 10. 6. Acts 17. 24. 26. Heb. 1. 2. Sometimes to celebrate. Matth. 26. 18. And it hath these significations by reason of other words with which it is joyned, &c. Matth. 28. 14. Acts 23. 12. Sometimes to prepare. Mark 6. 21. Luke 14. 12. Luke 5. 29. &c. Mark 15. 15. Luke 1. 72. Luke 1. 68. Luke 1. 51. To poure out. Luke 5. 33. Phil. 1. 4. 1 Tim. 2. 1. &c. Luke 12. 4. Luke 12. 22. Acts 10. 33. Iohn 5. 15. Iohn 8. 29. In Ioh. 16. 2. to excommunicate, &c. Iohn 18. 18. Acts 15. 3. Sometimes to consume or waste. Acts 15. 33. 2 Cor. 11. 25. James 4. 13. Also to stir up or raise, &c. Rom. 1. 9. Acts 25. 3. Acts 27. 18. Rom. 13. 14. Ephes. 2. 3. Ephes. 6. 6. 2 Tim. 4. 5. Apoc. 19. 19. Apoc. 22. 15. Apoc. 17. 17. Ποῖνμα τῷ, π, a work or labour. Ephes. 2. 10. Also things created. Rom. 1. 20. Ποῖντος εως, η, a work,

an action. James 1. 25. Ποῖνμα, ε, ο, a Poet Acts 17. 28. A maker, worker, or finisher. Rom. 1. 13. James 1. 22, 2. An observer. James 4. 11. Ἀγαθοποιός, ε, ο, bountiful. Ἀγαθοποιέω ὦ, to do well, to do good unto, to benefit. Luke 6. 33. in the 3. Epistle Iohn 11. Ἀγαθοποιία, a good deed, kindness, a benefit. Pet. 4. 19. C. χειροποιῶν, ο, η, made with hands. Mark 14. 58. Acts 7. 48. Ephes. 2. 11. C. ἀχειροποιήτως, η, made without hands. Mat. 14. 48. 2 Cor. 5. 1. Colof. 11. C. Ἐπιλωποῖέω ὦ, to concile, to establish peace. Colof. 1. 20. Ἐπιλωποῖς, ο, a peacemaker. Matth. 5. 9. C. Ἐυποιός, ε, ο, bountiful, liberal. Ἐυποιία, beneficence, bountifulness. Heb. 13. 16. C. Κακοποιός, ε, ο, that doth hurt, wicked. Iohn 18. 30. Κακοποιέω ὦ, to do wrong, to abuse. Luke 6. 9. Also to hurt. Gen. 31. 29. C. Καλοποιέω ὦ, to do well, to please. 2 Thes. 3. 13. C. Μαχοποιέω ὦ, to make a calf. Acts 7. 41. C. Ὀχλοποιέω ὦ, to gather a multitude or rabble together. Acts 17. 5. C. Περποιέομαι ἔμαι, to get, to seek, to attain, to purchase. 1 Tim. 3. 13. Acts 20. 28. Περποιέω εως, η, a getting, a seeking, &c. 1 Thes. 5. 9. Also proper goods gotten by our own labour,

labour, substance, riches. Ephes. 4. 14. By which word is meant the people of God; see 1 Pet. 2. 9. Sometimes a pretending. Heb. 10. 39. C. Περποιέω ἔμαι, to be like to, to resemble, also to counterfeit, to pretend. Luke 24. 48. In which Scripture the verb beareth this signification, namely, by silence, deed or gesture, to shew something; so Christ by his gesture or walking, as if he would have gone elsewhere, so God doth make himself would not hear us by laying aid, when as he is about to help us, and yet here no counterfeiting. C. Σωποῖα ὦ, to quicken or make live, in the passive voice, σωπιέομαι ἔμαι, to be quickened. 1 Cor. 15. 22. C. ὕλωποῖα ὦ, to quicken together. Ephes. 2. 5. C. Ξιποῖς, ε, ο, a Bread-baker. C. Ἀρχιποποιός, ε, ο, the chief baker. Gen. 40. 1. C. Ξιλωποῖς, ε, ο, a tent maker. Acts 18. 3. Ξιλωποῖέω ὦ, to make tents or pavillions. C. Πόλιμα, ο, η, diverse, variety, changeable. James 1. 2. 1 Pet. 1. 6. 1 Pet. 4. 10. C. Πολυποικιλῶ, ο, η, very changeable, of divers fashions or manners. Ephes. 3. 10. Ποιμὴν ἐν, ο, a shepherd, a keeper of cattel, a pastor. Matth. 6. 34. Iohn 10. 1. Heb. 13. 10. C. Ἀρχιποι-

ποῖν ἐν, ο, the prince of the shepherds, the chief pastor. 1 Pet. 5. 4. Ποιμαίνω, to feed; by a Metaph. to regard or take care of, also to teach. Iohn 21. 16. Also to govern or rule. Mat. 2. 6. It is a Metaph. taken from a shepherd, who ought to be like a King; also to govern, so as to bridle in, and punish. Apoc. 2. 27. Apoc. 12. 5. Also to teach as afore. 1 Pet. 5. 2. Ποίμνη, η, a flock, a company or band of men. Iohn 10. 16. Ποίμνιον, ε, ο, the same. Luke 12. 32. Acts 20. 29.

Πόλεμος, ε, ο, war (of πόλις a city, and μέω to lessen) Matth. 24. 6. πολεμέω ὦ, to make war, to fight. Apoc. 19. 11. Apoc. 2. 16. Exod. 14. 14. Apoc. 12. 7. Ioshua 10. 42.

Πόλις εως, η, a City. Acts 14. 19. Matth. 10. 32. Mark 13. 45. Jude 7. Luke 5. 12. Acts 22. 11. Matth. 23. 34. By a Metonymie of the subject the Citizens themselves. Matth. 21. 10. πολίτης a citizen. Luke 19. 14. πολίτης ἰδός, η, a woman citizen. C. Συμπολίτης, ε, ο, a fellow-citizen. Ephes. 2. 19. Πολιτεύω, to rule, govern or manage a common wealth. Πολιτεῖομαι, the same, also to be governed, likewise to be conversant or exercised in a thing, to live; to carry or be-have ones self. Phil. 1. 27. To serve: but Πολιτεῖομαι, properly

perly signifieth to discharge the office or place of a Magistrate, and by a Synecdoch. of the species, to discharge any office or duty. Acts 23. 1. Πολίτευμα, *πολιτεία*, *πολις*, *πόλις*, a Citizens or civil life, civility, curtesie, which Citizens use, a City or the freedom of a City. Phil. 3. 20. Πολιτεία, *πολις*, a Common-wealth. Ephes. 2. 12. also a City, or the freedom or right of Citizens. Acts 22. 28. C. Ἀπολις *πολις*, *πολις*, a banished man or woman, one deprived of his country, properly expelled the City. C. Ἀμφίπολις *πολις*, *πολις*, the name of a City which the water floweth by on both sides. Acts 17. 1. C. Δεκάπολις, *πολις*, *πολις*, a proper name of a Country so called from 10 Cities. Matth. 4. 25. C. Ἱεράπολις *πολις*, *πολις*, an holy City, the name of a City. Colos. 4. 13. C. Κωμόπολις *πολις*, *πολις*, a little town. Mark 4. 38. C. Μητρόπολις *πολις*, *πολις*, the chief City or mother City. 1. Tim. 6. and at the end of all. Hence the Hebrews by the same Metaph. call little towns and villages daughters. Iudg. 11. 26.

Ποῦς, πολλή, πολὺ, many, much, great. Matth. 9. 37. 2 Cor. 7. 4. Acts 24. 3. Acts 27. 11. 2 Cor. 6. 4. Acts 2. 29. John 4. 41. Matth. 13. 5. Mark 6. 34. Matth. 18. 11. John 21. 25. Sometimes all. Rom. 5. 15. In the Comparat. degree, *πολλοί*.

ὡν ὅν, *πολλοί*, *πολλοί*, more plentiful or abundant, more rich or large, also very many. Heb. 11. 4. Acts 27. 20. Act. 21. 10. Acts 25. 6. the neuter gender of the Comparat. degree, *πολλόν*, more or of greater excellency. Mat. 6. 25. for *πολλόν*, read *πλέον*. Luke 3. 13. &c. Luk. 11. 31. Luke 21. 3. Ioh. 15. Luke 9. 13. Matth. 21. 15. Acts 25. 26. Acts 24. 17. 2 Cor. 4. 15. 1 Cor. 10. 5. Acts 2. 40. In the Superlat. degree, *πολύς* *πολύς*, very many. Matth. 1. 20. Matth. 28. 8. Ἐπὶ πολὺ a long time, Acts 28. 6. Ἐπὶ πλέον, farther, more largely, 2 Tim. 3. 9. Acts 4. 17. Also longer. Acts 20. 9. Acts 24. 1. Πολλά, Adverb, Oftentimes. Rom. 15. 22. Sometimes greatly. Mark 3. 12. also much. 1 Cor. 16. 12. &c. Rom. 15. 22. Πολλάκις, oftentimes. Matth. 17. 15. Πλεῖστακις, exceeding often, *πλεῖστον*, at the most. 1 Cor. 14. 27. *πλεονάζει* to be encreased, or enriched to abound or flow forth. 2 The. 1. 3. 2 Cor. 8. 15. 1 The. 3. 12. Rom. 6. 1. C. Ὑπερπλεονάζει to flow over, to superabound. 1. Tim. 1. 14. C. *πομπή* very much or very many. Mat. 8. 1. C. Πολλαπλάσιον *πομπή*, *πομπή*, of divers sorts, various. Luk. 18. 30.

Πονερός, wicked, see in The. νομια.

Πόντος, *πομπή*, the sea, (see in The. νομια.)

πῶς, to labour, because it is full of labours.) ποντίζω, Adverb, from the Sea. Ποντίζω, to drown, or plunge, or overwhelm. C. Καταποντίζω, to plunge over head in the water. In the passive voice, Καταποντίζομαι, to be drowned, plunged over head in the water. Matth. 18. 6.

Πόρρω, Adverb, afar off, at distance. Matth. 15. 8. Also off. Luke 14. 32. πορρωτέρω, farther beyond. Luke 24. 28. Πόρρωθεν, afar off. Luke 17. 2.

Πορφύρεος, *πορφύρεος*, (of *πόρρω*, to ring, and *πόρρω*, *πορρω*, gain) purple, also cloth dyed with purple, also a purple garment. Mark 15. 17. Luke 16. 19. πορφύρεος, and contracted, πορφυρός, of a purple colour. Iohn 19. 2.

Ποταμός, *ποταμός*, a river. Matth. 23. 27. Mark 1. 5. Acts 16. 13. C. Μεσοποταμία *ποταμός*, *ποταμός*, a Country of Asia the greater, see in the proper names.

Ποταμός, *ποταμός*, how great, see Δάκρυον.

Πόσος, *ποσος*, which of the two, which, whether of the two. Iohn 7. 17. it is understood. 1. Cor. 4. 21.

Πῶς, ποῶς, *ποῶς*, a foot. Mat. 18. 8. 1 Cor. 12. 15. Mark 5. 22. Acts 10. 25. Iohn 20. 12. Acts 22. 3. The words are, at the feet of Gamaliel. So 2 Kin.

2. 3. the words are, knowest thou not that the Lord will take away thy Master from thy head to day? And it is thus said, from the manner of sitting in Schooles, where the Master sitteth in the higher place, and the Scholer in the lower, so that the Masters seat is above the their heads, and the Scholers are at his feet. Hence Paul saith that he sat at the feet of Gamaliel, and Elias is said to be taken from the head of Eli-seus &c. Acts 22. 3. Rom. 10. 5. Acts 14. 8. Gen. 33. 14. C. Ἀνδράποδον, *ανδραποδον*, a captive or prisoner taken in war, a bondman, a drudg. Ἀνδραποδίζω, to deliver possession, to give the right to another, to give into bondage. Ἀνδραποδιστής, *ανδραποδιστης*, *ανδραποδιστης*, he that buyeth a man for a slave, a stealer of other mens children and servants. 1 Tim. 1. 10. Now Ἀνδράποδον, the word afore mentioned, it cometh of *ανδραποδον*, the foot, and *ανδραποδον* of a man, for captives are the feet of their Lords, whom they acknowledge for their heads. C. Δασύπους, *δασυπους*, *δασυπους*, an hare, C. Ὁρθόπους, *ορθοπους*, *ορθοπους*, one that hath straight feet. Ὁρθοποδεω, *ορθοποδεω*, to make straight steps, to go with a right and true foot. Gal. 2. 14. C. Ὑπερπόδοτος, *υπερποδοτος*, *υπερποδοτος*, a foot-stool. Matth. 5. 35. Matth. 22. 44. C. Τετραπύς, *τετραπυς*, *τετραπυς*, that hath four feet. Acts 10. 12. Rom. 12. Rom.

12. Rom. 1. 23. C. Ἐμποδίζω, to hinder, properly to involve or entangle the feet. C. Συμποδίζω, to binde the feet. Gen. 22. 6.

Πραῦς, α, ον, kinde, gentle, milde, curteous. Matth. 11. 28. πραῦς εἰς, ὁ, ἡ, the same. Mat. 5. 5. 1 Pet. 3. 4. In the Comparat. degree. πραῦτερος, more milde. &c. In the Superlat. degree πραύτατος, most mild, &c. πραύνω, to make gentle or tame. πραότης, ἡ, mildnesse, meeknesse. 1 Cor. 4. 21. Gal. 5. 22. πραύτης, ἡ, meeknesse. James 1. 21.

Πρασία, ἄς, ἡ, a little floore or garden-bed. Mark. 6. 40. (it seemeth to come of πράσσον, τὸ, a leek. Hence C. χλωσπραπος, τὸ, a kinde of green stone mixed with golden brightnesse. Apoc. 22. 20.

Πράττω or πράττω, to do, to cause, to make. Rom. 7. 19. Acts 26. 31. Acts 5. 35. Acts 19. 36. 1 Thes. 4. 11. Also to require, for such a signification it hath in the New Testament. Luke 3. 13. Luke 19. 23. Luke 23. 41. In the passive voice, πράττομαι, to be done or committed. Luke 23. 16. πράγμα, τος, τὶ, a thing, a matter. Acts 5. 4. Also businesse, a case in law. 1 Cor. 6. 1. Also work. James 3. 16. Πράξις, εως, ἡ, an action, a deed or doing. Matth. 16. 27. Rom. 12. 4.

πρόκλητος, ος, ὁ, a gatherer money, a collector. Luke 15. 58. πραγματεύομαι, to traffic, or handle matters. Luke 19. 13. Πραγματεία, ας, ἡ, Businesse, affaires, such as Merchants are employed about, usurers. 2 Tim. 2. 4. C. Διαπραγματεύομαι, to traffic or handle matters. Luke 19. 15. C. πολυπραγμων, ος, ὁ, ἡ, he or she that entangleth themselves with much businesse, πολυπραγμοσύνη, ἡ, vain and light curiosity.

Πρέπω, to be meet or convenient. Ephes. 5. 3. Titus 2. 1. Heb. 2. 10. Heb. 7. 28. πρέπον, ον, τὸ, a fitnessse or comelinesse. Matth. 3. 15. Cor. 11. 13. πρεπόντως, Adverb, comely, honestly. C. Θεοπρεπής, agreeing, or becoming God. C. Ἱεροπρεπής, εἰς, ὁ, ἡ, becoming holinesse. Tit. 2. 3. C. Ἐυπρεπής, εἰς, ὁ, ἡ, very decent or comely. Ἐυπρέπεια, ας, ἡ, comelinesse, beauty. James 1. 11. C. Μεγαλοπρεπής, ος, ὁ, ἡ, sumptuous, famous, renowned. 2 Pet. 1. 17.

Πρέσβυς, υς, ὁ, an old man, (it is so called of πῦρ fire, and σβέω to extinguish, because in old men native heat beginneth to be extinguished.) In the Comparat. degree, πρεσβύτερος, more old, also a Senator. Luke 15. 25. also the name of those that bear office. Tit. 1. 5. especially those that teach, where-

therefore the Apostles are noted by this word. 1 Pet. 5. 1. Acts 6. 4. Acts 20. 28. &c. Tim. 5. 17. A Senatour, as in Mark 8. 31. πρεσβυτέρα, ἡ, an antient woman. 1 Tim. 5. 2. C. Συμπρεσβύτερος, fellow elder. 1 Pet. 5. 1. πρεσβύτεριον, τὸ, the Ecclesiastical Senate which we call Eldership, see the latine word Presbyterium. Luke 22. 6. 1 Tim. 4. 13. πρεσβύτης, ὁ, an old man. Luke 18. πρεσβυτέρα, ἡ, an old woman. Tit. 2. 3. πρεσβύς, to discharge an Embassage. Ephes. 20. πρεσβία, ας, ἡ, an Embassage or message. Luke 14. 2.

Περίω, εἰς, ὁ, having the face downward, stooping down headlong. Acts 1. 18. (of πρὶ before, and γένω to bend, to bend forward.) Πρῶτον, adverb; first, before, also before that. Acts 25. 16. Luke 2. 16. Mark 14. 72. John 49. John 14. 29. John 8. 58. John 13. 19. Mark 14. 30. Acts 2. 2. In these 2. last Scriptures is elegantly put after πρῶτον.

Πρὸ, Preposition, it governeth a genitive case, and signifieth before. John 12. 1. John 13. 3. 1 Cor. 4. 5. 1 Pet. 1. 20. Tim. 4. 21. Sometimes it is elegantly put before an infinitive mood, as if it were a noun. John 1. 49. Sometimes it is spoken of a place as well as of

time. Acts 5. 23. Acts 12. 6. Luke 7. 27. Acts 13. 24. Jam. 5. 12. Sometimes it is a note of comparing things unequal, sometimes it signifieth For, sometimes before, and it causeth a periphrasis. Matth. 5. 12. Levit. 18. 16. πρὶ is compared, and maketh Πρότερος, α, ον, in the comparative degree, former, first, before. Ephes. 4. 22. πρότερον, adverb; at the first, before. John 6. 62. Gal. 4. 13. 2 Cor. 1. 15. Heb. 4. 6. Heb. 7. 27. Heb. 10. 32. πρῶτον, ὁ, ον, (it is the contract of πρῶτατος,) it signifieth the first. Apoc. 1. 11. 1 Cor. 15. 45. Apoc. 20. 5. Sometimes it signifieth the former. John 1. 15. John 20. 4. Sometimes it signifieth chief or excellent, and is referred to vices. 1 Tim. 1. 15. or to riches and honour, and other of Gods gifts. Rom. 3. 2. Acts 28. 7. or to order, or any race or course whatsoever. Mark 12. 28. So πρῶτοι, οί, which is the plural number of πρῶτος, signifieth chief governors, noble men. Luke 19. 47. πρῶτον, adverb, first and formost, at the beginning. John 15. 18. Luke 17. 25. Also Especially. Luke 12. 1. And in this sense ἐν πρῶτοις, is used. 1 Cor. 15. 3. πρῶτεύω, to hold the chief praise and prize. C. φιλοπρωτεύω, to seek for to be chief Magistrate or governor of a city or Kingdom, S 4 to

to gape after dignity in place, in the 3. Epistle of Iohn 9. C. *Δευτέρω* *πρῶτον* *καὶ* *δ*, the other first, or the second after the first. Luke 6. 1. This Scripture understand thus, by the second Sabbath after the first, is meant, in the last day of the feast of unleavened bread, which was to be celebrated with the same solemnity as the first. *Πρώτω* adverb, long since, a long time ago, of late, before. Ioshua 8. 5. C. *Ἐμπροσθεν*, before or in presence. 1 Thes. 1. 3. Iohn 1. 15.

Πρῆνω, to set on fire, to enflame, to stir up, to make very angry, also to blow in or puff up; in the passive voice, *πρήνομαι*, to be set on fire, to be enflamed or stirred up, &c. Numb. 6. 5. 21, 27. *πρησθε ἵπτον*, *δ*, a kinde of tempest or whirl-wind; also a venomous worm, so called from the burning heat of an inquenchable thirst, which it brings into one by its biting. *Πιμωρημ*, the same as our Radix *πρήνω*, also in the passive voice, *Πιμωμαι*, to be set on fire, to be enflamed, to be stirred up, to be puffed up or swollen. Acts 28. 6. C. *Ἐμπρήνω*, to set on fire, &c. see *πρήνω*, it is read passively. Isa. 4. 26. *Ἐμπρησμός* *υ*, *δ*, a burning, sometimes envie, *Ἐμπρησμός* *υ*, *δ*, a naughty fellow setting

houses and cities on fire.

Πρίω, to cut with a saw, to cleave, to divide: in the passive voice, *πρίομαι*, to be cleaved or divided. Heb. 11. 37. C. *Διαπρίομαι*, by a metaphor. to grinde or gnash the teeth together for anger or pain. Acts 5. 33. *πρίων* *οὐδὲν* *δ*, a saw. Isa. 10. 15.

Πρό, with a Genitive case Before.

Πρόβατον *υ*, *τὸ*, a sheep (*προβαίνειν* to go forward, or come forth.) Luke 15. 4. Mark 15. *προβάτων* *υ*, *τὸ*, a little sheep, *προβατήν* *ἡ*, a pasture or place where cattle go, the trade of grassiers. Iohn 1. 2.

Πρός, a preposition, when it governeth a genitive case it signifieth For. Acts 27. 34. sometimes it is joyned with a Dative case, and is rendered At or among. Iohn 18. 16. Iohn 10. 12. Also Even unto. Luke 19. 37. Apoc. 1. 13. It governeth also an accusative case, and signifieth To. Iohn 14. 12. Luke 15. 18. It is taken a little otherwise in Matth. 27. 4. and Iohn 21. 22. &c. Sometimes Towards. 2 Tim. 2. 24. Sometimes among. Acts 28. 23. Mark 16. 3. Sometime In. Heb. 12. 11. Sometimes At or with, or among. Matth. 13. 56. Mark 26. 18. Mark 6. 3. Mark 9. 19. Iohn 1. 1. 1 Cor. 2. 3. Luke 18. 11.

11. Luke 22. 56. Luke 24.

Sometimes according or to. Luke 12. 47. Gal. 2. 2 Cor. 5. 10. Sometimes in. Ephes. 6. 11. Acts 23. 1. Acts 26. 14. Luke 20. 19. Luke 12. 4. Sometimes about, high unto. Luke 24. 29. Sometime out, or from. Ephes. 4. Also concerning. Heb. 1. Heb. 4. 13. Sometimes For, by Reason of. Matth. 19. 8. Sometimes with. Rom. 8. 18. Also Of, from, or fro. 2 Cor. 3. 7. Sometimes it notes the extent of a thing. 1 Iohn 5. 16. Sometimes the end. Luke 14. 2. Luke 19. 42. Luke 14. 22. Rom. 15. 2. Sometimes it notes time. 1 Cor. 7. 5. Heb. 12. 10. Also to, as afore. Luke 1. 73, 76. Heb. 9. 20. Sometimes it is elegantly construed with an infinitive mood to Note a Ground in dum. Matth. 5. 28. Ephes. 6. 11. Luke 18. 1. It is oftentimes wanting. Luke 10. 40. Luke 14. 31. Luke 18. 10. Matth. 11. 7. Matth. 10. 34. Rom. 15. 12. Matth. 10. 28.

Πρύμνα *ἡ*, the Stern of a ship, (of *πρυμνός* *ἡ*, *δν*, the last, the uttermost, it is namely the uttermost part of the ship.) Mark 4. 38. *πρυμνήτης* *υ*, *δ*, the Pilot or Master sitting at the Stern.

Πρωί, early in the morning, it is an adverb of time. Matth. 16. 3. Matth. 20. 1. Mark 1. 35. Mark 13. 35. Mark 15. 1.

Mark 16. 2. Acts 18. 23. *πρωί* *α*, *ον*, belonging to the morning, *πρωία* *α*, *ἡ*, the morning. Iohn 18. 28. Matth. 21. 18. Matth. 27. 1. Iohn 27. 4. *πρωίμ* *ον*, *ον*, belonging to the morning, early. James 5. 7. the words are, the early, and latter rain, which seem to be opposed to the rain that falleth at noon-day, which is very often hurtfull: but others by the morning rain (as the Hebrew words seem to hint at) understand the rain which falleth a little after sowing time; by the Evening or latter rain, that rain by which the corn encreaseeth and waxeth ripe, moisture being poured on it, so that it may a little while after be mowed. *Πρωίως* *ἡ*, *ον*, early, or belonging to the morning, the words are, and I will give him the morning Star, that is, I will grant to him the glorious resurrection, wherein his body shall shine like the morning Star. See Dan. 12. 3.

Πρωίον *α*, *ἡ*, the fore-deck or castle of a ship, (so called of *προεώρα*, to foresee.) Acts 27. 30.

Πρῶτος, to hurle or throw against a thing, to dash, to fall upon, or hit against. James 2. 20. Rom. 11. 11. C. *Ἀπείσῳς* *υ*, *δ*, *ἡ*, free from falling, or sin. Jude 24.

Πτέρη *ἡ*, *ἡ*, the heel. Iohn 13. 18.

Πτέρυξ

Πτέρυξ γ' Θ, ἡ, a wing, the arm-pit, the wing or pinion of of any thing (of Πτερόν ὅ, τὸ, a wing, of πτόμαι, to flie.) Πτερόω ὦ, to add wings, to carry upon wings, so a man by a Metaph. is said to be carried on the wings of hope and joy, when he is exceeding glad. Πτερύγιον κ, τὸ, a pinnacle or turret on a house. Mat. 4. 5. Luke 4. 9. Πτόω ὦ, to terrifie or make afraid, (of πτόω, for which ππτω is used to fall, when as we make one so afraid as that his courage or spirits falls into his heels. In the passive voice, Πτόομαι ὤμαι, to be afrighted or amazed, to be astonished. Luke 21. 9. Πτόσις εως, ἡ, a great fear or astonishment. 1 Pet. 3. 6. πτέωω, also πτώωω according to the Poets, for πτόομαι, to tremble, to wander about begging, from πτώωω cometh πτωχός ἡ, δν, poor, that beggeth, beggerly. Mat. 5. 3. Mark 12. 42. Gal. 4. 9. πτωχεύω, to be poor, to beg. 2 Cor. 8. 9. πτωχεία ας, ἡ, poverty, want. a Cor. 8. 2, 9. Apoc. 2. 8.

Πύρω, to terrifie, or a-frighten, (of πτόω, the theam immediately going before,) In the passive voice, πύρομαι, to be terrified, amazed, or a-frighted, also to tremble, to be afraid. Phil. 21. 8.

Πύω, to spit. Iohn 9. 6.

πύσμα τ' Θ, τὸ, spittle. Iob 9. 6. πύον κ, τὸ, a Van to winnow withal. Mat. 3. 12. C. 'Εκπύω, to spit out, and by a Metaph. to cast off or despise reproachfully. Gal. 4. 14. C. 'Εμπύω, to spit upon. Mat. 14. 65. Mat. 26. 27. it is read passively. Luke 18. 32.

Πύσσω, to fold up, to wrap together. Luke 4. 20. C. 'Αναπύσσω, to unfold, to explain. Luke 4. 17. This verb is to be referred to the manner of the time, in which books were not made up in distinct leaves, but rolled together in form of a roller.

Πυκνός ἡ, δν, thick, full of frequent, often. 1 Tim. 6. 23. πυκνά Adverb, oftentimes. Luke 5. 33.

Πύλη ης, ἡ, a gate, a door, an entrance, also a way. Mat. 7. 13, 14. Gen. 28. 17. Mat. 16. 18. See how Paul calleth these gates of Hell. 2 Cor. 10. 4. πυλώνων ὧν Θ, ὅ, an entry, a porch, or hall, a portal, a court-yard. Luke 16. 20. Acts 10. 17. Acts 12. 14. C. 'Αμφίπυλ' Θ, having porches on both sides. C. 'Επτάπυλ' Θ, having seven doors. C. 'Εκατόμπυλ' Θ, having an hundred doors.

Πυνθάνομαι, to demand, to enquire, to watch to the intent to know. Acts 10. 29. Acts 4. 7. Iohn 4. 5. Iohn 13. 24. Acts 23. 34. πυνθάνων ὧν Θ, ὅ, a pro-

a prophesying spirit. Acts 16. 16.

Πύξ, Adverb, with the fist. πυγμή, ἡς, ἡ, a fist, the exercise of a Champion. (Mark 7. it signifieth here adverbially, and is rendered diligently, with activity like a Champion. it signifieth also the measure of cubic. Hence πυγμαῖοι, warfs. Πύκτης κ, ὅ, a Champion. Πυκτεύω, to play the part of a wrestler or champion. 1 Cor. 9. 26. Πυκτεῖν κ, τὸ, a wrestling place.

Πύρ, fire. Heb. 12. 29. Mat. 22. Mat. 13. 40. Also miraculous fire. Acts 7. 30. Luk. 27. 29. Heb. 12. 29. the holy spirit is called a fire. Mat. 3. 11. Acts 1. 5. Acts 2. 3. Sometimes it signifieth affliction. 1 Cor. 3. 13. Sometimes eternal punishment. Mat. 3. 12. Mat. 25. 41. πυρά, ας, ἡ, an heap of wood made for the burning of a dead body. Acts 28. 2. πυρετός κ, ὅ, a burning fever.

Mat. 8. 15. πυρέπιον κ, τὸ, a circle or easie agne. πυρέωω or πυρέπω, to be sick of a fever. Mat. 8. 14. Mark 1. 30. πυρενός ἡ, δν, fiery, burning. Apoc. 9. 17. πυρόομαι ὤμαι, to burn, to be inflamed, to be hot, to be ardently in love. 1 Corinthians 7. 9. 2 Cor. 11. 29. Ephes. 6. 16. Apoc. 3. 18. πύρωσις, εως, ἡ, a trying which is caused by affliction, as by fire, (a metaph.)

1 Pet. 4. 12. compare it with 1 Cor. 3. 15. Also a burning. Apoc. 18. 9. πυρρός, ης, ον, yellow. Apoc. 6. 4. Apoc. 12. 3. πυρράζω, to be red, to blush. Mat. 16. 2. C. Ξώπυρον κ, τὸ, a paire of bellows. Ξωπυρέω, ὦ, to kindle a dead fire, and the coles that are covered with ashes. C. 'Αναζωπορέω, properly to stir up a fire hid in ashes, by blowing, to kindle again, and by a Metaphor to raise again. 2 Timothy 1. 6.

Πύργος κ, ὅ, (of πυρός, fire, whose steeple-wise shape it represents,) a Tower. Mat. 21. 33. Luk. 13. 4.

Πωλέω ὦ, properly to take somewhat, for the young of any thing, by a Syncope of the species, to sell. Mat. 13. 44. Acts 5. 1. Apoc. 13. In the passive voice, πωλόομαι ὤμαι, to be sold. 1 Cor. 10. 25. Luke 12. 6. C. πορφύρεω πωλίσ εως, ἡ, a woman that selleth purple. Acts 16. 14. (it cometh of the masculine πορφύρεω πώλης, a seller of purple.) C. 'Οινοπώλης κ, ὅ, a wine seller, a Vine-ner. C. Βιβλιοπώλης κ, ὅ, a Book-seller. 'Οινοπωλέω, to sell wine. 'Οινοπώλιον κ, τὸ, a wine-tavern. C. Κρεωπώλης κ, ὅ, a butcher. Κρεωπώλειον κ, τὸ, the Shambles, it is called by another name. 1 Cor. 10. 25. Κρεωπωλέω ὦ, to sell meat.

Πώλ' Θ κ, ὅ, the young of any

any thing, a chicken, a foale. Matth. 21. 2. Iohn 12. 15.

Πῶρος, ὦ, ὦ, blinde, πῶρῳ ὦ, ὦ, mourning, or sorrow. C. Ταλαίπωρος ὦ, ὦ, ὦ, wretched, miserable. Rom. 7. 24. ταλαίπνεια ὦ, ὦ, misery, unhappiness. Rom. 3. 16. Iames 5. 1. πάλαι πῶρῳ, ὦ, to be touched with the sense of misery. Iames 4. 9. Our theam Πῶρῳ, signifieth also a kind of hard flesh,

also brawn or hardnesse in the skin by much labour. Hence Πῶρῳ ὦ, to bring over a hard skin, to wax hard. Iohn 12. 40. By a Metaph. it is often transferred to an obstinate mind. In the passive voice, Πῶρῳμαι, to be brawney, or hardened, to become stupid, stubborn. Mark 6. 52. Rom. 7. Πῶρῳσις εὖς, ὦ, an hardening, hardnesse of heart. Ephes. 4. 18.

P.

Pῶ, It is the seventeenth letter in order, it ariseth from the Heb. Resch poor, because they are few that pronounce rightly this word singingly and tremblingly, in numb. 100.

Πάδῳ, ὦ, ὦ, (of πᾶν easily, and Βάδῳ to beat,) a rod, a twig. 1 Cor. 4. 12. Sometimes a walking-staff. Matth. 10. 10. Also a staff. Heb. 9. 4. Also a Princes or Kings Scepter. Heb. 1. 8. Apoc. 2. 27. Also a severe and sharp reproofe, it is a Metaph. taken from boyes, who are wont to be beaten with rods. 1 Cor. 4. 21. &c. Heb. 11. 21. Gen. 47. 31. Πάδῳ, to beat with rods. Acts 16. 22. In the passive voice, Πάδῳμαι, to be beaten with rods

2 Cor. 11. 25.

Πάνω, to poure out (of πᾶν to flow.) Πάνις, ὦ, ὦ, a drop, a tear, Παντός, ὦ, ὦ, besprinkled, wet. Hence Πανίζω, to besprinkle, wet or moisten. Heb. 9. 13, 19. it is read passively. Heb. 10. 22. Παννυδός, ὦ, ὦ, a besprinkling, watering, or moistening. Heb. 12. 24. 1 Pet. 1. 2.

Πάνις, ὦ, ὦ, a rod, a club, a stick. (of πάλω, to overthrow, to destroy) Πανίζω, to beat with a rod or club. Matth. 6. 39. Mat. 26. 67. Πάσμμα, ὦ, ὦ, a stroak of a staff or club. Iohn 18. 22.

Πάνω, (of πᾶν, easily, and ἄνω, to knit or joyn together) to sow or pack together, by a Metaph. to devise or plot. Πά-

Πάσῳ, a needle. Matth 19. Πάσῳ, ὦ, ὦ, a seam or joyn together, C. Ἀπῶρῳ, ὦ, ὦ, unsewed, without seam. 19. 23. C. Ἐμπῶρῳ, to joyn, also to joyn together, to ch. Mark 2. 21.

Πᾶν ὦ, ὦ, a chariot, a coach. 18. 13.

Πᾶν, to flow, to run as water doth to spread far abroad, ὦ, ὦ, a flux or flowing. Πᾶν, ὦ, ὦ, and Πᾶν ὦ, ὦ, the same C. Ἀμῶρῳ, sick

troubled with an issue of blood. Matth. 9. 20. for Πᾶν, ὦ, is used to flow &c. Hence Πᾶν ὦ, ὦ, a flux or flowing.

Mark 5. 25. Mark 8. 44. C. Πᾶρῳ, to run out on all sides, to leak as a vessel, also to flow. Heb. 2. 1. Χεῖμαρῳ, ὦ, ὦ, a stream coming down an hill, caused by water or snow,

land or rain flood, (as it were) Χεῖμαρῳ Πᾶν, ὦ, ὦ, a stream or flowing of waters in the winter) Iohn 18. 1.

Πᾶν, to speak or say, (see the theam ἔπω.) In the passive voice, Πᾶμαι, to be said or spoken. Matth. 5. 21. Apoc. 6. 11. Rom. 9. 12. Matth. 1. 22. Rom. 8. 18. Πᾶμα, ὦ, ὦ, a word. Matth. 12. 36. Luke 20. 20, 26. Also a speech. Lu. 2. 50. Also a thing or matter (according to the Hebrews) Matth. 5. 11. Matth. 18. 16 Luk. 1. 37. Also a deed. Luke 2. 15. Sometimes a commandment

or precept. Luke 5. 5. Deut. 4. 13. &c. Also a word as afore. 2 Cor. 12. 14. Πᾶσις εὖς ὦ, ὦ, a saying, a sentence pronounced. Prov. 1. 6. Prov. 15. 27. Πᾶν τῶν, ὦ, ὦ, decrees, laws, ordinances, established and made with a penalty, Πᾶν ὦ, ὦ, a Rhetorician, an Oratour. Acts 24. 1. Πᾶν ὦ, ὦ, spoken, said. Πᾶν, Adverb, eloquently, clearly, manifestly. 1 Tim. 4. 1. C. Ἀναντίρῳ ὦ, ὦ, that cannot be disproved. Acts 19. 35. C. Ἀναντίρῳ Adverb, invincibly, that cannot be contradicted, Acts 10. 29. Πᾶν ὦ, ὦ, liberty or freedom of speech, when as without fear we speak forth all things, neither are silent concerning the things that should be spoken. Acts 2. 29. Acts 4. 13. Acts 28. 31. Acts 4. 29, 31. 2 Cor. 3. 12. Mark 8. 32. Iohn 10. 24. 1 Tim. 3. 13. 1 Tim. 3. 7. Sometimes it signifieth trust or confidence. Heb. 4. 16. Heb. 10. 35. Πᾶν ὦ, Adverb, openly, manifestly. Iohn 7. 26. Iohn 11. 54. Ἐν Πᾶν ὦ, the same. Colos. 2. 15. Iohn 7. 4. Also evidently, openly, freely. Mar. 8. 32. Iohn 11. 54. Phil. 1. 10. Sometimes powerfully. Heb. 10. 19. Πᾶν ὦ, to speak boldly and freely. Acts 9. 28. Acts 19. 8. Acts 9. 27. Ephes. 6. 10. Acts 13. 46. Πᾶν ὦ, ὦ, he that useth liberty and freedom in speaking

ing. C. Προρρέω, to speak before, to foretel. Matth. 24.25. Προρρήσεις εως, ἡ, a prophesie or foretelling. C. Μεγαλορρήμων, ὁ, a boaster. C. Ἀρρητ, ὁ, ὅ, and τὸ ἄρρητον, that cannot be spoken or uttered. 2 Cor. 12.4.

ῥήσσω, to break, to burst, also to break out violently. Mark 2. 22. for ῥήσσω ῥηγνύω or ῥήγνυμι, is used the same as ῥήσσω, also to tear. Luke 9. 42. Gal. 4. 27. Matth. 7. 6. in the passive voice, ῥήγνυμαι, to be broken. Matth. 9. 17. hence ῥήγμα τ, τὸ, ruin, destruction. Luke 6.49 ῥάκ, ὁ, τὸ, a rag, a torn garment. Matth. 9.16. ῥακός, εντ, ὁ, ragged, beggerly. C. Διαρρήγνυμι, to burst or break asunder, to trouble. Matth. 26. 65. Mark 14. 63. Acts 14. 14. In the passive voice, Διαρρήγνυμαι, to be burst or broken asunder. Luke 5.6. C. περιρρήγνυμι, to burst or break asunder, to break in pieces, to bruise. Acts 16. 22. C. Ρεσσήγνυμι, to drive or beat to a thing, to dash or thrust into, to strike vehemently. Luke 6.48.

ῥίζα, ἡ, ὅ, a root, also the bottom of a thing. Matth. 3. 10. Luke 8.13. Mark 11.20. ῥιζομαι, ὅμαι, to be rooted. Ephes. 3. 18. C. Ἐκρίζω, ὅ, to root out or pull up by the roots. Matth. 23. 29. it is read pas-

sively. Matth. 15. 13. Luk. 17. 6.

ῥίπτω, to despise, to disdain, to cast away, according to the Atticks ῥιπτεω, the same. Acts 22.23. Acts 27.19. Matth. 25. It is read passively, Matth. 36. Luke 17. 2. ῥίπτω, ἡ, casting or a throwing. 1 Cor. 15.52. ῥιπίζομαι, to be cast, or hurled. James 1.6. C. Ἀντιρίπτω, to cast off or away, to despise. Acts 27. 43. C. Ἐπιρίπτω, to cast in or upon. Luk. 19.35. 1 Pet. 5.7.

ῥοῖζ, ὁ, ὅ, ἡ, the noise of hissing. it is also attributed to an arrow that is flying, also to waves, and to a rushing wind. ῥοιζέω, to make a noise, to gnash, to make an hissing. In the passive voice, ῥοιζομαι, to be carried or driven with violence, and an hissing noise to be carried about. ῥιζομαι, Adverb, with an hissing, with a crashing or gnashing noise. 2 Pet. 3.10.

ῥομφαία, ἡ, (of ῥάπτω, to binde, or rather of ῥαμνῆ, ἡ, a sword which cometh of ῥαλω, to destroy.) it signifieth a sword and is taken properly. Apoc. 6.8 By a Metaph. most sharp and sower sorrows. Luke 2. 35. Sometimes a token of vengeance or punishment. Apoc. 1.16. Apoc. 2. 16. Apoc. 2.12.

ῥύπτω, to wash away filth, to purge, scrub clean. ῥύπτω, ὅ, ἡ,

filth. 1 Pet. 3. 21. ῥυπαρός, ὁ, ὅ, unclean, corrupt, vile. James 2. 2. ῥυπαρά, ἡ, ὅ, filthy or sluttish, to be so esteemed. Apoc. 22.

ῥύω, or ῥύομαι, to draw, properly) also to free, to redeem. ῥυτῆρ, ὁ, ὅ, and ῥύομαι, ὁ, ὅ, a drawer, a keeper, a reer or deliverer. ῥύομαι, verb mean, to free, to deliver. 1 Thes. 1. 10. Rom. 7. 24. 1 Cor. 1.13. Matth. 6.13. Mat. 23.43. It is read passively, Tim. 4. 17. Rom. 15. 31. 1 Thes. 3. 2. Luke 1. 74. ῥυτῆρ, ὁ, a deliverer, a Judge, revenger of injuries. Rom. 12.26.

ῥυτίς, ἡ, (of ῥύω, to draw, for it is made of the skin drawn together) a wrinkle, by a Metaph. deformity,

proceeding from the relics of sin and afflictions. Ephes. 5. 27.

ῥύμι, ἡ, a street, a village. Matth. 6. 2 Luk. 14. 21. Acts 9. 11. Acts 12. 10.

ῥωνύω, or ῥώννυμι, to strengthen, to fortifie. In the passive voice, ῥώννυμι, to be strengthened or fortified. (Hence some think comes the word Ῥώμη, ἡ, Rome, the name of a City. Acts 18. 2. Acts 19.21. Acts 23.11.) the preter tense of the Imperat. Mood of this verb, is, ῥῥώσσο, be strong or in health. Acts 23.30. Acts 15. 29. And after this manner the Greek and Latines concluded their letters. C. Ἀρρώστος, ὁ, ὅ, ἡ, sick, weak. Matthew 14. 14. 1 Cor. 11. 30. Ἀρρώστια, ἡ, infirmity, weakness.

Σ.

Σίγμα it is the eighteenth Letter: it was called the serpent-letter from the Hissing of a Serpent, and also from its external form or figure, for the figure of this letter in all tongues sheweth forth the shape of a Serpent.

Σάββατον, ὁ, τὸ, (it is an Hebrew word) it signifieth

properly, a cessation from labour, rest, also the Sabbath, or Sabbath day, a day of rest. Matth. 24. 20. Mark 2. 27. Ioh. 5. 18. Acts 1. 12. the words are, a Sabbath days journey; which, as may be gathered out of the Syriack paraphrase, was a journey of an Italian mile, answering to the fourth part of a germane

germane measure containing 30. pates, &c. John 19. 31. The words are, for the day of that Sabbath was great; that is, that Sabbath was extraordinarily solemnized, a double solemnity at that time concurring; the one of the Sabbath, the other of the feast of the Passover, whence it was called a great Sabbath, &c. sometimes the word *σαββατον*, signifieth a week. Luke 18. 12. Matth. 24. 20. And this is done by a Synecdoche of the member, when as the whole is signified by the part, &c. John 20. 1. In which Scripture is meant the first day of the week, which is called the Lords day. in Apoc. 1. 10. &c. Matth. 12. 1. Acts 17. 2. *Σαββατίζω*, to rest. Levit. 26. 35. *Σαββατισμός* *υ, ο*, the celebration of the Sabbath. Heb. 4. 9. C. *Περασάββατον*, the day before the Sabbath. Mark 15. 42.

Σαίω, to shake, see more afterwards in *σείω*.

Σαίρω, to make clean with brooms or beasoms, *σάγμα* *τος*, *τι*, filth gathered by brushing, of-scouring, *σάω* *υ, ο*, the same, *σαρώ* *ω*, to purge, to make clean, to sweep. Luke 15. 8. It is read passively. Mat. 13. 44.

Σάκκος *υ, ο*, a bag or pouch, a sack. Matth. 11. 21. Apoc. 6. 12. Apoc. 11. 3.

Σάλας *υ, ο*, the sea-shore,

also a tossing of the waves the sea. Luke 21. 25. *σαλεύω*, to toss to and fro, (as the sea is wont with windes) to shake. Acts 17. 13. Heb. 12. 26. Luke 6. 48. In the passive voice, *σαλεύομαι*, to be shaken or tossed, to be unconstant, to be driven this way and that way like waters. Mat. 11. 7. Heb. 12. 27. Luke 38. Acts 4. 31. Acts 16. 26. It is taken Metaphorically. Thes. 2. 2. C. *Ἀσάλευτος* *ο, η*, unmoveable, that cannot be shaken. Acts 27. 41.

Σάλπιγξ *ιγγ* *ο, η*, Trumpet. 1 Cor. 14. 8. Heb. 12. 9. Matth. 24. 31. 1 Cor. 14. 8. 1 Thes. 4. 16. *σαλπίζω*, to sound a trumpet. Apoc. 7. 1 Cor. 15. 52. Apoc. 11. 19. Matth. 6. 2. Apoc. 8. 6. *σαλπιστής* *υ, ο*, a trumpeter. Apoc. 18. 22.

Σανδάλιον *υ, το*, properly a womans shooes or socks which keepeth the plants of the feet from injury, they were tyed a top with little strings, a slipper or pantophle. Mark 6. 9. Acts 12. 8.

Σανίς *ιδ* *ο, η*, shingle boards, planks, a piece of square wood. Acts 27. 44.

Σάφειρος, see following in *ο*, safe.

Σάπφειρος *υ, ο*, a precious stone called a Saphir. Apoc. 21. 19. Exod. 28. 18.

Σαργάνη, a basket, a pannier

see *σάτω* following.

Σαρδάνη, and *σαρδάνων* *ον* *ο*, an ile in the Lybick sea usually called Sardegna, very subject to the pestilence. *σάρδινος*, a kinde of Onyx of black colour called a Corneol, *σάρδινος*, *υ, ο*, the same. Apoc. 4.

Σάρξ *κ* *ο, η*, flesh. 1 Cor. 3. 39. Sometimes a humane body. 1 Pet. 4. 6. Ephes. 6. 5. Sometimes humane nature. 1 Cor. 3. 18. Rom. 9. 5. 1 Tim. 3. 16. Sometimes a man. Eph. 6. 12. Matth. 24. 22. Rom. 3. 20. Sometimes a neighbour, a kinsman. Isa. 58.

Also one issuing from the same blood and kindred. Rom. 8. 14. Sometimes corrupt nature. Rom. 8. 1, 3. Sometimes the corrupt reason of man. 2 Cor. 1. 17. Sometimes the edge and sharpness of natural wit. Matth. 16. 17. Sometimes a corrupt soul. Rom. 7. 5. Also humane frailty or this mortal life. Heb. 5. 7. Gal. 2. 14. *σαρκικός* *ο, η, ον*, carnal, fleshly. Rom. 7. 14. Also one rude and ignorant in the Christian faith. 1 Cor. 3. 1. *σάρκευος* *ο, η*, fleshie, pertaining to flesh. 2 Cor. 3. 3. C. *σαρκωρέω*, to pamper the flesh, to regard the skin.

Σατανᾶς *ο*, Sathan, an adversary, the prince of evil Angels. 2 Thes. 2. 9. 2 Cor.

12. 7. In general it notes him that is averse to the will of God, whether out of malice, as Judas was. John 13. 27. Or out of ignorance as Peter. Mat. 16. 23. See more of this word in the proper names.

Σάτω, (of the Hebrew Schatch or Sath, to put on, it is to saddle a horse) to load, to lay on a burthen, *σαγήνη* *υς, η*, an hose or bosom-net, *σαργάνη* *υς, η*, a basket, a pannier. 2 Cor. 11. 33.

Σάτον *υ, το*, (of the Hebrew Sath,) it is a kinde of Hebrew measure.

Σαφής *έως, ο, η*, manifest, certain, sure, *σαφηνέως* *έως*, the same, C. *διασαφένω* *ω*, to shew or declare, to signifie. Matth. 18. 31.

Σβέννυμι, to quench or put out, to abolish or dissolve. 1 Thes. 5. 19. Matth. 12. 20. Heb. 11. 34. Ephes. 6. 16. In the passive voice, *σβέννυμαι*, to be quenched or put out. Mark 9. 44. Matth. 25. 8. Isa. 43. 17. 1 Sam. 3. 3. C. *Ἀσβεστός* *ο, η*, that cannot be put out, unquenchable. Matth. 3. 12. Mark 9. 43.

Σεαυτῷ, a pronoun, it wants the Nominative case, and signifieth of himself. See *αὐτός*.

Σέβω, to honour, to worship, to reverence or adore, *σεβομαι*, the same. Matth. 15. 9. Acts 19. 27. Acts 18. 13. *σεβόμενος* *η, ον*, Religious. Acts 13. 43.

13. 43. Acts 17. 17. Acts 13. 50. *σεβας* τὸ, worship, reverence, *σεπῆδες* ἡ, δὲ, venerable, worshipful, *σεβάζομαι*, to honour, to worship, to adore. Rom. 1. 25. *σεβασμα* τὸς, τὸ, God, the majesty of God. 2 Thes. 2. 4. In the plural number, *σεβάσματα*, holy things. Acts 17. 23. *σεβαστὸς* ὁ, ὁ, to be honoured, or revered, it is attributed to the Roman Cesar. Acts 25. 21. *σεβαστῆ* ἡς, ἡ, Augusta Cæsars wife. Acts 27. 1. C. *Εὐσεβῆς* ἑὸς, ὁ, καὶ ἡ, Godly, devout. Acts 10. 2, 7. 2 Pet. 2. 9. *Εὐσεβῶς*, adverb, devoutly, godly. 2 Tim. 3. 12. *Εὐσεβεία* ας, ἡ, godliness, a natural love and affection. 1 Tim. 3. 16. 1 Tim. 4. 7. 2 Pet. 3. 11. *Εὐσεβέω* ὦ, to worship. Acts 17. 23. Also to instruct in godliness, to appoint or order, to practise or be diligent in. 1 Tim. 5. 4. C. *Ἀσεβῆς* ἑὸς, ὁ, ἡ, wicked, ungodly, irreligious. Rom. 4. 5. 1 Pet. 4. 18. 1 Tim. 1. 9. *Ἀσεβεία* ας, ἡ, Impiety, ungodliness. Jude 15, 18. verses. 1 Sam. 24. 14. *Ἀσεβέω* ὦ, to do wickedly and ungodly. Jude 15. C. *Θεοσεβῆς* ἑὸς, ὁ, ἡ, a worshipper of God, John 9. 31. *Θεοσεβεία* ας, ἡ, the worship of God. 1 Tim. 2. 10.

Σειρά ας, ἡ, a chain. 2 Pet. 2. 4. Hence *Σειρῶν* ἡνός, ἡ, a kinde of sea monster, a Mermaide: and it is so called

from *σειρῶν* a chain, because Mermaids with the sweetness of their singing, bring or draw men to ship-rack, or with a chain, by this name the Poets expressed pleasures and lusts.

Σείω, to move. Heb. 12. 26. In the passive voice, *σείμαι*, to be moved. Apoc. 6. 12. Matth. 21. 10. Matth. 28. Joel 2. 2. *σεισμός* ὁ, ὁ, Earth-quake. Matth. 8. Mark 13. 8. C. *Ἀνασειά*, to stir up, to move. Luke 23. 5. Mark 15. 11. C. *Διασειά*, to shake, to move, to bring in manifest strength, to brandish, to make to tremble. Luke 13. 14. 1 Sam. 12. 13. C. *Κατασειάω*, to shake or move. Acts 13. 17. Acts 21. 40. Acts 19. 33. For *σειάω* *σαίω* is read, to move, to shake, to brandish, it is properly spoken of dogs that shake their tails, and flatter and faune with them, in the passive voice, *σαίνουμαι*, to be moved or shaken. 1 Thes. 3. 3.

Σέλας αὐτοῦ, τὸ, (of the noun *ἐλκ* brightness,) shining brightness, glory, light. *σελάω*, to shine, *σελήνη* ἡς, ἡ, the Moon. Matth. 24. 29. *σεληνίζομαι*, to be frantick at a certain time of the Moon. Matth. 17. 15. Matth. 4. 24. Now you may observe that those are called Lunatics; that labour of the falling sickness, & that not always, but at certain times,

this disease is so called, because it either waxeth fierce at certain spaces like the moon, or because it was wont to trouble men that were born in the new moon.

Σεμίδαλις ἑὸς, ἡ, flowre, the meal. Apoc. 18. 13. *Σεμνός* ἡ, δὲ, venerable, worshipful, grave, honest. 1 Tim. 2. 2. Phil. 4. 8. *σεμνότης* ἡς, ἡ, constancy, gravity, honesty. 1 Tim. 2. 2. 1 Tim. 3.

Σῆμα τοῦ, τὸ, a mark, a sign or note. C. *Ἀσημ* οῦ, ignoble, obscure. Acts 21. 29. *σῶσημον* ὁ, τὸ, a common sign or token. Mark 14. 44. C. *Παράσημον* ὁ, τὸ, a notable sign or token, the arms of a gentleman. *Παράσημος* ὁ, ὁ, ἡ, noted or marked with a notable sign or token. Acts 28. 1. C. *Ἐπίσημ* οῦ, ὁ, ἡ, notable or marked, that it may be known, excellent, famous. Rom. 16. 7. Matth. 27. 16. C. *Εὐσημος* ὁ, ἡ, signifying or bemoaning well, manifest, clear. Cor. 14. 9. *σημεῖον* ὁ, τὸ, a token or mark, a monstrous token of things to come: in the N. T. it signifieth a certain or fore sign, so the thunder and lightnings which were seen and heard, when Cyrus went out of his fathers house to war, are called the signs of God, &c. Rom. 4. 11. 1 Cor. 14. 22. Al-
a miracle; and miracles are

called signs, because they represent another thing then is seen, as those which are nothing else but the seals of true doctrine. Matth. 12. 38. Matth. 24. 24. Also a sign of some good or ill luck. Mark 8. 11. Apoc. 11. 3. *σημειόωμαι* ἑμαί, to note, to mark. 2 Thes. 3. 14. *σημαίνω*, to signifie, to give a sign. Acts 11. 28. Acts 25. 27.

Σήμερον adverb, to day. Matth. 6. 11. Luke 2. 11. Mar. 11. 23. Rom. 11. 18. Matth. 27. 19. Sometimes it signifieth from eternity. Heb. 1. 5. Sometimes while space of repentance is given. Heb. 3. 13. (It seems to come of the *θεῖον ἡμέραν*, a day.)

Σήπω, to be rotten, to be resolved into stinking matter. James 5. 2. *σάπης* ὁ, δὲ, rotten, corrupt. Ephes. 4. 29. the words are corrupt communication, that is filthy and obscene; whereby chaste ears are offended, &c. Matth. 7. 17. The words are, a rotten tree that is dry, putrified, or worm-eaten.

Σῆς σιτῶς, ὁ, a little worm hurtful to cloathes. Matth. 6. 20. Luke 12. 33. A moth. Isa. 51. 8.

Σῆς ὁς, ὁ, a little worm that spinneth silk: they are amongst the Indians, and in the trees they draw forth small threads like a spiders web, of which silk is made; *σηεικός* ἡς, δὲ, of or belonging to silk.
T 2 Apoc.

Apocalyps 18. 12.

Σθενος, τὸ, strength, power, might, **διενόω** ὦ, to strengthen. 1 Pet. 5. 10. C. **Ἀδενής** ἑός, ὁ, ἡ, sick. Matth. 25. 39, 44. Mark 14. 38. Sometimes weak in faith. 1 Cor. 9. 22. Also contemned, despised. 2 Cor. 10. 10. In the Comparative degree, **Ἀδυνέστερος**, more weak, or impotent. 1 Pet. 3. 7. **Ἀδενής** ἑός, τὸ, weakness, sickness, lack of strength. 1 Cor. 1. 25. In which Scripture the Apostle speaketh by an Ironical confession. **Ἀδυνεία** ας, ἡ, weakness, sickness, lack of strength. 1 Cor. 15. 43. Heb. 4. 15. **Ἀδενέω** ὦ, to be weak or sick. James 5. 14. Sometimes to be afflicted. 2 Cor. 11. 29. To be of small force, to be weak or sick as afore. 2 Cor. 13. 3. 1 Cor. 8. 9. 1 Cor. 9. 22. John 4. 40. Rom. 8. 3. Phil. 2. 26. 2 Cor. 11. 21. Rom. 4. 19. Acts 9. 37. **Ἀδύνημα** τος, τὸ, weakness. Rom. 15. 1.

Σιαγών ονος, ἡ, the jaw or cheek bone, (of **σεῖω** to move, and **ἄγω** to break.) Matth. 5. 39.

Σιγᾶω ὦ, to speak nothing, to keep silence. 1 Cor. 14. 30, 34. Acts 12. 17. Acts 15. 12, 13. It is read passively. Rom. 16. 25. The explanation or rather confirmation of which Scripture see in 1 Pet. 1. 12. **σιγή** ἡς, ἡ, silence. Acts 21. 40.

Σιδνεος υ, ὁ, Iron. Apoc. 18. 12. **σιδνίρεος**, and by craft **σιδνιροῦς**, of Iron. Apoc. 7. 27. Apoc. 9. 9. **σιδνιρεῖον** υ, τὸ, smiths shop, **σιδνιρεὺς** εος, ὁ, ἡ, smith.

Σικεῖτος υ, ὁ, (it is originally a latine word which cometh of **Seco** to cut, for the word in latine is **Sicarius** or **Sica**, dagger,) a privie murderer, one that weareth a dagger that he may murder. Acts 21. 38. **Σίκερα** τὸ, a manner of drink wherewith a man may be drunken, strong drink, fat ale &c. (of the Hebrew **Schechar**) Isa. 5. 1. Levit. 10. 9. Isa. 28. 7. In the N. T. it is once read as Luke 1. 15.

Σίννητος, τὸ, Mustard, Seny seed wherof Mustard is made, (of **σίνεδα** τὸς ὀφθαλμοῦ, from hurting the eyes,) for **σίννη**, in the N. T. **σινάμ** is used, and this according to the Doricks. Mat. 17. 20.

Σινδὼν ὄνος, ὁ, fine linnen cloathing of Egyptian flax. Mark 14. 51. Matth. 27. 59. Mark 15. 46.

Σινιάζω, (of **σεῖω** to move,) to van or winnow. Luke 21. 31. **σινιασθένιον** υ, τὸ, a sieve or sarge.

Σίτος υ, ὁ, properly wheat or Rie, (of **σῖω** or **σῆω**, to shake, because wheat is shaken out of the ears,) **σίτων** υ, τὸ, bread, meat, in the plural number **σίτα**, nourishments provided.

visions Acts 7. 12. Gen. 41. by a Synchdoche **σίτον** fig-
nesh wheat onely. Matth.

12. Matth. 13. 40. **σίσειω**, to cram or fatten with
meat. **σιπυτός**, ἡ, ἐν, fatted,
fatted. Luke. 15. 23. **σιπίζω**,
fatten; to cram. **σιπυτός** ἡ,
fatted, cramed, made fat by
nourishing. Matth. 22. 4. **Ἀσι-**
ος υ, ὁ, ἡ, hungry, bare, barren,
empty, faint. Acts 27. 33. **Ἀσι-**
ος ας, ἡ, want hunger, lack
of meat and drink. Acts 27. 21.
Ἐπισιτισμός ὤ, ὁ, food,
meat, Luke 9. 12. **Ἐπισιτίζω**,
to give meat or nourishment.
σύνσιτον υ, τὸ, a commonalty
of living. **σύσιτος**, a daily
companion at table.

Σιωπή, ἡς, ἡ, silence. **σιωπάω**,
to hold ones peace, to be si-
lent (of **σιῶω**, to hold ones
peace, and of a voice.) Mark
4. 39. Mark 3. 4. Matthew
26. 63. Luke 1. 20. Mark
10. 48. Luke 19. 40. Acts
28. 9.

Σκίζω, to halt or go lame.
σκελός ας, ὁ, ἡ, left. **σκεμβός**, ἡ,
crooked, croffe winding.
σκέπυλον υ, τὸ, an impediment
or let, it is properly a let of
the feet which is insnaringly
put in the way. Rom. 11. 9.
Rom. 14. 13. See the explica-
tion of the word in Iudith 5.
1. &c. Rom. 11. 11. **σκανδαλίζω**,
to offend or trespass, to cause
one to offend. Matth. 5. 29.
1 Cor. 8. 13. Mark. 9. 42. Luke

17. 26. In the passive voice,
σκανδαλίζομαι, to be offended
2 Cor. 11. 29. In Rom. 14. 15.
to be grieved &c. Mark. 13. 53.
Matth. 11. 6. John 16. 1. Matth.
26. 33. Mark 14. 27. In Matth.
16. 23. you read **σκάνδαλον**,
again.

Σκαίρω, to leap, to skip, to
go tripping on the toe. **σκιρτάω**
ὦ, to leap, to leap for joy,
to triumph. Luke 1. 41. Luke
6. 33.

Σκάπω, to dig, to make hol-
low. Luke 16. 3. Luke 13. 8.
Luke 6. 48. **σκάμμα** τῶ, τὸ,
a ditch, a moor, a trench. **σκα-**
φύς, ἑῶ, ὁ, a digger, a delver,
σκάφη, ἡς, ἡ, a ship boat made
of a whole tree, **σκαφή**, ἡς, ἡ,
a digging or delving. **Κατα-**
σκήπτω to break down, to over-
throw, to destroy. Rom. 11.
3. **Κατασκαμμένα** τὰ, ru-
ines or devastations. Act. 15. 16.

Σκέλλω, to dry up, to make
or become dry, to wither. In
the passive voice, **σκέλλομαι**,
to be dry, to be made dry, or
dried up. **σκελέω** the same
as **σκέλλω**; hence **σκελετὶς** ὁ,
dried up, **σκελετόν**, ὤ, τὸ, a dry
skeleton, a dry carcase, **σκέλε-**
ος, τὸ, the shank, the leg from
the knee to the ankle. John 19.
34. 32, 33.

Σκέπω, to cover, hide, to
keep close. **σκέπη**, ἡς, ἡ, a co-
vering, a cloathing. **σκεπάω**,
and **σκεπάζω**, the same as **σκέ-**
πω. **σκεπάσμα**, τος, τὸ, a co-
vering,

vering, a clothing. 1 Tim. 6. 8.

Σκέπτομαι, to look about diligently, to discern, to consider with care. σκοπός ε, δ, a butt or mark to shoot at, and by a Metaph. any end or mark whereat ones purposes are directed. Phil. 3. 14. σκοπέω ω, to consider, to look about diligently. Luke 11. 35. Gal. 6. 1. Phil. 2. 4. C. Ἐπισκέπτομαι, to come oft to see, to visit, to take a view, to muster. Heb. 2. 6. James 1. 27. Luke 1. 68. Matth. 25. 36. In Acts 6. 3, it is rendered to chuse &c. Acts 15. 30. Acts 7. 23. Num. 3. 15. 1 Sam. 14. 16. Num. 2. 26, 33. Judg. 2. 15. Judg. 21. 9. Ἐπισκοπός ε, δ, a visiter, a Bishop, an overseer, a pastour of the Church, who is called so in the New Testament, because he ought to visit and feed his sheep. Jud. 9. 29. 1 Tim. 3. 2. Tit. 1. 7. 1 Pet. 2. 25. Ἐπίσκεψις εως η, a viewing, a mustering. Ἐπισκοπή, ης, η, the office and dignity of a Bishop. Acts 1. 20. a visiting. Luke 19. 44. Now you may note a double visitation of God in Script. the one of grace and favour, the other of anger, as in Exod. 20. 5, 6. Ἐπισκοπέω, to foresee, to take heed, to provide, to look to. Heb. 12. 1. 1 Pet. 5. 2. C. Ἀλλοτρίοι ἐπισκοπός ε, δ, a nice or meddling guest at anothers house, or in anothers matters.

1 Pet. 4. 15. C. Κατάσκοπος ε, δ, a spie, a privie searcher. Heb. 11. 31. Κατασκοπία, ω, search diligently, to grope, to spie. Gal. 2. 4.

Σκευή ε, δ, η, an instrument. Acts 9. 15. a curtain of a sail. Acts 27. 17. Sometimes the body of a man. 1 Thel. 4. Also a vessel. 2 Tim. 2. Rom. 9. 22, 23. σκευή ης, η, armour, weapons, tooles or provision for war or Ships, of kinde of tooles. Acts 27. 19. σκευάζω, to prepare, to provide. C. Ἀνασκευάζω, to make feeble, or weak, to break. to shake, to destroy. Acts 15. 24. Ἀνασκευή ης, η, a confusion. C. Παρασκευάζω, to make provision before hand, to prepare or make ready. Παρασκευή ης, η, preparation or provision. C. Ἀπαρασκευάστος ε, δ, η, unprepared, unfinished. 2 Cor. 9. 4. C. Ἀπασκευάζομαι, to take up, to bring together bag and baggage, of carriage. Acts 21. 15. C. Κατασκευάζω, to provide, to make ready, to set in order, to furnish, to prepare. Matth. 11. 10. Heb. 11. 7. Heb. 3. 4. 1 Pet. 3. 20. Luke 1. 17. Heb. 9. 6. Heb. 9. 2. Κατασκευή ης, η, a defence, a shewing or declaring. Παρασκευή ης, η, preparation, providing before hand. Luke 23. 54.

Σκηνή, ης, η, a tabernacle. Heb. 9. 3. Acts 4. 44. Also a tent or

pavilion properly made of cloth, a shed. Heb. 11. the heavens sometimes called habitations, that last for ever. Luke 16. 9.

Heb. 8. 2. Heb. 9. 11. Sometimes the Temple of Solomon is so called. Acts 7. 46. Also the body of man is called the dwelling place or habitation of the soul. 2 Pet. 1. 14. σκηνή ε, δ, a tent or pavilion, an habitation; By an elegant Metaph. is transferred to an humane body. 2 Cor. 5. 1, 4. σκηνόω ω, to dwell, to lodge. Apoc. 13. 6. Apoc. 21. 3. Apoc. 7. 15. John 1. 14. σκηνώμα τ, ο, η, a tabernacle, a tent or pavilion, an habitation. Acts 7. 46. by a Metaph. an humane body. 2 Pet. 1. 13. C. Ἐπισκηνόω, to dwell or lodge in tents or pavilions. 2 Cor. 12. 9. 2 Cor. 1. 4. C. Κατασκηνόω, ω, to build or make a tent. By a Metaph. to build a nest, also to dwell, to abide or tarry with. Num. 35. 34. Acts 2. 26. Matth. 23. 32. Luke 13. 9. Sometimes to cause or make to dwell. Psalm 78. 61. Jerem. 7. 12. Κατασκηνώσις εως, η, a nest. Lu. 9. 58.

Σιά, α, η, a shadow. Mark 4. 32. Matth. 4. 16. Colos. 2. 17. Heb. 10. 1. C. Ἀποσκιάζω, to shadow over, to make dark. Ἀποσκίασμα τ, ο, η, a darkening. James 1. 17. C. Ἐπσκιάζω, to cast a shadow

upon, or give a shadow unto, also to defend, Mark 9. 7. Luke 1. 35. Mat. 17. 5. Acts 5. 15. C. Κατασκιάζω, to shadow over, to make dark. Heb. 9. 5.

Σκληρός, α, ον, hard, solid, it is taken in the New Testament onely Metaphorically. Matth. 25. 24. Iohn 6. 60. Acts 9. 5. James 3. 4. Iud. 15. σκληρότης, ης, η, hardnesse, cruelty. Rom. 2. 5. Σκληρύνω, to make hard or harden. Rom. 9. 18. Heb. 3. 8. In the passive voice, Σκληρύνομαι, to be hard or wax hard, Acts 10. 9. Heb. 3. 13.

Σκολιός, α, ον, that turneth, or windeth many wayes, crooked, crabbed. Luke 3. 5. by a Metaph. wicked, naught. Acts 2. 40. Also heady, wild-brained, sharp, difficult. 1 Pet. 2. 18.

Σκόλοψ οπος, δ, a picked stake. (It is neer akinne to σκάλλω, to dig, because, picked sticks are fastened in the ground to keep up vines.) 2 Cor. 12. 7. In which Scripture S. Paul doth Metaphorically understand by a picked stake, lust or concupiscence which is fixed in our flesh as a dart. Sometimes our word signifieth a crosse, and σκολοπιζω, (a derivative of this theame in hand) signifieth to Crucifie.

Σκορπίος, ε, ο, a venomous worm called a Scorpion, (and

it is so named of σκορπίζειν τὸν ἴδν, that is, spreading abroad poison. Luke 11. 12. σκορπίζω, to scatter or spread abroad, to disperse. Matth. 12. 30. Iohn 10. 12. 2 Cor. 9. 5. it is read passively Iohn 16. 32. C. Διασκορπίζω, to disperse, to scatter asunder, to consume and spend wastefully. Luke 16. 1. Luke 1. 51. It is read passively. Iohn 11. 52. Acts 5. 37. Matth. 26. 31.

Σκότος, εἶδος τὸ, and σκότος, εἶδος, darknesse, obscurity, blindness, ignorance. Luke 23. 44. Rom. 2. 19. Heb. 12. 18. Sometimes it signifieth Sathan. Luke 22. 53. Colof. 1. 13. σκοτία, ας, ἡ, darknesse. Iohn 20. 1. Iohn 6. 17. Sometimes spiritual blindness. 1 Iohn 1. 5. 1 Iohn 2. 11. Also the soul of man from or since the fall. Iohn 1. 5. σκοτεινός, ὁ, δν, full of darkness, or that which maketh dark. Mat. 6. 23. σκόπίζω, to darken, or to make dark, it is read passively. Ephes. 4. 18. σκοπῶ ὦ, to darken, to obscure, σκοπόμεναι, εἶμαι, to be darkened. Apoc. 16. 10.

Σκύλλω, to make weary, to trouble much. Mark 5. 35. Lu. 8. 49. It is read passively. Luke 7. 6.

Σκύβαλον, εἶδος τὸ, (as it were κνίσβαλον, that is, τὸ τοῖς κυσὶ βαλλόμενον, that which is cast to dogs,) it is put for any vile thing whatsoever, the sweep-

ing of an house or any other thing, dung, dross, filth. Phil. 3. 8.

Σκώληξ, ηκος, ὁ, a worm (of σκάλλω, to dig) it is taken properly. Exod. 16. 24. Prov. 12. By a Metaph. an evil wicked conscience, and a fever of divine anger. Mark 5. 44. By a Metaph. also a weak and mortal man is so called. Iohn 6. Also a worm being a contemptible creature, makes use for the proverb, that he may be called a worm, that is, no vile, and unworthy of the name of a man. Psal. 22. 7. &c. Isa. 41. 14. In this Scripture the Hebrews note the great infirmity of Israel.

Σμύρα, ας, ἡ, myrrhe. Mat. 2. 11. Iohn. 19. 39. (some relate this word to the theam μύρα, εἶδος τὸ, ointment.) σμυρνίζω, to cast a sinell of myrrhe. In the passive voice, σμυρνίζομαι, to be imbrued or mingled with myrrhe. Mark 15. 23.

Σοφός, ὁ, ἡ, a coffin, to bury a dead body in. Luke 7. 14. σοφύω, to put up dead carcases in a coffin.

Συδύειον, it is originally a Latine word, an handkerchief. See the latine word sudarium and so σμικίνδιον, is another of the same nature, an apron or a girdle that half compasseth. See the latine word semicinctum, in the Lexicon or Latine dictionary

both these greek words are read Acts 19. 12.

Σοφός, ὁ, δν, wife, skilful, discreet. Rom. 16. 27. 1 Tim. 3. 10. In the Compar-

17. Iude 25. 1 Cor. 3. 19.

12. By a Metaph. an evil

wicked conscience, and a fever

of divine anger. Mark 5. 44.

In the Superlative degree,

σοφώτατος, most wife, σοφία

ἡ, wisdom, the knowledge

of things divine and humane.

1 Tim. 3. 10. Sometimes gos-

pel teaching is called the wis-

dom of God. 1 Cor. 1. 24. 1

Cor. 2. 7. Sometimes it signifi-

eth the mystery of predestinati-

on. Rom. 11. 33. Sometimes the

workmanship of this world. 1

Cor. 1. 21. Sometimes wisdom

is attributed to man. viz. that

wisdom which he receiveth

from God. James 1. 5. Luke 11.

1. Luke 21. 15. Ephes. 1. 17.

Deur. 4. 6. Sometimes the

word signifieth the faculty of

speaking elegantly. 1 Cor. 1. 7.

And such wisdom of men it is

opposed to the wisdom of God;

see 1 Cor. 2. 13. 2 Cor. 1. 12.

1 Cor. 1. 19. σοφίζω, to ren-

der or make wise or skilful. 2

Tim. 3. 15. Its read passively,

2 Pet. 1. 15. σοφισμένως Ad-

verb, after the manner of So-

phisters. σοφιστής, ὁ, a skilful

workman, also a deceiver or

Impostor, who for gain or vain

boasting disputes of philoso-

phie, and blinds the eyes of the

more rude and ignorant sort of

people. C. Κατασοφίζομαι, to circumvent by cavils or sophistifications, to labour deceitfully, to oppress one. Acts 7. 19. C. Ἀσφός, εἶδος ὁ, ἡ, void of wisdom. Ephes. 5. 15. C. Φιλοσοφία, ας, ἡ, given to the study of wisdom or knowledge. Acts 17. 18. Φιλοσοφία, ας, ἡ, the love of wisdom. Colof. 2. 8. Φιλοσοφέω ὦ, to bestow his study in philosophie.

Σόος, εἶδος ὁ, safe and sound,

whole, for σῶσθαι is read,

and for σῶσθαι is read contra-

ctedly σῶς safe, &c. hence σῶ-

ζω, to preserve or save. Iude

23. Heb. 5. 7. Matth. 1. 21. 1

Cor. 7. 16. In which Scripture

by saving is meant turning to

the Christian Religion, &c.

Matth. 9. 22. Tit. 3. 3. 5. Mat.

8. 25. Luke 23. 35. Rom. 11.

14. 1 Cor. 1. 21. Luke 6. 9. 2

Tim. 1. 9. In the passive voice,

σῶζομαι, to be preserved or

saved, to be freed or recovered.

2 Cor. 15. 2. Mark 6. 56.

Acts 4. 9. Ephes. 2. 5. Matth.

9. 22. Matth. 24. 22. Rom. 8.

24. 1 Thes. 2. 16. 2 Thes. 2.

10. Acts 27. 31. Acts 2. 21.

Iohn 11. 12. Rom. 5. 9. σωτήρ

ἦρ, ὁ, a preserver, a deliver-

er, a Saviour. Luke 2. 11. Ioh.

4. 42. σωτήριος, εἶδος ὁ, ἡ, that

bringeth health, wholesome.

Tit. 2. 11. σωτήριον, εἶδος τὸ, safe-

ty, safeguard, health. Luke 1.

30. σωτηρία, ας, ἡ, the same.

Acts 4. 12. Phil. 1. 10. 2 Tim.

2. 10.

2. 10. Heb. 1. 14. Heb. 2. 3. 10. Heb. 5. 9. 1 Pet. 1. 9. Iud. 3. It is meant of the health of body. Acts 27. 34. C. Ἀσωτῶ, ὁ, ἡ, intemperate, prodigal, incontinent. Ἀσωτία ας, ἡ, riot, superfluity in carnal pleasure. Ephes. 5. 18. Tit. 1. 6. 1 Pet. 4. 4. Ἀσώτως Adverb, profusely, lavishly, incontinently. Luke 15. 13. Ἀσωτεῖον κ, τὸ, a Tavern, a victualling house, a Brothelhouse. C. Διασωζῶ, to preserve or save, to free, to heal or cure. Luke 7. 3. Acts 23. 24. Acts 27. 43. It is read passively. Matth. 14. 36. 1 Pet. 3. 20. Acts 27. 44. Acts 28. 1, 4.

Σπαράσσω, to pluck or tear in pieces. Mark 1. 26. C. συσπαράσσω, to tear in pieces. Luke 9. 42.

Σπέρανον κ, τὸ, a swadling band, (of σπειρῶν, to binde together, and γόνυ κ, ὁ, an off-spring,) σπαραγανόω, to binde in swadling bands. Luke 2. 7. It is read passively. Luke 2. 12.

Σπείω, to draw, in the passive voice, σπείομαι, to be drawn, and in the mean voice, σπείομαι, to draw, to bring out or draw forth. Mark 14. 47. σπασμός ὅ, ὁ, a plucking or shrinking up the cramp. C. Ἀνασπείω, to draw upwards, also to draw back, (for ἀνά in composition will bear both significations.) Luke 14. 5. It is

read passively. Acts 11. 10. Ἀποσπείω, to draw away from. Acts 20. 30. Also to pluck out. Matth. 26. 21. To pull away, it is read passively. Luke 22. 41. C. Διασπείω, to pluck or tear in pieces, in the passive voice, Διασπείομαι, to be plucked or torn in pieces. Acts 5. 4. Acts 23. 10. C. Ἐπισπείω ὦ, to draw unto, in the active voice, Ἐπισπείομαι, to be drawn unto, to be allured. Cor. 7. 18. C. Περαισπείω, to pluck away, to draw afund, to divide, it is read passively. Luke 10. 40. C. Ἀπτεραισπείω, adverb, without any distraction, or division. 1 Cor. 13. 35.

Σπατάλη ης, ἡ, delights or pleasures, (of σπατάω, to add prodigally, to the thread of the web, by a metaph. to live profusely,) σπαταλάω, to riot, to wax wanton, to pamper the flesh. 1 Tim. 5. 6. Luke 5. 1.

Σπείρω, to sow, to breed or ingender. 1 Cor. 15. 36. Matth. 6. 26. Matth. 13. 4. 2 Cor. 9. 6. Jerem. 12. 13. Mark 25. 26. 1 Cor. 9. 11. Gal. 6. 7. Luke 8. 5. Matth. 13. 39. In the passive voice, σπείρομαι, to be sown. 1 Cor. 15. 43. Mark 13. 19. Mark 4. 15, 31, 32. Mark 4. 20. σπέρμα τος, τὸ, a kernal of fruit, seed, corn, 1 Cor. 15. 38. Sometimes an off-spring. 2 Cor. 11. 22. Mark 12. 20. Some-

Sometimes it is spoken of off-spring or one man. Luke 28. Sometimes of an offspring of the male kinde, and of an excellent manner of life, who is called the seed of the Woman. Gen. 49. 10. Luke 3. 15. Gal. 3. 16. Also the spirit is so called, and that it brings effects, because by its truth, we become new men out of some seed, see 1 John 9. σπέρμα κ, ὁ, seed. Luke 8. 12. 1 Cor. 9. 10. πορὰ ας, ἡ, seed. 1 Pet. 1. 3. σπέρμα κ, ὁ, that which is sowed, corn. Matth. 12. 1. C. Διασπείρω, to sow here and there, to read abroad, to publish, to perse, it is read passively. Acts 8. 1. Acts 11. 19. In the active voice, it is always taken metaphorically, Διασπορὰ ας, ἡ, scattering. John 7. 35. James 1. 1. 1 Pet. 1. 1. Σπῆρα ας, ἡ, a band of soldiers, a company of men whatsoever, (it seems to be named of σπείρω to sow. Mat. 27. John 18. 3, 12. Acts 21. 31. Acts 27. 1. Σπίνδω, to taste, to touch, to sacrifice, that is, to offer liquid things as wine, &c. which any may taste of; in the mean voice, σπίνδμαι, to sacrifice, also to make or establish a covenant; because in these sacrifices were wont to be intermixed; it is taken passive-

ly, and is rendered to be offered for a sacrifice. Phil. 2. 17. 1 Tim. 4. 9. σπονδή ης, ἡ, a sacrifice, any thing tasted or offered. Jerem. 32. 29. Also a covenant, C. Ἀσπονδῶ ὅ, ἡ, implacable, that will not be appeased. Rom. 1. 31.

Σπεύδω, to hasten, to make haste, to hie apace. 2 Pet. 3. 12. Acts 20. 16. Acts 22. 18. Jerem. 4. 6. Luke 19. 9. In the passive voice, σπεύδομαι, to be hastened. Esth. 3. 15. σπουδῇ ης, ἡ, properly an hastening, haste or speed. Luke 1. 39. Some refer the word in that Scripture to the minde, and so render it with great fervency and desire of minde, &c. sometimes the word signifieth diligence. Iude 3. Rom. 12. 8. sometimes desire or endeavour. 2 Cor. 8. 6. Also sageness or gravity, σπουδαίω, to care for a thing, to be diligent in, to have a great desire or minde, to study or endeavour. Ephes. 4. 3. 2 Pet. 1. 10. Gal. 2. 10. 1 Thes. 2. 17. 2 Tim. 4. 9. 2 Pet. 1. 10. Heb. 3. 12. Also to urge towards, to cause to make haste. Gen. 19. 11. σπουδαῖα, αἶον, studious, diligent, earnest, painful. 2 Cor. 8. 22. In the comparative degree, σπουδαιότερος, more diligent or earnest. 2 Cor. 8. 17, 22. σπουδαιότερον, it is taken adverbially, and is rendered more earnestly, diligently. 2 Tim.

Tim. 1. 17. *παραδοτέως* adverb, more studiously or diligently. Phil. 2. 28. *παραδοτέως* adverb, diligently, studiously. Luke 7. 4. Tit. 3. 13.

Ξ *πέτρε* ε, *πέ*, a den, a cave, *πήλαιον* ε, *πέ*, the same. Matth. 21. 13. Heb. 11. 38. Apoc. 6. 15.

Ξ *πίλ* ε, *δ*, a spot, a blemish, a mark, reproach. Ephes. 5. 27. *πιλάς* *αδός*, *ή*, a spot or blemish. Iude 12. *πιλώ* *ω*, to stain, to spot or defile, to blemish. James 3. 6. *πιλόμαι* *μαι*, to be stained, spotted or defiled. Iude 23. C. *Απιλος* ε, *δ*, *χ* *ή*, without spot or blemish, uncorrupted. James 1. 27. 1. Pet. 1. 19. 2. Pet. 3. 4.

Ξ *πλάσχνον*, all the flesh that is between the skin and the bone, the bowels or intrals. Acts 1. 18. Phil. 2. 1. Colof. 3. 12. By a Syncope, bowels are put for the heart, and therefore by bowels of mercy is meant a heart of mercy or pity, which is a property of the Hebrew speech, who express a heart, that is most prone and ready to forgive and pity, by a heart of pity and compassion. Colof. 3. 12. And here note, that when by bowels the heart is understood, it is by a Synecdoche. when by the heart the effects of it as charity or compassion, it is a metonymic. 1 John 5. 17. *πλάσχνίζομαι*, to be moved with compassion,

to be touched with inward mercy, which verb in the T. is only read to express the Hebrew word *Rachanim*, which signifieth mercies and pities which proceed from the inward bowels. Psal. 26. Zach. 7. 9. Matth. 9. 36. Mark 14. 14. Matth. 18. 27. Mark 34. C. *Ευσπλασχνος* ε, *ή*, merciful. Ephes. 4. 32. Pet. 3. 8. C. *Πολύσπλασχνος* ε, *δ*, that hath many mercies. James 5. 11.

Ξ *πύρ* ε, *δ*, a furnace. Matth. 27. 48.

Ξ *ποδός* ε, *δ*, *Αθης*. Mark 11. 21.

Ξ *πυλός* *ιδός*, *ή*, a basket (of *πυλός* wheat.) Mark 13. 36. Matth. 16. 10. Mark 8. 1. Acts 9. 25.

Ξ *πάδι* ε, *δ*, a furlong and *στάδιον* ε, *πέ*, the same also a horse race, a race for men to run for victory (See *phanus* deriveth it of *ισμ*, to stand,) for in a race not only some run, but also some expect by standing until their order happeneth.) Luke 24. 13. Cor. 9. 24.

Ξ *πίμυ* ε, *δ*, a pitcher, a pot or vessel, into which the names of those that were to be chosen by Lot into office were put. Heb. 9. 4.

Ξ *ταυρός* ε, *δ*, a cross, Gibbet or gallows. Matth. 27. 40. By a Syncope of the species, affliction. Matth. 10. 38. *σταυ*

ω, to crucifie, to lift on a cross, to hang on a cross.

19. 15. Matth. 23. 34. 1

2. 8. It is taken metapho-

ly. Gal. 5. 24. See Rom. 6.

The words are, they have

crucified the flesh, that is, they

bridled corrupt nature

it may not rule in them,

this they have done by ver-

of the Spirit, which our Sa-

viour by his death hath obtain-

ed for us: and this phrase al-

lled into our minde the

death of Christ, which remem-

brance should inflame us, that

we may in honour of him we

should again break the force of

the flesh, &c. Mark 15. 13.

John 23. 21. John 19. 6. Mark

10. John 19. 10. In which

Scripture Pilat erred, for a

Magistrate is a Minister of the

Lord. (Rom. 13. 4.) Not a Lord

who ought only to terrifie

evil doers, but to defend the

innocent, &c. Matth. 27. 35.

Mark 15. 24. In the passive

voice, *σταυρόμαι* *εμαι*, to be

crucified. Matth. 27. 38. Gal.

2. 14. In which Scripture the

apostle by world, meaneth the

pleasure of men and all other

vanities, by crucified he

means dead, contemptible, by

metonymic of the cause. Gal.

1. 1. John 19. 20. 1 Cor. 1.

3. Matth. 17. 22. John 19.

6. Luke 23. 23. Matth. 26. 2.

Ανασταυρόω *ω*, to crucifie

afresh, to crucifie again. Heb.

6. 6. C. *συσταυρόμαι* *εμαι*, to be crucified together. Gal. 2. 20. Mark 15. 32. Rom. 6. 6. Matth. 27. 44.

Ξ *παρίς* *ιδός*, *ή*, a Raisin, *σαφύλη* *ή*, *ή*, a Grape. Matth. 7. 16. Isa. 5. 2.

Ξ *τάχυν* ε, *δ*, the ear of corn. Mark 4. 28. Mark 2. 23.

Ξ *τέγω*, to cover. 1 Cor. 9. 12. Also to bear or suffer. 1

Cor. 13. 7. Sometimes to con-

tain ones self. 1 Thes. 3. 5. *τέ-*

γνη *ης*, *υ*, the roofe, ridges or

covering of an house, a house.

Mark 2. 4. And here note the

difference betwixt *δῶμα* and

τέγνη, *Δῶμα* is the chief part

of the building, or the top of

the house. Matth. 10. 27. And

τέγνη notes the roofe of an

house. Mark 2. 4. C. *Ἀστερος* ε,

δ, *υ*, without a house, a stran-

ger. Prov. 26. 28. Prov. 10. C.

Τρίτηρον ε, *πέ*, the third loft

or floor of an house. Acts 20. 9.

εργάζω the same as *τέγω*. C.

Ἀποεργάζω, to uncover. Mark

2. 4.

Ξ *τείλω*, to spurn, stamp,

or trample, *τίσω* and *τιθέω* the

same, *τιβάς* *αδός*, and *τιβάς*

αδός, *ή*, a bed to lie on, any

thing that is strawed, also a

bough. Mark 11. 8.

Ξ *τείχω*, to go or walk in

order, *τίξις* *ή*, order, *τίχος*

ε, *δ*, a verse or Chapter in any

book, *τίχος* ε, *δ*, an order,

and process in any matter hang-

ing well together, *συχέον*, an

element.

element. 2 Pet. 3. 10. By a metaphor. a rude or ignorant instruction, or education, such as was that legal teaching of youth in the old Testament. Gal. 4. 3. Heb. 5. 12. *σειχέω* *ω*, to walk orderly. Acts 21. 24. Phil. 3. 16. Rom. 4. 12. Gal. 6. 16. Gal. 5. 25. The phrase of this Scripture, namely, to walk orderly in the Spirit, is the same as *κτὶ πνεῦμα* or *πνεύματι περιπατεῖν*, that is, to walk according to the spirit, see Rom. 8. 1. 2 Cor. 12. 18. Gal. 5. 16. C. *συσειχέω* *ω*, to answer in order. Gal. 4. 25.

Στέλλω, to send, also to prepare or make ready, to adorn or deck with apparel, to draw together, to press, to bridle, or to binde hard, *σολή* *ἥς, ἡ*, a garment, a robe of honour, a gown. Luke 15. 22. Luke 20. 46. Mark 16. 5. The passive voice, of *σέλλω* is *σέλλομαι*, to be sent, in the N. T. to eschew or avoid. 2 Cor. 8. 20. Also to withdraw. 2 Thes. 3. 6. C. *Ἀποσέλλω*, to send, to send away. Matth. 9. 16. Matth. 13. 41. Luke 11. 49. Acts 7. 34. Matth. 21. 3. Acts 9. 17. John 5. 35. Acts 16. 36. Luke 22. 35. John 4. 38. John 7. 3, 18, 21, 23, 25. Mark 12. 4. John 6. 57. 1 Cor. 1. 17. John 7. 32. John 11. 3. Acts 11. 13. Mark 5. 10. Luke 4. 18. Mark 6. 27. In the passive voice, *Ἀποσέλλομαι*, to be

sent, to be sent away. Heb. 14. Luke 4. 43. John 1. 6. 1 Tim. 2. 9. C. *συσέλλω*, to withdraw, or remove. Acts 13. 26, 28. Rom. 10. 15. 1 Cor. 12. *Ἀπόστολος* *ος, ὁ, ὁ*, an ambassador, an Apostle, who calling was to plant and preach the Gospel throughout the whole world, a messenger. Luke 6. 13. John 13. 16. Rom. 7. Sometimes it is attributed to the disciples of the Apostle. 1 Cor. 15. 2. Phil. 2. 15. Sometimes to Christ himself who the father hath sent to us. Heb. 3. 1. *Ἀποστολικός* *ος, ὁ, ὁ*, belonging to the Apostles. C. *Ψευδοπόστολος* *ος, ὁ, ὁ*, a false Apostle, a messenger. 2 Cor. 11. 13. *Ἀποστολή* *ἥς, ἡ*, the office of an Apostle, an Apostle-ship. Acts 1. 25. C. *Ἐξαποστέλλω*, to send forth, to send away. Acts 22. 21. Acts 9. 30. Acts 12. 17. Acts 7. 12. Luke 1. 53. Gal. 6. C. *Συναποστέλλω*, to send away or forth together. 2 Cor. 12. 18. C. *Διασέλλω*, to part one thing from another, to distinguish, to separate. 1 Kings 8. 53. In the mean voice, *Διασέλλομαι*, to forbid. Mark 3. 36. Also to command. Acts 19. 24. *Διασολή* *ἥς, ἡ*, a distinction. Rom. 3. 22. C. *Ἐπιστέλλω*, to send. Matth. 21. 34, 36. Also to write an Epistle. Heb. 13. 22. Acts 15. 20. *Ἐπιστολή* *ἥς, ἡ*, an Epistle or Letter. 2 Cor. 10. 11. C. *Κατασέλλω*, to appease, to pacify, to quiet, to restrain.

in. Acts 19. 34. 35. *Κατασολή* *ἥς, ἡ*, cloathing or apparel. 1 Tim. 2. 9. C. *συσέλλω*, to withdraw, or remove. Acts 1. 12. Also to draw together. Acts 7. 29. C. *ὑποσέλλω*, to draw ones self, to escape away privily. Gal. 2. 12. *ὑσέλλομαι*, a verb meaning the same as the active being. Acts 20. 20, 27. Heb. 10. 38. *ὑποσολή* *ἥς, ἡ*, drawing back, or away. Acts 10. 39. C. *Μετασέλλω*, to call, for which word in the New Testament *Μεταπέμνω* is used, that is, to send after another to call him. Acts 10. 5, 22, 29. Acts 13. *ἐπλάω* to shine or glister, to be beautiful. Mark 9. 3. *ἑστία* *ἥς, ἡ*, a porch or gallery, a walking place. John 5. 2. *ἑτερός* *ος, ὁ, ὁ*, straight, narrow, a straitness, a narrowness. *στενός* *ος, ὁ, ὁ*, a straitness, a narrowness. *στενέω* *ω*, to bring into a narrow or narrow space. *στενέω* *ω*, to sigh or groan viz. from the bitterness of the heart. *στενάω* *ω*, to groan, to make a lamentation, to be sorry. Rom. 8. 23. 2 Cor. 5. 4. James 5. 9. 1 Tim. 3. 7. Mark 7. 34. *στενασμός* *ος, ὁ, ὁ*, a lamenting, a piteous sigh. Acts 7. 34. Rom. 8. 26. *Ἀσπρόκλως*, Adverb, without groaning. C. *Ἀναστενέω*, to groan or sigh deeply. Mark 8. 12.

Στέρω, to love or affect from a natural inclination, or instinct. Also to rest in, or take delight in. *σπέρξω* *ω*, to love, such as is that of parents to their children and of children to parents. *σπέρξω* *ω*, the effect of love, by which parents are inclined or carried out towards their children, reciprocal love engrafted from above in the breasts of kinsfolks. C. *Ἀσπέρξω* *ω*, *ος, ὁ, ὁ*, one without this afore-mentioned love. Rom. 1. 31. 2 Tim. 3. 3. C. *φιλόσπέρξω* *ω*, *ος, ὁ, ὁ*, bent to love, Rom. 12. 10. *φιλόσπέρξω* *ω*, *ος, ὁ, ὁ*, that Reciprocal love that is between parents and children.

Στερεός *ος, ὁ, ὁ*, solid, sound, stable, firm. 2 Tim. 2. 19. Heb. 5. 14, 12. 1 Pet. 5. 9. *στερεώω* *ω*, to strengthen, to fortify, to confirm. Acts 3. 16. It is read passively. Acts 3. 7. *στερέωμα* *τος, τὸ*, soundness, firmness. Colos. 2. 5.

Στερέω *ω*, to take away, to deprive. C. *Ἀποστερέω* *ω*, the same. 1 Cor. 7. 5. Also to spoil, to defraud. 1 Cor. 6. 8. Mark 10. 19. It is read passively, 1 Tim. 6. 5. James 5. 4. *στεῖρα* *ας, ἡ*, barren, that bringeth not forth. Luke 1. 7. Luke 23. 29. Gal. 4. 27.

Στέφανος, to deck, to crown. *στέμμα* *τος, τὸ*, a garland of flowers. Acts 14. 13. In which Scripture by oxen & garlands, is

is meant oxen with garlands on them. στεπτός ἢ, ὄν, decked or crowned. στέφανος, πόν, a crown, στέφανος, ὁ, the same. Matth. 27. 29. Also an ornament or grace. Phil. 4. 1. Sometimes a reward. 1 Pet. 5. 4. στεφανόω, ὦ, to crown, deck or adorn. Heb. 2. 7. In the passive voice στεφανόμαι ἔμαι, to be crowned, decked or adorned 2 Timothy 2. 5. Heb. 2. 9.

Στήθος εἶ, τὸ, a breast. Luke 13. 18. Luke 23. 48.

Στηνίζω, to confirm, to establish or make sure. 2 Thes. 3. 3. Luke 9. 51. Luke 22. 32. James 5. 8. 1 Pet. 5. 10. 1 Thes. 3. 13. In the passive voice, στήνιζομαι, to be confirmed or established. Luke 16. 26. 2 Pet. 1. 12. Gen. 28. 12. Rom. 1. 12. στήνιγμα τὸ, τὸ, a prop, pillar or stay. C. Ἀσθενής, ὁ, ἡ, instable, unconstant. 2 Pet. 2. 14. 2 Pet. 3. 16. C. Ἐπστηρίζω, to confirm, to strengthen, to fortify. Acts 14. 22. Acts 15. 32. Genesis 28. 13.

Στήζω, to prick, στήγνυς, ἡ, a point; a prick, the least portion of a thing that can be, a minut. Luke 4. 5. It is a Metaph. in the Scripture taken from Mathematicians; for a point is related to a line, so a moment to time. Isa. 29. 5. στίγμα τὸ, τὸ, a Mark with an hot iron, such as thieves

have, infamie. Gal. 6. 17.

Σπλῆω, to shine or ster.

Σπῶν, ας, ἡ, a pet &c.

Στωικός ὁ, ὁ, a Stoick, a Philosopher of that sect, called of a Schoole named Stoicks Acts 17. 18.

Στομα τὸ, τὸ, a mouth. Matth. 15. 11. Acts 23. 2. Sometimes a speech, or saying. Rom. 3. 14. Luke 19. 22. &c. Rom. 15. 6. Acts 18. 14. 2 Cor. 6. 1.

where understand by opening the mouth speaking; sometimes it signifieth a messenger as Jerem. 15. 19. Sometimes jaws. 2 Tim. 4. 17. Heb. 11. 3. In Heb. 11. 34. the edge of sword &c. 2 John 13. 1 Cor. 12. 12. Apoc. 12. 16 C. Ἀποσπῶ, πλῶ, to allure or entice, to speak. Luke 11. 5, 3. Also to recite or repeat by memory C. Ἐπισπῶ, to shut or stop the mouth. Tit. 3. 11 Δισπῶ, ὁ, ἡ, having two mouths, that is, two edges. Heb. 4. 12. Apoc. 1. 16.

Στόμαχος, ὁ, ὁ, the stomach (so called as it were of σπῶν, ἔχων, that is, cleaving to the mouth,) it is properly the pipe whereby the meat goes down into the ventricle, whereupon it is put for the ventricle. 1 Tim. 5. 23.

Σπρέω ὦ, to spread or cover, σπῶννύω and σπῶννυμι, the same also, to make plain or smooth.

smooth, to lay down. Acts 9.

4. στῶμα πῆ, τὸ, a bed.

στῶννυς ἡ, ἡ, every outmost

garment. Amos 6. 4. C. Κα

σπῶννυμι, to sell, to the

ground, to overthrow. It is read

actively. 1 Cor. 10. 5. C. Διδό-

σπῶν, ὁ, ἡ, a place strewed with

stones John 19. 13. C. Ὑποσπῶν-

νυμι, to strew,

to put under, to subdue, to

prostitute. Luke 19. 36.

Σπῶμαι, to wink with one

eye, and look strait at the mark

with the other, to level at, to

end directly to the mark. C.

Ἀσπῶν, ὁ, ὁ, one that levelleth

at the mark. Ἀσπῶν

ἔ, to erre or wander from the

mark. 1 Tim. 6. 21. 2 Tim. 2. 18.

1 Tim. 1. 6.

Σπῶννυμι or σπῶννυμι, to

pluck or tear in pieces. Luke

9. 42.

Στρατός, ὁ, ὁ, an army, an

host or band of armed men,

(of σπῶννυμι to spread.) σπῶννυμι,

to go to war, to be a soldier,

to fight. 2 Cor. 10. 3.

1 Pet. 2. 11. σπῶννυμι, ὁ, ὁ, a soldier. 2 Tim. 2. 4. σπῶννυμι,

ας, ἡ, warfar, battle. 2 Cor.

10. 4. σπῶννυμι πῆ, πῆ, an

army. Matth. 22. 7. Also a com-

pany of men, power. Acts 23.

10, 27. By a Syncope of the

whole, Souldiers. Luke 23. 11.

στῶννυς ας, ἡ, an armie. Luke 2.

13. Matth. 24. 29. Acts 7. 42.

στῶννυς, ὁ, ὁ, a Souldier.

1 Tim. 2. 3. John 19. 23. Acts

10. 7. Acts 27. 32. Acts 12. 6.

Matth. 28. 12. Acts 23. 23.

C. συσπῶννυς, ὁ, ὁ, a fellow

Souldier. Phil. 2. 25. Phil. 1:

2. C. Ἀντισπῶννυμι, to

rebel, to fight against. Rom. 7.

23.

Στρέβλος ὁ, ὁ, crooked,

bowed, writhed, (of στρέφω,

to turn) στρέβλως, ἡ, ἡ,

crookednesse, στρέβλω ὦ, to

bow or bend, to turn out of

the right way, to corrupt, to

snatch into another opinion.

2. Pet. 3. 16.

Στρέφω, to turn, to change.

Apoc. 11. 6. Acts 7. 42. Matth.

5. 39. In the passive voice, στρέ-

φομαι, to turn ones self, to be

converted or altered. Acts 13.

46. John 20. 14. Acts 7. 32.

Matth. 18. 3. Matth. 16. 23. John

20. 16. Isa. 34. 9. στρέμμα τὸ,

τὸ, that which is writhed or

winded in, στρέψας, ὁ, ὁ, that

turneth or may be turned, mu-

table, unconstant, that hath a

round pronuntiation. στρέπτον

ας, τὸ, a rope or cord, Deut. 22.

12 στρέφῃ ἡ, ἡ, subtilnesse. Prov.

1. 4. στρέφους εἶ, ὁ, ὁ, a hinge or

hook of a door or gate where-

by it turneth or moveth. 1

Kings 6. 33. στρέφω, ὁ, ὁ, fret-

ing or wringing in the belly or

guts. C. Ἀναστρέφω, to return

again. Acts 15. 16. Also to o-

verture. John 2. 15. &c. to re-

turn as afore. Acts 5. 22. In the

passive and mean voice, Ἀνα-

στρέφομαι, to be much conver-

sant

stant with some body, to carry ones self or behave ones self. Heb. 13. 18. 1 Tim. 3. 15. Eph. 2. 3. 1 Pet. 1. 17. Ἀναστροφὴ, ἡ, conversation, familiarity. 1 Pet. 3. 2. 2 Pet. 2. 7. 1 Pet. 1. 18. 2 Pet. 3. 11. C. Ἀποστρέφω, to turn away, to remove away. Luke 23. 14. Rom. 11. 26. 2 Tim. 4. 4. Sometimes to bring back again. Matth. 27. 3. Also to put away. Matth. 26. 52. Ἀποστρέφουμαι, a verb mean; to turn away, to disdain, to shun, to despise. Tit. 1. 14. Heb. 12. 25. 2 Tim. 1. 15. Jerem. 3. 12. Matth. 5. 42. C. Διαστρέφω, to lay overthwart, to turn upside down, to corrupt, to pervert. Luke 23. 2. Acts 13. 8, 10. It is read passively, Matth. 17. 17. Acts 20. 30. C. Ἐκστρέφω, to turn out, to overthrow, it is read passively, Tit. 3. 11. C. Ἐμστρέφω, to turn, to change, to convert, to alter. Act. 14. 15. Mat. 12. 44. Lu. 1. 16. Sometimes to turn back again. Luke 2. 20. Mark 13. 16. &c. Acts 3. 19. Matth. 13. 15. Luke 17. 4. Acts 26. 18. 2 Pet. 2. 21. Luke 22. 32. 2 Pet. 2. 22. It is read passively, 1 Pet. 2. 25. Matth. 10. 13. John 12. 40. Matth. 9. 22. Mark 5. 30. Ἐπιστροφὴ, ἡ, ἡ, a changing, or turning. Acts 15. 3. C. Καταστρέφω, to subvert, to turn upside down, to overthrow. Mat. 21. 12. Mark 11. 15. Καταστροφὴ, ἡ, ἡ, an overthrowing,

ruin. 2 Tim. 12. 4. 1 Pet. 2. 6. C. Μεταστρέφω, to turn back, to translate or change, to pervert or corrupt. Gal. 1. 7. It is read passively. Acts 2. 20. James 9. C. συσπρέφω, to gather together. Acts 28. 3. Συσπρέφω, ἡ, a running together, a tumult. Acts 19. 40. Acts 23. 12. C. ὑποσπρέφω, to turn again, to return. Luke 8. 39. Luke 24. 47. Acts 8. 28. Luke 23. 4. Luke 11. 24. Luke 1. 56. Luke 17. 15. Acts 14. 21. Acts 21. 6. Acts 23. 32. Gal. 1. 17. Luke 8. 40. Luke 19. 12. Luke 7. 10. Luke 23. 56. Luke 24. 9.

Ἐπὶ τῇ ἐκ, and connected ἔσ, τὸ, delight, pleasure, luxurie, riot, (of στρέω, to spoil, and ἡνία ας, ἡ, the bride. (It is a Metaphor taken from the horses, who being well crammed wax wilde, and breaking their bridles, wander any way Apoc. 18. 3. σπννιάω ὦ, to be riotous or wanton, to play the lecher. Apoc. 18. 7, 9. C. Κατασπννιάω ὦ, the same 1 Tim. 5. 11.

Σπυρίδης ε, ὁ, a sparrow. Σπυρίδων ε, τὸ, a little sparrow. Matth. 10. 31. Luke 12. 6.

Σπυρίδης, ὁ, it is properly a certain well in Arcadia, the water whereof is so cold and venomous that it killeth any thing that drinketh of it; also trembling and horror proceeding

from cold: by a Metaph. it put for the march of the infernal spirits, as Gehenna by the same Trope in divine writ put for the prison of the damned, Σπυρίδης ὦ, to hate, ὡγανδῆ, ὁ, ὁ, odious, hateful, unpleasant, horrible dreadful. Tit. 3. 3. Σπυρίδης ὁ, ὁ, cruel and spiteful in looks, sad, angry, properly, odious; hence, Σπυρίδης, to be sad or sorrowful. Mark 10. 22. In Mat. 3. 3. The Heaven is said to be that is, covered with thick clouds. C. Ἀποσπυρίω ὦ, to abhor, to be averse to. Rom. 9. C. Θεοσπυρίης ε, ὁ, ὁ, Father of God. Rom. 1. 30. Σπύλον ε, ὁ, a round pillar post, (of σπῆω, to cause to stand, for it props a house.) Mat. 2. 9. Where you have a Metaph. taken from buildings. also the Church is called. 1 Tim. 3. 15. Namely, the pillar of truth, for indeed the Church is the house of God; in which dwelleth a company of elect persons that are taught of God. John 6. 46. and 1 Cor. 4. 9. And therefore such have the truth imprinted in their hearts deeply. See Joh. 17.

Σὺ, a pronoun of the second person, Thou; see the meaning of it in the Greek Grammar among the pronouns. Acts 11. 14. Matth. 7. 5. Acts 5. Matth. 3. 14. Luke 7.

44. Matth. 9. 2. 14. Matth. 21. 5. Apoc. 2. 16. Rom. 15. 24. Phil. 4. 3. Luke 1. 76. Matth. 2. 6. John 2. 4. Matth. 27. 9. 2 Sam. 16. 10. The plural number of this pronoun is Ὑμεῖς yee. Mark 13. 11. Luke 10. 16. 1 Cor. 5. 2. Matth. 7. 7. Rom. 11. 25. Acts 7. 26. from the genitive case singular; ὅς, is derived ὅς, οἱ, ὅν, thine. John 17. 17. Mark 5. 10. Mark 2. 18. John 17. 10. From the Genitive case plural. Ὑμεῖς cometh Ὑμεῖς ε, ὁ, ὁ, yours. John 7. 6. Luke 6. 20. Luke 16. 12. Acts 27. 34. Rom. 11. 31.

Συκὴ ἡ, ἡ, a fig tree. Mat. 21. 19. Matth. 24. 32. Luke 13. 7. σῦκον ε, τὸ, a fig. Mat. 7. 16. Mark 11. 13. C. συκώμις ε, ὁ, a mulberry-tree. Luke 17. 6. συκωμεία ας, ἡ, the same. Luke 19. 4.

Σύλον ες, ἡ, spoil taken from the enemies, a prey or pillage, - σῦλον ε, τὸ, the same. Luke 11. 22. Συλλάω ὦ, to rob, to bereave, to pill. 2 Cor. 11. 8. C. Ἀσυλῶ ε, ὁ, ὁ, ὁ, safe, or free from prey or violence; hence the latines call a most safe place an Asylum; so may towns of refuge be called, of which see Exod. 22. 23. and Deut. 10. 4, 5. C. Ἰερόσυλῶ ε, ὁ, a Church-robber, wicked, cursed, ἱεροσυλέω ὦ, to commit sacrilege, or to rob;

or spoil an holy place. Rom.
2. 22.

ΜΕΤ, preposition With, it governs only a dative case Phi. 1. 23. Acts 14. 4. *Matth.* 25. 27. *Luke* 1. 56. Sometimes besides or beyond. *Luke* 24. 21.

Σύρῃς *ns, n*, a tumult, a rabble or rout, according to the Atticks, the word is, *πύρ- ρη*, hence, *πυρράζομαι*, to be busied about, to be vexed or troubled Luke 10. 41.

Σύρω, to draw, to pull, to bring. Apoc. 12. 4. John 21. 8. Acts 14. 19. **Κατασύρω**, to draw by force, to drag. Luk. 12. 58. **σύρμα τῆς**, the train of a woman's gown, such as formerly Noble matrons use to wear.

Σφάλλω, or σφάλλω, to kill or cut ones throat, to slay (of φάω o kill.) 1 John 3. 12. Apoc. 6 4. In the passive voice, σφάττημαι, to be killed or slain. Apoc. 5. 9, 12. σφαγή ης, ης, the butchery, a slaughter house. Acts 28. 32. Sometimes a banquet. James 5. 5. σφάγιον α, το, the beast killed in sacrifice for victory, an oblation. Acts 7. 42 &c. C. Κατασφάλλω, to slay or cut ones throat. Luke 19. 27.

Σφάλλω, to put under the foot, to trip with the foot, to overthrow, to fell to the ground, to deceive, **Ἐσφάλμα** τῆς, πρὸς, an error, an offence.

C. Ἀσφαλὺς εἶναι, ὁ, ἡ, sure, certain, true, that never fails. eth. Acts 22. 30. Ἀσφαλὺς εἶναι. Also safe. Phil. 3. 1. Ἀσφαλῶς adverb, safely, surely, truly, Mark 14. 44. Ἀσφαλὺς εἶναι, truth, or certainty. Acts 21. 34. Ἀσφάλεια as, ἡ, security, quietness, truth, or certainty. 1 Thes. 5. 3. Luke 14. Acts 5. 23. Ἀσφαλίζομαι to fortify, to guard, to fence. Matth. 27. 64, 65, 66 Ἀσφαλὺς binde. C. Ἐπασφαλὺς εἶναι, ὁ, ἡ, dangerous. Acts 27. 9.

Σφοδρὸς 8, 6, vehemently, strongly. **Σφοδρῶς** adverb, greatly, vehemently, strongly. **Μακάριος** 2. 10. **Σφοδρῶς** adverb, the same. **Acts 27. 18.**

Σφραγὶς ἰδιότ., ἢ, a little
image graven or molten, a seal
or print. Apoc. 7. 2. Apoc.

1. Apoc. 9. 4. 2 Tim. 2. 1.
Apoc. 6. 1. Apoc. 9. 1,
Σφραγίζω, to seal, close,
shut, to set a little image on
thing. Apoc. 7. 3. Apoc. 10.
Apoc. 22. 10. Matth. 27. 6

In the passive voice, *σφραγίζωμαι*, to be sealed, or clothed with a seal. Apoc. 7. 4. Eph. 1. 13. It is read in the active voice with an active signification; in 2 Cor. 11. 10. In which Scripture note that *Σφραγίζω* is put for *Ἀνασφραγίζω* (which is of *ἀνασφραγίζω*, unseal, to abolish, to discontinue, &c.) Rom. 15. 28. 1 Cor. 1. 22. *Κατασφραγίζω*.

1. Apoc. 9. 4. 2 Tim. 2. 19. **Σχιζω**, to cut, to divide
Apoc. 6. 1. Apoc. 5. 1, 5. **κλαίω**, to cleave, to tear or rent. Luke

36. *John 19. 24.* In the pas-
sive voice, *ἑλίσσεται*, to be
torn or cleaved, *to be torn.* *Mar.*
10, Matth. 27. 51. Acts 14.

In the passive voice, *σφραγίζομαι*, to be sealed, or closed with a seal. Apoc. 7. 4. Ephes. 1. 13. It is read in the next voice with an active signification: in 2 Cor. 11. 10. In which

Scripture note that $\Sigma\phi\epsilon\rho\iota\sigma\tau\alpha\iota$ is put for Ἀνασφραγίζω (which is cf. ἀνασφραγίζω , to unseal, to abolish, to disapprove, &c.) Rom. 15. 28. 2 Cor. 1. 22. C. Κατασφραγίζω $\Sigma\chi\omicron\iota\nu$ Θ , δ , a rope or cord made of Bulrushes. $\Sigma\chi\omicron\iota\nu$, $\tau\epsilon$, a little rope or cord John 2. 15. Acts 27. 32. $\Sigma\chi\omicron\lambda\eta\eta\varsigma$, η , rest, leisure, vacancy, ease labour; also the

place where humane arts are taught, a School. Acts 19. 9. That is, a company of teachers, and learners of the tongues of wisdom and vertue. Ἀχολέζω, properly to be idle, also to be at leisure, also to be empty or void. Matth. 12. 44. Sometimes to give his mind or diligence to a thing. 1 Cor. 7. 5. C' Ἀχολέω ᾧ, or ἀχολέομαι ᾧ, to busie himself, to be occupied.

ὁ, καὶ ἡ, and τὸ σύνωμον, partaker of the same body. Ephes. 3. 6.

Σωρὴς ὅ, ὅ, a heap, (of σάω, to brush together.) Σωρεύω, to heap up or together. Rom. 12. 20. The words are, thou shalt heap coals of fire on his head, that is, thou shalt cause the enemy to descend upon him, and to accuse himself, and to leave off hurting thee, or at least to flaken his rage, unless he be extream

cruel and void of all fear God, before whose eyes we wayes are. Prov. 16. Rec. 1 Sam. 24. 5. 1 Sam. 17. Our word is expressed there by 2. Σωρεύω, ὅ, a kind of argument or imperfect Syllogisme among Logicians, which after many propositions; the first subject and last predicate are joyned. C. Ἐπισωρεύω, to heap, to heap up together great heaps. 2 Tim. 4. 3.

T.

Tαυ, it is the nineteenth letter, and in numbers is 300. it takes its name from an Hebrew word, signifying a bound, and so indeed it was called from its order, because it limits the Hebrew Alphabet.

Τάλαντον ἔ, τὸ, a Talent, see more in the latine word *Talentum* in *Riders Dictionary*, (it cometh of τάλαν, to bear or sustain.) Matth. 18. 24. Mat. 25. 15, 16. Τάλαντον δία, ἄρον, weighing a Talent. Apoc. 16. 21.

Ταμίης ὅ, (from the Hebrew word *Faman*, to hide or lay up,) he hath the keeping of a store-house or dry-larder, the keeper of the Sellar, a butler, a steward. Ταμίον ἔ,

τὸ, it properly signifieth a secret place where we lay up or hide something: also a cellar or store-house; also a publick or common treasury. And by a Synecdoche of the species, any closet or private room whatsoever. Matth. 6. 6. Ταμίον ἔ, τὸ, the same. Matth. 24. 26. Luke 12. 3, 24. Ταμίον, to undergo or discharge the office of a treasurer; also to hide or lay up.

Ταπεινός ἡ, ὁ, humble, low, poor, abject, vile, of small cost, (some think it cometh of ἔταπον, that is, I have buried, for a Church-yard is the School of humility,) it is properly opposed to a noble man. James 1. 9. Sometimes to

a rich man. James 1. 10. but a Metaph. it is very often

opposed to a proud man. Matth. 11. 29. it is likewise opposed to a great man. Lu. 1. 52. James 4. 6. Also to a bold and confident person. 2 Cor. 10. 1. ταπεινός ὡ, to humble, to make low, to debate, to pull down, to bring under 2 Cor. 10. 7. Matth. 23. 12. Psal. 119. 1. Phil. 2. 8. Matth. 18. 4. 2 Cor. 12. 21. In the passive voice, ταπεινέσμαι ἔμαι, to be debased or brought low, to be humbled. Phil. 4. 12. James 1. 10. Matth. 23. 12. Luke 3. 1. ταπεινώσις ἔως, ὅ, lowliness, humbleness, baseness. James 1. 10. Luke 1. 48. in which scripture by the lowliness of my hand-maid, is understood, her vile and base condition or state. Phil. 3. 21. By vile body brought low with afflictions and diseases, torn as it were in pieces in this vally of tears.

Ταρασάω or ταρασσω, to trouble or move, to stir up, it is properly spoken of water, when as the mud is moved in it, and it becometh foul, tempestuous. See John 5. 4, 7. By a Metaph. it is the same as to perplex, to stir up the affections, to affright, to draw away. Gal. 5. 10. John 5. 4. John 11. 23. Acts 5. 24. In the passive voice, Ταρασσομαι, to be troubled or vexed, to be made unquiet,

to be affrighted. John 14. 1. John 12. 27. Luke 24. 38. Mat. 2. 3. Matth. 14. 26. John 5. 7. John 13. 21. 1 Pet. 3. 14. Ταράχη ἡ, ὅ, trouble. Mark 13. 8. Also a troubling. John 5. 4. Τάραχος ἔ, ὅ, a tumult, ruffling or stir. Acts 12. 18. Acts 19. 23. C. Ἀταραξία ἡ, ὅ, the state or condition of an untroubled minde. C. Διαταράσσω, to trouble, to disquiet, to stir up, it is read passively, Luke 1. 29. C. Ἐκταράσσω, to dash out of courage, to vex or strike to the heart. Acts 16. 26. Τάρταρος ἔ, ὅ, the most profoundest place of the infernal spirits, hell so called, because by its most thick darkness it terrified the damned. Τάπτω ὡ, to thrust or cast headlong into hell. 2 Pet. 2. 4.

Τάττω or τάττω, to appoint or ordain, to dispose, or set in order (from the Hebrew *Tah*, to determine.) Acts 15. 2. 1 Cor. 16. 15. In the passive voice, Τάττομαι or τάττομαι, to be determined, to be disposed or set in order. Luke 7. 8. Acts 20. 10. Acts 13. 48. Rom. 13. 1. It is read in the mean voice with an active signification. Matth. 28. 16. Ill. 38. 1. Acts 28. 23. Τάγμα τὸ, τὸ, order or rank. 1 Cor. 15. 23. Τάξις ἔως ἡ, order, array. 1 Cor. 14. 40. Also rank or degree. Luke 1. 8. C. Ἀταξία ἡ, ὅ, confusion, disorder. Τακτός ἡ, ὁ, ordai-

ordained, appointed, disposed Acts 12.21. C. Ἀτακτός, ὁ, ἡ, unappointed, inordinate, confused. 1 Thes. 5. 14. Ἀτάκτως, Adverb, dissolutely, inordinately. 2 Thes. 3. 7. Ἀτακτῶς ὦ, to carry ones self disorderly or without disposition, to live dissolutely. 2 Thes. 3. 7. C. Ἀνατάσσωμαι, to compose or put in order. Luke 1. 1. C. Ἀντιτάσσωμαι, to set ones self against, to oppose. James 4. 6. 1 Pet. 5. 5. Rom. 13. 2. C. Ὑποτάσσω, to put under, to bring under, 1 Cor. 15. 27, 28. Ephes. 1. 22. Heb. 2. 5, 8. In the passive voice, Ὑποτάσσομαι, to be put or brought under, to be made subject. 1 Cor. 14. 32. Also to obey or subject ones self to. Luke 10. 17. Luke 2. 51. Rom. 13. 1. Ephes. 5. 22. 1 Cor. 16. 16. Rom. 13. 5. 1 Cor. 14. 34. Titus 2. 9. Titus 3. 1. Eph. 5. 21. 1 Pet. 3. 1. Tit. 2. 5. 1 Cor. 15. 27. Heb. 2. 8. Rom. 8. 20. Rom. 10. 3. 1 Pet. 5. 5. 1 Cor. 15. 28. 1 Pet. 3. 22. Heb. 12. 9. Ὑποτάγῃ, ἡς, ἡ, putting under obedience. 1 Tim. 2. 11. 2 Cor. 9. 3. Gal. 2. 5. 1 Tim. 3. 4. C. Ἀνυπότακτος, wilful, rebellious, stubborn. 1 Tim. 1. 9. C. Ἀποτάσσωμαι, to bid farewell. Luke 14. 23. Acts 18. 21. Luke. 9. 61. Mark 6. 46. 2 Cor. 2. 13. C. Διατάσσω, to give charge, to command. Matth. 11. 1. Acts 18. 2. 1 Cor. 16. 1. Luke 8. 55.

1 Cor. 9. 14. In the passive mean voice, Διατάσσομαι, to be disposed or appointed, also to dispose or set in order, appoint. 1 Cor. 7. 17. 1 Cor. 11. 34. Acts 20. 13. Acts 23. 31. Luke 17. 9. Gal. 3. 19. Tit. 1. 5. Διατάγῃ, ἡς, ἡ, disposition, setting in order. Acts 7. 9. Rom. 13. 2. Διδάσκαλος, τὸς, ἡ, a commandment, or an ordinance, an injunction. Heb. 12. 23. C. Ἐμμετάσσωμαι, to superadd, or add over and above. Gal. 3. 15. C. Ἐμμετάσσω, to command with authority, to enjoin, to have the Lordship over. Mark 9. 25. Luke 4. 35. Mark 6. 39. Luke 14. 22. Luke 8. 31. Ἐμμετάγῃ, ἡς, ἡ, a Solemn commandment or charge, authority royal, office, power. Rom. 16. 26. 1 Cor. 7. 6. 1 Tim. 1. 1. Titus 1. 3. Titus 2. 15. C. Προτάσσωμαι, to be appointed or ordained before hand. Acts 17. 26. C. Πρεστάσσω, to command, to enjoin, to commit to. Matth. 1. 24. Matth. 8. 4. Mark 1. 44. Luke 5. 14. It is read passively, Acts 10. 33. Πρῶταγμα τὸ, τὸ, a commandment or precept. C. Συντάττω, to command, to appoint. Matth. 27. 10. σύνταξις, ἡ, ἡ, a building or framing, an ordering or placing.

Ταῦρος, ὁ, a bull, a strong ox. Mat. 22. 4. Heb. 9. 13. Heb. 10. 4. Ταχὺς ἔσθ, ὁ, in the feminine gender, ταχὺς ας, ἡ, in the

neuter gender, Ταχὺ ἔσθ, swift, fleet, quick. James 1. Ταχὺς ὁ, ὁ, the same as ταχὺς, 2 Pet. 1. 14. 2. Pet. 2. Ταχὺ, Adverb, quickly, mainly. Matth. 5. 25. ταχὺς, ὁ, ὁ, the same. Luke 14. 21. Luke 16. 5. John 11. 31. 1 Cor. 9. 2 Thes. 2. 2. 1 Tim. 5. 22. ταχὺ, Adverb, sooner, swiftly. John 20. 4. also suddenly. John 13. 27. Ταχὺ, by and with all speed. Acts 17. 15. ταχὺ ἔσθ, τὸ, hast, speed. Acts 27. 7. Acts 22. 18. Apoc. 22. 6. ταχὺ, Adverb, peradventure, perhaps. Rom. 5. 7. Phil. 15. Τὲ, and, it is a conjunction that is put alwayes after other words, as the Latin que is. Rom. 20. 26. Acts 15. 9. Acts 12. 12. Sometimes it signifies that. Acts 13. 44. &c. Luke 24. 10. Acts 10. 2. Rom. 1. 20. Heb. 2. 1. Heb. 9. 1. Rom. 1. 12. Ephes. 1. 10. Apoc. 1. 2. C. Μὴτε, neither. Luke 9. 3. C. Ὡστε, So that, moreover. Gal. 2. 13. Matthew 9. 28. Matth. 15. 31. Matth. 24. 24. 1 Thes. 1. 8. Rom. 7. 6. Sometimes it signifies for verily. 2 Cor. 5. 17. Sometimes therefore. 1 Thes. 4. 8. C. Ὁυτε, Acts 25. 8. C. Μὴτε, the same. C. Εἴτε, whether. 1 Cor. 3. 22. Sometimes it couples as a conjunction copulative. 2 Cor. 5. 9. 1. 1 Cor. 13. 8. 1 Cor. 15. 11. Colos. 1. 10. Τένω, to extend, to stretch out. Τὸν, ὁ, ὁ, an order or continuation of things, a sound

or stretching forth of the voice, an accent. Εὐτόνος, Adverb, with great contention. Luke 23. 10. Εὐτόνως, very much stretched forth. C. Μονοτονία, ας, ἡ, a stretching forth of the sound and spirit together. C. Ὑπὸ, without an accent. C. Βαρύτον, ὁ, that hath a grave accent. C. Ὁξύτον, ὁ, that hath an acute in end. C. Παροξύτον, ὁ, that hath an accent in the last syllable save one. C. Προπαροξύτον, ὁ, a word that hath an accent in the last syllable save two; note farther the difference between these greek words, φάρ, ὁ, ὁ, a tone or accent, it is a general word, τὸν, ὁ, is properly a sound from fiddle-strings that are scrued up high. φλοῖστος, ὁ, ὁ, a sound of the waves of the Sea, Δοῦπτος, ὁ, ὁ, a sound of waters falling down from some high place. Ἡχος, ὁ, ὁ, a reciprocal sound. Βρόμος, ὁ, ὁ, a sound of fire, or of flame, φέγγος, ὁ, ὁ, properly the sound of an humane voice. Ἀεγός, ὁ, ὁ, the sound of weapons falling down &c. C. Χειροτονίω, ὦ, to stretch forth the hand, to give sentence, to chuse by holding up the hand, to creat by a general voice or suffrage; because in giving voices the hands were wont to be lifted up. Acts 14. 23. In the passive voice, Χειροτονέομαι ἔμαι, to be created by a general voice. 2 Cor. 8. 19.

8. 19. C. Προχειροτονέομαι, ἔμαι, to be before designed or appointed by consent. Acts 10. 41. C. Ἐκτείνω, to stretch out or forth. Acts 4. 30. John 21. 18. Matth. 12. 13. Luke 22. 53. Matth. 12. 13. Matth. 8. 3. It is read passively. Hesea 5. 1. Ἐκτενής εἰσι, ὁ, ἡ, and τὸ ἐκτενής, stretched forth, prolonged; daily. Acts 12. 5. 1 Pet. 4. 8. Ἐκτενῶς, Adverb, with all strength and vigour, earnestly, 1 Pet. 1. 12. Ἐκτενέστερον, an Adverb, of the Comparat. degree, more fervently. Luke. 22. 44. Ἐκτενείας, ἡ, perpetuity, Acts 26. 7. C. Ἐπτεκτείνωμαι, it is a verb mean, it signifies to go towards, or to a place, to labour earnestly, to stretch out. Phil. 3. 14. C. Ὑπερεκτείνω, to stretch ones self beyond measure. 2 Cor. 10. 14. C. Ἐντείνω, to bend, to stretch out, to settle, to apply, to intend, Ἐντενής εἰσι, ὁ, ἡ, set or fixed, intensive; hence Ἐνπιρίζω, to mark diligently with the eye, to behold with attentive eyes. Acts 10. 4. C. Ἀτενής, intensive, diligently bent to a thing, where note that εἰ here, of which the word is compounded, is not privative but intensive. Ἀπνίζω, to fasten or fix ones eyes on some body. Acts 3. 12. Acts 1. 10. 2 Cor. 3. 7. Acts 3. 4. Acts 6. 15. Luke 22. 56. C. Παρεκτείνω, to prolong, to stretch out. Acts 20. 7. C. Προτείνω,

to stretch out. Acts. 22. 25. Τείχος εἰσι, τὸ, a wall or work (of τείχω to heap up, set in order.) Apoc. 21. 1. Acts 9. 25. Apoc. 21. 17. Heb. 11. 30. Τειχίζω, to compute about with a wall. Numb. 17. Τειχιστής, ὁ, ὅ, belonging to a wall.

Τέκμαρ αἰσι, τὸ, an end, signe. (of τέκω, to bring forth to effect.) Τεκμαίρω, to prove by certain signes, to divine or conjecture. Τεκμαρτίς εἰσι, a guessing or divination. Τεκμήριον, τὸ, a sure & undoubted signe or necessary, not contingent or probable, that never faileth. Acts 1. 3.

Τέλος αἰσι, τὸ, the end or conclusion, the purpose of a thing done, a bound or limit. (of τέλλωμαι, to be done.) Luke 1. 13. Mark 3. 27. Also tribute or custom. Rom. 13. 7. And in this Scripture take notice of the difference between τέλος, and ὁβρος, ὁ, τέλος is custom, ὁβρος is extraordinary custom or tribute &c. Also reward. 1 Pet. 1. 9. Sometimes the scope or final cause. Rom. 10. 4. 2 Cor. 11. 15. Phil. 3. 19. In Lu. 22. 37. a fulfilling. Also an end, as afore. Joh. 13. 1. 2 Cor. 13. Heb. 3. 6. He. 6. 11. Τέλειον, to loose, to deliver, to pay, or discharge. Rom. 13. 6. Sometimes to keep. Rom. 2. 27. Also to accomplish, to finish, end or perfect. 2 Tim. 4. 7. Matth. 11. 1. Mat.

Matth. 10. 23. Apoc. 11. 7. the passive voice, Τελέομαι, to be accomplished, to finished or perfected. John 30. Luke 18. 31. Apoc. 15. Luke 12. 50. Luke 22. 37. Αποτελέομαι ἔμαι, to be accomplished or finished. Iam. 5. C. Διατελέω, to remain continue. Acts 27. 33. Ἐκτελέω, to finish or perfect. Luke 14. 29, 30. C. Πτελέω, to perform or fulfil, to perfect, to finish or accomplish, to bring to an end, dispatch, to work out or perfect. Luke 13. 32. 2 Cor. 7. Phil. 1. 6. Heb. 8. 5. 2 Cor. 6, 11. Rom. 15. 28. In the active voice, Ἐπτελέομαι ἔμαι, to be perfected. Gal. 3. C. Συντελέω, to end, to accomplish. Rom. 9. 28. Matth. 28. Also to make a covenant. Heb. 8. 8. In the passive voice, Συντελέομαι ἔμαι, to be accomplished, finished, perfected. Mark 13. 4. Luk. 2. Συντέλεια, ἡ, a finishing, perfection. Matth. 13. 39. τέλειον, ἡ, εἰον, perfect, complete. Matth. 5. 45. Mat. 9. 21. James 1. 4. 1 John 4. 8. Also sincere. Deut. 18. 30. Also grown to full age, come to his full ripeness, force, and vigour. 1 Cor. 2. 6. Heb. 5. 4. 1 Cor. 14. 20. In the Comparative degree, Τελειότερος, more perfect. Heb. 9. 11. In the Superlative degree, Τελο

τέλειον, most perfect. Τελείως, adverb, perfectly, fully, completely; also even unto the end. 1 Pet. 1. 13. Τελειότης, ἡ, perfection. Colos. 3. 14. Τελειόω, to perfect, to finish or absolve, to consummate or bring to an end. Heb. 10. 14. John 17. 4. Heb. 7. 19. John 4. 34. Acts 20. 24. Heb. 2. 10. Exod. 29. 33. In the passive voice, Τελειόομαι ἔμαι, to be perfected, finished or accomplished. Luke 13. 13. 2 Cor. 12. 9. Phil. 3. 12. 1 Joh. 4. 17. John 17. 23. Heb. 7. 28. Heb. 12. 23. 1 John 4. 17. Heb. 11. 40. John 19. 28. Heb. 5. 9. Τελειώσις εἰσι, ἡ, perfection, finishing. Luke 1. 45. Heb. 7. 11. Τελειότης, ὁ, ἡ, a bringer of a thing to pass, a worker or finisher of a thing, or according to some a consecrator or maker of a thing holy. Heb. 12. 2. C. Αυσπελής, αἰσι, ὁ, ἡ, profitable, fertile. C. Αλυσπελής, αἰσι, ὁ, ἡ, unprofitable. Heb. 13. 17. Αυσπελέω, to be profitable or expedient. Luke 17. 2. C. Ολοτελής, αἰσι, ὁ, ἡ, the whole, all through. 1 Thes. 5. 23. C. Πολυτελής, εἰσι, ὁ, ἡ, precious, of great value. Mark 14. 3. 1. 2. 9. 1 Pet. 3. 4. Τελευτή, ἡ, the end of a thing, death. Mat. 3. 15. Τελευτάω, to finish, viz. life, by a Syncope of the Genus to die. Mark 9. 44. Mat. 13. 4. See the same phrase with this

a cunning artificer. Wild. 7. 21. Acts 19. 24. C. *ὁμοτέχνης* 8, 6, 11, one of the same art, skill, trade, or cunning. Acts 18. 3. (it is compounded of *ὁμός* 11, 6ν, like, and *τέχνη* 115, 11, an art or trade.)

Τήνω, to make moist, to melt, to dissolve. *Τήκομαι*, to melt, to become soft or liquid, to turn to water. Isa. 6. 4. 2 Pet. 3. 12. Deut. 28. 65. Exod. 15. 15. Micha 1. 4.

Τηρέω 6, to preserve or save, to hoard, to possess, to take good heed, to keep. 1 John 3. 22. 1 Tim. 5. 22. James 1. 27. 1 John 5. 3. Apoc. 2. 26. Mat. 27. 36. In this Scripture it signifieth to keep guard, to watch diligently. See John 17. 12. &c. Apoc. 3. 10. John 14. 33. 2 Tim. 4. 7. John 2. 10. John 12. 7. Jude 6. 2 Cor. 11. 9. Apoc. 3. 8. John 15. 20. Mat. 19. 17. John 17. 11. John 14. 15. John 17. 15. Mark 7. 9. 1 Tim. 6. 14. In the passive voice, *Τηρέομαι* 8μαι, to be kept, to be observed or watched. Acts 25. 21. 1 Pet. 3. 7. Acts 12. 5. 2 Pet. 2. 17. 1 Pet. 1. 4. 2 Pet. 2. 4. Jude 1. 1 Thes. 5. 23. Acts 25. 21. *Τήρησις* 8ως, 11, guard, watch and ward, a prison. Acts 4. 3. Acts 5. 18. Also an observing or keeping. 1 Cor. 7. 19. C. *τοποτηρητής* 8, 6, a deputy, a vicar. C. *διατηρέω*, to keep, to maintain, to defend or save, to fulfil. Luk.

2. 51. Acts 15. 29. C. *τηρέω* 6, In the N. T. it is taken in an ill sense, and signifieth to observe or keep superstitiously, or besides right equity; cut of the N. T. it is taken often in a good sense, namely, to observe or take notice by a diligent consideration, &c. Mark 3. 2. Luke 9. 24. Luke 20. 20. Luke 4. 10. Luke 11. 1. *τηρῶ* 8ως, 11, an observing or taking notice of. Luke 17. 20. C. *συντηρέω* 6, to keep or maintain, to live, to fulfil. Mark 6. 20. Luke 2. 19. It is read passively. Matth. 9. 17. Luke 5. 38.

τίθημι, to put or set, to place, to pitch, to build, to lay a foundation. 1 Pet. 2. 6. John 13. 4. John 2. 10. Matth. 5. 15. Rom. 16. 2. 1 John 3. 16. Mark 10. 16. Mark 15. 19. 2 Cor. 3. 13. Acts 3. 2. Matth. 12. 18. Act. 13. 47. John 11. 34. John 15. 16. Luke 19. 21. 1 Cor. 15. 52. Luke 5. 18. Luke 14. 29. Luke 22. 41. In the passive and mean voice, *τίθεμαι*, to be put or placed, to be set, to be pitched or builded, and in the mean signification to place, to set or appoint, also in the passive voice, to be appointed or ordered, to constitute. Mark 15. 47. John 9. 22. 1 Tim. 2. 7. Luke 23. 55. It is understood in 1 Cor.

3. &c. 1 Pet. 2. 8. Mark. 4. Heb. 10. 13. Apoc. 11. 9. 5. 4. Acts 1. 7. Acts 19. 1 Thes. 5. 9. Acts 5. 25. Luke 9. 44. Luke 21. 14. 2. 19. 1 Tim. 1. 12. *ὄχημα*, a scabbard, a sheath, a sword. John 18. 11. C. *ἀντιτιθέναι*, to set forth or lay abroad the view, to expound; Or according to the interpretation of Budew, to communicate or part counsels and secrets, to pour them forth into the bosom of friends, that they by order and dispose of them as need shall be. Also simply expound, to propose or tell: properly to lay or put upward, as for *ἀνω* upward, and *κατω* to put or lay.) to offer, to dedicate, to consecrate, to set up, to defer, to commit, also to call, to draw back, to revoke. 1. 2. 2. Acts 25. 14. C. *πρόσθεσις*, to confer or discourse, to talk together. Gal. 16. Gal. 2. *ἀνὰ δέμα* 8τος, 6, gift or present, so called because they were hung on the walls or pillars of the Temple. Luke 21. 5. *ἀνὰ δέμα* 8τος, 6, offering or gift given to an idol, and hanged up in the temple, a man that is given to the Devil, unworthy of communion with the sons of God. Rom. 9. 3. Gal. 1. 8. *ἀναθέμενος*, to curse, to betake one to the Devil, to vow. Acts 23. 2. Mark 14. 71. C. *κατανέμε*

μετα 8τος, 6, execration. By a metonymic of the Adjunct, a man that is cursed or devoted to destruction. Apoc. 22. 3. *καταναθεματίζω*, to vow, to curse, to betake one to the devil. Mat. 26. 74. C. *ἀντιτιθεμι*, to oppose, or set against. *ἀντιθεσις* 8ως, 11, an opposition or contrary setting or laying. 1. Tim. 6. 20. C. *ἀποτιθεμαι*, to lay aside or to leave off, to put away. Ephes. 4. 25. Acts 7. 5. 8. Colos. 3. 8. Ephes. 4. 22. Heb. 12. 1. James 1. 21. *ἀποδοσις* 8ως, 11, a committing of a thing to pledg, or keeping of another, also a deposition or deprivation. 1 Pet. 3. 21. 2 Pet. 1. 14. *ἀποθήκη* 115, 11, a barn or corn-house. Matth. 3. 12. Mat. 6. 26. Luke 12. 18. C. *διατίθεμαι*, to bargain, to make a contract, properly to dispose or set in order. Luke 22. 29. Heb. 8. 10. Acts 3. 25. Heb. 9. 17. In this Scripture it signifieth to make a will or testament. C. *ἀντιδιδόναι*, to think, judge, appoint or determine things contrary. It is read 1 Timothy 2. 25. where it signifieth to be affected with a contrary minde. *διαθήκη* 115, 11, a will or testament. Heb. 9. 17. Also a Covenant. Matth. 26. 28. Acts 3. 25. compared with Gen. 17. 2. Jerem. 31. 31, 32. Gen. 15. 18. C. *ἐπιτίθημι*, to put, lay or cast on or in. Lu. 8. 16. Lu. 15. 5. Mat. 23. 4. 1 Tim. 5. 22. And here take

take notice from this Scripture, that the ceremony of laying on hands, ariseth from the custom of the priests in the old Testament, who did put their hands on the beast that was to be sacrificed, and by this gesture or form of action did consecrate it to God. Exod. 29. 20. So when in the New Testament we put hands upon those that are to begin some holy office or service, we shew that they are consecrated to God. (See Numbers 27. 18. Apoc. 22. 18. Acts 8. 17. Matth. 16. 18. Apoc. 22. 18. Mark 3. 16, 17. Mark 8. 25. Luke 13. 13. John 9. 15. Apoc. 1. 17. Mat. 21. 7. Matth. 27. 29, 37. Luke 23. 26. John 19. 2. Matth. 9. 18. Acts 8. 19. Mark 5. 23. Matth. 19. 13. Acts 15. 10. Luke 4. 40. Acts 19. 6. In the mean and passive voice. *ἑπιτίθημι*, to be put, laid or cast upon, or in the signification mean, is to cast, put or lay upon, (as the active.) Acts 15. 28. Mark 4. 21. Acts 18. 10. Acts 28. 10. *ἑπιτίθω* *εως*, *ἡ*, a putting setting or laying upon or out. Acts 8. 18. In which Scripture, by imposition of hands observe, that by this deportment or form of action in the primitive Church, the Apostle wrought forth miracles. Mark 16. 18. And by this gesture in the old Testament, persons were rendered holy to God, Numb.

27. 18. and also in the New Testament. 1 Tim. 4. 14. And by this gesture of laying hands in the old Testament beasts were rendered holy, and were to be sacrificed. Exod. 29. 10. It was also a token of blessing. Matth. 19. 13. *ἑπιτίθημι*, to set forth or lay abroad to view, to expound, to propose, to explain, or unfold. Acts 11. 4. Acts 28. 23. Acts 7. 21. Acts 18. 25. *ἑκτίθημι*, *ἡ*, and *ἐκτίθω*, expose, put forth to view. Acts 1. 13. *κατατίθημι*, to lay aside, leave off, to put away, sometimes to lay to pledge. Mark 14. 46. Acts 24. 28. Acts 25. 9. *παράκειμαι*, a pledge or gage. 1 Tim. 6. 20. *συγκατατίθημι*, to consent or accord, to assent or yield unto. Luke 23. 51. *συγκατατίθω* *εως*, *ἡ*, consent agreement. Cor. 6. 16. *μετατίθημι*, to carry or bring from one place to another, to convey, to transport, to change or turn. Luke 4. Heb. 11. 5. In the passive voice, *μετατίθημι*, to be transported, to be changed, or turned. Gal. 1. 6. Heb. 7. 12. Heb. 11. 5. Acts 7. 16. *ἀμετασχηματίζω*, *εως*, *ἡ*, immutable, that cannot be changed or altered. Heb. 6. 18. *ἀμετασχηματίζω*, *εως*, *ἡ*, immutability. Heb. 17. *μεταδίδωμι* *εως*, *ἡ*, a changing or change. Heb. 7. 12. Also to a transporting or carrying

Heb. 11. 5. *ἑπιτίθημι*, to put or set to, to lay upon or nigh, to mix. Luke 16. Luke 11. 6. Acts 16. 34. Acts 13. 14. Mark 8. 6, 7. In the mean voice, *ἑπιτίθω*, to set out, to shew, to publish, to open and declare, to propound, to set before; also to commend. 1 Tim. 1. 18. Acts 20. 32. 1 Pet. 4. 19. 1 Cor. 12. 27. Luke 10. 8. Luke 23. Luke 12. 48. Acts 14. 23. 1 Tim. 2. 2. *παροδίδωμι* *εως*, *ἡ*, pledge or gage, a thing committed to ones trust to be present. Rom. 1. 12. *ἑπιτίθω*, to propound, to set forth. Ephes. 1. 9. *προβέβηκεν* *εως*, sentence proposed contain the sum of that we will speak, a proposition. Heb. 9. 2. words are, the shew bread, which bread, read Levit. 24. Exod. 25. 30. Luke 6. 4. sometimes the word signifieth purpose or meaning. Acts 11. Also a decree. Ephes. 3. 11. *προστίθημι*, to put or set, to joyn unto. Acts 2. 47. Luke 30. Luke 17. 5. Matth. 6. Also to go forward. Luke 11. In the passive and mean voice, *προστίθημι*, to be put set unto, to be joyned unto mixed with; the mean voice with the same signification with the active. Acts 5. 14. Acts 13. 6. Acts 2. 41. Numb. 31. 2.

Matth. 6. 33. Also to purpose or go forward, in the mean voice. Luke 20. 11. Acts 12. 3. *ἑπιτίθω*, to lay or put about. 1 Cor. 12. 23. Mark 15. 17. Matth. 21. 33. Mark 12. 1. Matth. 27. 28, 48. John 19. 29. *ἑκδίδωμι*, *εως*, *ἡ*, a wearing or putting about. 1 Pet. 3. 3. *συντίθημι*, to appoint, ordain, or assigne. John 9. 22. Luke 22. 5. *συνθήκη*, *εως*, *ἡ*, a covenant. *ἑκδίδωμι*, *εως*, *ἡ*, that breaketh league, turbulent. Rom. 1. 31. *ἀσυνδέτως*, *ὡς*, to make shew to do a thing, and to do clean contrary, to betray ones cause to his adversaries, to cozen, or cheat. Esdras 10. 10. *ὑποτίθημι*, to put or lay under. Rom. 16. 4. Also to adde or write under by way of remembrance. 1 Tim. 4. 6. *θετίς*, *ἡ*, *ὅν*, put, placed. *ἑυθετός*, *εως*, *ἡ*, properly well put or placed. Psal. 32. 7. Also convenient, apt, fit, Luke 9. 62. Luke 14. 35. Sometimes profitable. Heb. 6. 7. *ἀνυπόστατος*, not opposed or set against. Acts 27. 12. *ἑκδίδωμι*, *εως*, *ἡ*, void, empty, unprofitable. hence *ἀδεδέω*, *ὡς*, to abolish, to raze out, to undo, to put out, to deface, Gal. 2. 21. Also to despise or cast off. John 12. 48. Mark 7. 9. Jude 8. 1. Cor. 1. 19. Luke 7. 30. Also to refuse or denie against credit or promise given. Mark 6. 26. *ἀδεδέω* *εως*, *ἡ*, an abrogating

or disannulling. Heb. 7. 18. Heb. 9. 26. C. Νεθετέω ὦ, to admonish, exhort, or counsel. Acts 20. 31. Νεθεσία ας, ἡ, a sentence, or position, a placing in the minde, so an admonition is called, because they put it in the minde of the admonished. 1 Cor. 10. 11. C. Νομοδέτης υ, ὁ, a maker or giver of lawes. James 4. 12. Νομοδετέω ὦ, to make or establish laws. It is read passively. Heb. 8. 6. Heb. 7. 11. Νομοθεσία ας, ἡ, a making, appointing or giving of lawes: Rom. 9. 4. C. Ὁροθεσία ας, ἡ, a bound or limit laid, or set. Acts 17. 26. C. Τιοθεσία ας, ἡ, adoption, or free choosing of one for his child or heire. Rom. 8. 15, 23. Rom. 9. 4. Gal. 4. 5. Eph. 1. 5. Τιοθετέω ὦ, to adopt, to chuse, to take to be his childe. Eph. 1. 5. Τιοθετός υ, ὁ, ἡ, chosen, adopted.

Τίτω, to bring forth children or young. Gal. 4. 27. By a Metaph. it is attributed to lust. James 1. 15. Also to the earth which is the nurse of us all, and then it signifieth the same, as to bring forth or shew abroad. Heb. 6. 7. It is read in the mean voice with an active signification. Luke 1. 31. Mat. 1. 21. 26. Apoc 12. 5. It is read passively. Luke 2. 11. Matth. 2. 2. Τόκος υ, ὁ, properly a bringing forth or birth of children; by a Metaph. usury. Matth. 25. 27. Luke 19. 23. Also a deceit Psal. 72. 14. C. Εκτοκίζω,

to lend upon usury. Deut. 20. C. Κατατοκίζομαι, to be overwhelmed with usury. Δυστοκέω ὦ, to bring forth children or young with difficulty. Gen. 35. 16. C. Πρωτοκῆ, υ, ὁ, A first born. Heb. 1. 25. Rom. 8. 29. Colof. 1. 1. Πρωτόγονος ας, ἡ, the first the first born. Heb. 12. 1. Gen. 25. 32. Πρωτόγονος, she which is delivered of the first child. Τέκνον υ, τὸ, a child, an off-spring, by a Syncope the Genus a Son. Matth. 9. Matth 15. 26. Rom. 8. 16. 11. 19. Τέκνιον υ, τὸ, a little son. Iohn 13. 33. 1 Iohn 2. C. Ἀτεκνύω υ, ὁ, ἡ, that without children. Luke 20. 2. Ἀτεκνύω ὦ, to deprive children. 1 Sam 15. 33. Gen. 31. 38. C. Πολύτεκνος υ, ὁ, ἡ, that hath a numerous off-spring. C. Φιλότεκνος υ, ἡ, a lover of children. Titus 2. 4. Τίλλω, to pull, to gather or take up. Luke 6. 1. C. Ἐπιπύλλω, to pluck up by the roots. Jer. 45. 4. It is read passively. Dan. 11. 4.

Τινδύω, to shake, to move, to brandish, to cause to tremble. C. Ἀποπνύω, to shake off or out. Luke 9. 5. Acts 28. 5. C. Ἐκπνύω, to shake out. Matth. 10. 14. It is read in the mean voice, Acts 13. 5.

Τίς, who or which. Τί, what, it is an adjective interrogative in the genitive case, Τίος

Accusative, Τίος, in the Nominative case, Τίος, in the Genitive, Τίος, in the Dative, Τίος. Iohn 8. 25. Mark 5. 31. Acts 20. 21. Matth. 20. 21. Iohn 2. 21. Matth. 8. 29. Luke 1. 68. Iohn 6. 9. Luke 9. 24. Gen. 32. 17. Psal. 27. 1 Sam. 12. 3. Luke 20. 33. Luke 7. 21. Luke 11. 19. Luke 20. Iohn 6. 68. Iohn 8. 3. Iohn 20. 15. Luke 11. 11. Iohn 18. 29. Isa. 60. 8. Acts 9. 14. Deut. 6. 20. Matth. 17. 5. 1 Cor. 2. 11. Mark 15. 24. Iohn 12. 28. Luke 1. 62. Acts 9. 31. Iohn 10. 6. C. Διατί, wherefore, (of ἵνα, and ἡ, as it is read dividedly. Acts 7. 26.) Psalm. 2. 1. Acts 23. Luke 13. 7. Τίς, π, some body, something, it is an indefinite, in the genitive case, Τίος, in the Accusative, Τίος, in the Nominative case, Τίος, in the Genitive Τίος, in the Dative Τίος, in the Accusative Τίος. James 16. Luke 11. 54. Matth. 12. 9. Luke 24. 1. 1 Cor. 15. 6. Phil. 1. 15. 2 Cor. 10. 12. Luke 18. Luke 21. 5. 1 Cor. 16. 1. Sometimes it is understood.

Acts 21. 16. Luke 8. 10. Luk. 21. 16. C. Ὅτις, ἡ, ὅτις, which. Matth. 18. 4. Ephes 3. 13. Matth. 18. 28. Luke 10. 35. Iohn 2. 5. 1 Cor. 16. 2. Heb. 10. 11. Colof. 2. 23. Iohn. 21. 25. C. Διότις, because, (compounded of διὰ for, and ὅτι, which.) Rom. 1. 19. furthermore. Rom. 1. 21. Ἐάν, if any one. Matth. 16. 24. Mark 4. 23. Mark 8. 23. Luke 19. 8. Phil. 2. 1. In Luke 22. 23. You read τὸ τίς, who. Παρά, almost. Luke 5. 7. Μήτις, whether or no. Luke 6. 39. Iohn 7. 31. Ἐάν, except. Luke 9. 13. 1 Cor. 7. 5.

Τιτρώσκω, to wound, to break or pierce the skin. Τρώμα τῷ, τὸ, a wound or scar. Τρώμα τῷ, τὸ, the same. Luke 10. 34. Τετρατίζω, to wound, to cut, to hurt. Luke 20. 12. It is read passively. Acts 19. 16. C. Ἐκπύωσκω, to make abortive. Ἐκπύωσκω τῷ, τὸ, untimely birth, abortiveness. 1 Cor. 15. 8.

Τίω, to ballance or weigh, also to consider or value. Prov. 20. 12. Τιμὴ ἡς, ἡ, a price, also honour or dignity. Iohn 4. 44. (See how Luke renders that Scripture. Luke 4. 24.) Rom. 13. 7. Also a price or value. Matth. 27. 6. Acts 5. 2. Τιμάω ὦ, to honour or reverence. Iohn 8. 49. Matth. 15. 8. Matth. 15. 4. 5. 1 Pet. 2. 17. Iohn 5. 32. Iohn 12. 26. Acts

Acts 28. 10. 1 Pet. 2. 17. In the passive and mean voice, Τιμάομαι ὑμᾶς, to esteem or honour, to be esteemed or honoured. Matth. 27. 9. Τίμη α,ον, honourable, worthy of worship. Acts 5. 34. Acts 13. 4. Sometimes pretious or of great value. 1 Cor. 3. 12. Α. ποc. 7. 4. Apoc. 18. 12. 16. Apoc 21. 11, 19. Also dear. Acts 20. 22. In the Comparative degree Τιμιώτερος α,ον, more pretious. 1 Pet. 1. 7. In the Superlative degree, Τιμιώτατος η,ον, most pretious. Apoc. 18. 12. Apoc. 21. 11. Τιμιότης ητος, η, wealth, riches, abundance. Apoc. 18. 19. C. Ἀπμος δ, η, without honour or credit, not set by. Mark 13. 57. Mark 6. 4. 1 Cor. 4. 10. In the Comparative degree, Ἀπμότερος, more dishonourable. 1 Cor. 12. 23. Ἀπμία ας, η, reproach, discredit, dishonour. Rom. 1. 26. 1 Cor. 15. 43. Ἀπμιζω, to reproach, to discredit or dishonour. Rom. 2. 23. John 8. 49. James 2. 6. Luke 20. 11. In the passive voice, Ἀπμιζομαι, to be disgraced or reproached. Rom. 1. 24. Acts 5. 41. Ἀπμιώω ω, to reproach or disgrace, it is read passively. Mark 12. 4. C. Πολύτιμος α, δ, η, very pretious. Matth. 13. 46. C. Βαρύτιμος α, δ, η, of a weighty price, or exceeding pretious. Matth. 26. 7. C. Ἰσό-

τιμος α, δ, η, equally pretious, or of the same value. 2 Pet. 1. 1. C. Ἐντιμος α, δ, η, pretious. Luke 1. 2. In the Comparative degree, Ἐντιμότερος, more pretious. Luke 14. 8. C. Ἐπμιδάω ω, properly to augment or increase the price; oftentimes it is the same as to chide or reprehend, to threaten sore, or to charge straightly. Mark 3. 32. Luke 4. 41. Mark 3. 12. Luke 23. 40. Mark 10. 13, 42. Matth. 12. 16. Matth. 19. 13. 2 Tim. 4. 2. Jude 9. Matth. 8. 26. Luke 9. 21. Ἐπμμία ας, η, a penalty or fine, 2 Cor. 2. 6. Also a blaming or chiding. C. Φιλοπμίομαι ὑμᾶς, to seek for honour. 1 Thes. 4. 11. Ἀπμιζω, to strive or labour earnestly. Rom. 15. 20. 2 Cor. 5. 9. C. Ἀπμίνω for ἀπμίοω, to weigh, to pay or give by weight. Phil. 19.

Τοι, it is an inclitcal particle that useth to be joyned to other words, as adverbs and conjunctions, viz. Ἦτοι or Καίτοι, although. Heb. 4. 3. Καίτοι, the same. John 4. 2. Μιςτοι, nevertheless. John 7. 13. John 20. 5. John 4. 27. Ἐμμιάντοι, yet notwithstanding. John 12. 42.

Τοίχος α, δ, a wall. Acts 23. 3. C. Μεσότοιχον α, δ, a middle wall, a partition wall. Ephes. 4. 14.

Τόλμα, boldness, confidence. Τολμάω ω, to be bold

confident, to adventure, to undergo. 2 Cor. 11. 21. 2 Cor. 12. Phil. 1. 14. John 21. 2. Luke 20. 40. Rom. 15. 18. Matth. 22. 46. Jude 9. Τολμια α, δ, bold, adventurous, confident. 2 Pet. 2. 10. C. Ἀπολμιάω ω, to use boldness or confidence. Rom. 10. 20. Τολμια ας, η, bold, confident, undanted. Τολμιατέως α, δ, bold, confident, undanted. Τολμιατέως α, δ, bold, confident, undanted. Τολμιατέως α, δ, bold, confident, undanted.

Τίξον α, δ, a bow. Apoc. 6. 2. Τόξικος α, δ, an archer. a bow-man. Τόξευτης α, δ, the archer. Τόξευω, to smite with a bow. C. Κατατεξεύομαι, to thrust through with a dart. Heb. 12. 20.

Τόπος α, δ, a place, room, seat. Luke 14. 9. Mark 1. 35. 15. Matth. 24. 15. Ephes. 4. 7. Rom. 12. Luke 22. 40. Sometimes it signifieth a country or Region. John 11. 48. Luke 21. 11. Also time or opportunity. Acts 25. 16. Τοπέω, to place, to appoint or set. Τοπέζιον α, δ, a Topaze, the name of a jewel. Apoc. 21. 20. C. Ἀποπος δ, η, properly that agreeth not in any place, turbulent, importunate, of an absurd disposition, having no regard, either to place or office. Insolent. 2 Thes. 3. 2. Ὑπερτιμος, unseemly, wicked. Luke 23. 41. Acts 28. 6. C. Ἐντιπος α, δ, one that is in a

place, one that dwelleth there where neither he or his Ancestors were born, a tenant. Acts 21. 12.

Τεθρος α, δ, a Buck, Goat. Heb. 9. 12, 13.

Τετραπέζα ης, η, a table, (it seemeth to be so called by an Apharefis, for τετραπέζα, of τετρας αδς η, the fourth number, and Πίζα ης η, a foot; because a table is square and consists of four props or feet.) Mark 7. 28. Τραπεζίτης α, δ, a banker, or money-changer. Matth. 25. 27.

Τετραχλος α, δ, the neck. Matth. 18. 6. Luke 15. 20. Τετραχλίζω, to turn upward on his neck, to hold up backwards, to lay open, it is read passively. Heb. 4. 13. In which Scripture you have a Metaph. for those things are properly said Τετραχλίζονται, that is, to be laid open, which being hung on the neck have their skin plucked off, and at length being bent backward by the back bone are cleft in sunder, that all lyeth open to the eyes both within and without. C. Σκληροτετραχλος α, δ, η, a man of a stiffe neck, stubborn, obstinate, it is a metaphor taken from an untamed or wild horse. Acts 7. 31. Exod. 34. 9.

Τετραχλος α, δ, rough, comberfome, uneven. (it seemeth to come of τεράω, to trouble; because rough things

trouble us.) Luke 3. 5. Acts 27. 29.

Τρεῖς δὲ, αἱ, three, it is of the plural number onely. Acts 10. 19. 1 Cor. 13. 13. Luke 10. 36. Acts 5. 7. Luke 12. 52. Acts 20. 3. Acts 25. 1. Acts 17. 2. Gal. 1. 18. Τεῖς δὲ, ὁ, the third. Matth. 22. 26. Mark 13. 25. Apoc. 4. 7. 2. Cor. 12. 2. Acts 23. 23. Apoc. 6. 5. Mat. 26. 44. 2 Cor. 3. 1. John 21. 17. Apoc. 3. 7. Matth. 20. 3. 19. Luke 12. 38. Luke 13. 32. Gen. 31. 6. In both these two last Scriptures is meant by the third day, a short time. Τεῖς, adverb, three times. 2 Cor. 12. 8. Acts 10. 16. C. Τεράκοντα, it is of all genders, and of the plural number onely, it signifieth 30. Mark 4. 8. Luke 3. 23. C. Τετρακόσιοι αἱ, α, three hundred. Mark 14. 5. John 12. 5.

Τρέπω, to turn, to change. C. Εὐδαμνία α, ὁ, civil in courtesie, pleasant in behaviour. Εὐτροπία ας, ἡ, courtesie, civility, pleasant grace in jesting. 1 Kings 18. 27. 2 King. 2. 23. Isa. 14. 11. It is taken by the Apostle in an ill sense, for scoffing. Ephes. 5. 4. Mat. 12. 36. Τρόπος α, ὁ, properly a turning, also a custome or manner. Matth. 23. 37. Acts 1. 11. Also behaviour. Heb. 13. 5. Τροπὴ ἡς, ἡ, a turning or change. Iam. 1. 17. C. Πόλυτροπος α, ὁ, ἡ, of diverse

manners or fashions, a Proteus, or Vertumnus, see both these words in Riders Dictionary. Πόλυτροπος, the proper names. Πόλυτροπος, adverb, many ways after divers manners or fashions. Heb. 1. 1. C. Ανατρέπω, to turn upside down, to overthrow. 2 Tim. 2. 18. Tit. 1. 12. C. Αποτρέπω, to turn away, to call away, to alienate, to let by fear, to discourage, to deter: in the mean voice, to be averse to, or turn away from. 2 Tim. 3. 5. C. Επιτρέπω, to permit or suffer, to grant, to give leave or license, to give permission, power, or authority. 1 Tim. 2. 12. 1 Cor. 13. 7. Matth. 19. 8. Acts 21. 39. Luke 9. 59. It is read passively. 1 Cor. 14. 34. Acts 28. 16. C. Τροπὴ ἡς, ἡ, the doing of a thing, also government, also the pleasing of God by sacrifice, also commission, authority. Acts 26. 12. Εμπροσθεν α, ὁ, a steward, one that seeth to another mans affairs, a proctor, a proxy. Matth. 20. 8. Luke 8. 3. a tutor or overseer. Gal. 4. 2. C. Εκτρέπομαι, to turn away, to disdain, to refuse, to shun. 1 Tim. 6. 20. 1 Tim. 1. 6. 2 Tim. 4. 4. C. Εντρέπω, to make ashamed. 1 Cor. 4. 14. In the passive and mean voice, Εντρέπομαι, to reverence, to fear, to be ashamed. Luke 10. 2. 4. Heb. 12. 9. 2 Thes. 3. 14. Exod. 10. 3. Matth. 21. 37. Εντρέπω

Τροπὴ ἡς, ἡ, shame-fast, thing, modesty. 1 Cor. 6. 1. Cor. 13. 34. C. Προτρέπω, to exhort, to counsel, to persuade unto. Acts 18. 27. Πλεωτρέπω, properly to overcome or winde about, to compel, to bring by force. Acts 26. 24. Τρέφω, to nourish, feed, to sustain, suckle, to cherish. Luke 12. 24. Apoc. 12. 6. Mat. 23. 7. James 5. 5. It is read passively. Luke 4. 16. Acts 12. 12. C. Θέλωμα τῶ, τὸ, cattle. Τροφὴς α, ὁ, ἡ, he or she that suckleth, a nurse. 1 Thes. 2. 10. Τροφή ἡς, ἡ, nourishment, sustenance, food, maintenance. Matth. 10. 10. Acts 2. 45. Acts 27. 34, 37, 38. James 5. 19. C. Τεκνοτροφῶ ὦ, to bring up or nourish children, to suckle a child, and τροφὴ to nourish.) 1 Tim. 5. 10. C. Τροφὴ α, ὁ, a nourishment of children. C. Ανατρέφω, to nourish. In the passive and mean voice, Ανατρέφομαι, to be nourished or fed. Acts 7. 30, 21. Acts 22. 3. Διατρέφω, to nourish, feed, to sustain; hence Διατροφή ἡς, nourishment, sustenance. 1 Tim. 6. 8. C. Εκτρέφω, to nourish. Ephes. 5. 29. C. Εντρέφω, to nourish or suckle, to read passively. 1 Tim. 4. 13. Συντρέφω, to nourish or bring up together. Συντροφὴ α, ὁ, brought up or nourished together. Acts 13. 1.

Τρέχω, to run, by a metaphor it is transferred to the space of mans life, or to the discharge of an office, or to a happy progress, or to the force and strength of free will. 1 Cor. 9. 26. John 20. 2. 1 Cor. 9. 24. Jer. 23. 21. Gal. 2. 2. 2 Thes. 3. 1. Rom. 9. 16. Gal. 5. 7. Phil. 2. 16. Mark 5. 6. 1 Sam. 20. 36. Δρόμος α, ὁ, a course. Act 13. 26. Τροχὸς α, ὁ, a wheel, a chariot, also a race, a term or space of time of our life, by a metaphorical metonymie of the efficient cause. James 3. 6. Τρόχος α, ὁ, a course. Τροχία ας, ἡ, a cart-wheel, a way or compass. Heb. 12. 13. C. Ειστρέχω, to run in. Acts 12. 14. C. Κατατρέχω, to run down, to run in haste, to run unto. Acts 21. 32. C. Συντρέχω, to run together. Συνδρομή ἡς, ἡ, a running together, a concourse. Acts 21. 30. C. Ενδυνάστεω, to run together with others, so as to lean, lie or fall upon. Mark 9. 25. C. Πεσπύτρεχω, to run apace or to run still without rest. Mark 6. 54. C. Προτρέχω, to run before, to get before another by running. John 20. 4. Luke 19. 4. Προδρομὸς α, ὁ, a fore-messenger, a fore-runner. Heb. 6. 20. C. Προσπύτρεχω, to run unto. Mark 9. 15. Mat. 10. 17. C. Υποτρέχω, to run under. Act. 27. 16. C. Ενδυνάστεω ὦ, to hold a right course or way. Acts 16. 11.

Τρέω, to tremble, and shake for fear, to be amazed. **Τρέω**, the same. Mark 5. 33. 2 Pet. 2. 10. **Τρέμος** κ, δ , quaking, trembling. Ephes. 6. 5. Mark 16. 8. **Εντρομος** $\kappa, \delta, \chi, \eta$, feared or made afraid, abashed. Acts 16. 29. Heb. 12. 21. **Ε** **Ατρομος** κ, δ, η , stout, courageous, nothing afraid. **Ατρόμως**, Adverb, boldly without fear.

Τρίβω, to rub or break, to bruise, to stamp, to wear. **Τρίβω** κ, η , a path, worn by travellers. Matth. 3. 3. **Ε** **Διατείβω**, to abide with one, to sojourn, to passe through, to live, to bring to an end. Acts 16. 2. John 3. 22. John 11. 54. Acts 12. 19. Acts 14. 28. Acts 15. 35. Acts 25. 14. Acts 14. 3. Acts 20. 6. **Δαιτριβή** $\eta\varsigma, \eta$, a disputation of Doctours and Philosophers. **Ε** **Παραδαιτριβή** $\eta\varsigma, \eta$, a perverse and preposterous disputing. 1 Tim. 6. 5. **Ε** **Συντριβω**, to bruise or shake, to stamp, to beat in pieces. Luke 9. 39. It is read passively, Mark 5. 4. Matth. 12. 20. John 19. 36. **Συντριμμα** $\tau\omicron\varsigma, \tau\delta$, contrition, sorrow, bruisednesse. Rom. 13. 16. **Ε** **Χρονοτριβω** ω , to spend or waste time. Acts 20. 16.

Τρίζω, to make a noise, to gnash. Mark 9. 28. **τρίζω**, to mutter, to whisper, to make a humming or rumbling noise. It is properly spoken of a dove or turtle, which is named from this

verb **Τρυζών** $\acute{\omicron}\nu\theta, \eta$, Luke 24.

Τρύβλιον, and **τρυβλίον**, $\tau\delta$, A platter or dish. Mark 26. 23. Mark 14. 20.

Τρύπω, $\eta\varsigma, \eta$, wheat, barley fruits, also the gathering grapes to make wine. **Τρύπω** ω , to gather fruits, also to gather grapes. Luke 6. 44. Acts 14. 18, 19.

Τρύπα, $\eta\varsigma, \eta$, an hole an hole bored or pierced with an auger or winble, **Τρύπω** ω , to bore or make a hole. **τρυμμα** $\tau\omicron\varsigma, \tau\delta$, the same as **τρυμμα**. Mar. 19. 24.

Τρύω, to rub, to bruise, to stamp, to wear. **Τρύμα** $\tau\theta$, an hole, an hole pierced or bored. **Τρυμαλιά** $\alpha\varsigma, \eta$, the same. Mark 10. 25.

Τρώω, to eat. Matth. 23. 38. John 6. 54, 57, 58. John 18.

Τυγχάνω, to get, to attain, to come by, to be or exist. Luke 10. 30. Acts 24. 3. 1 Cor. 10. 10. 2 Tim. 2. 10. Heb. 8. **Τυχάνω** $\acute{\omicron}\nu\theta$, it is a participle of this verb **Τυγχάνω**, signifieth vulgar, common. Acts 28. 2. Acts 19. 11. **Τυχέω**, Adverb, perhaps. 1 Cor. 16. 5. **Εντυχάω**, to trouble, to requite or demande a thing (properly to meet one, to the end that he may pray or intercede for him; So Abigail did David. 1 Sam. 25. 18.) Rom. 8. 34. Heb. 7. 25. Acts 25. 24. In this last

Scripture

pture it is rendered to come out, to compel. **Εντευξίς** η , a calling upon to pray, some evil prayers. 1 Tim. 1 Tim. 4. 5. **Ε** **Υπερυχάνω**, to intercede, to hinder, to withstand, to be suetty.

Ε **Επιτυγχάνω**, to attain unto. Rom. 7. Heb. 11. 33. **Ε** **Κατευχάνω**, to pray against one.

Παρετυγχάνω, to meet. Acts 17. 17. **Ε** **Συντυγχάνω**, to come together. Luke 8. 19. **τύ** $\eta\varsigma, \eta$, happiness. Gen. 30. 3. the heathens call it fortune, which is a blasphemie which the Devil hath spued forth against Divine providence.

Τύλος κ, δ , a hardnesse in the skin by much labour, a hard thick skin. **Τύλη** $\eta\varsigma, \eta$, the tick of a bed, a feather bed, a flock-bed. **Τυλίθω**, to roll up in the manner of a bed, or carpet. **Ε** **Εντυλίθω**, to roll or winde in. Matth. 27. 19. Luke 23. 53. It is read passively, John 20. 7.

Τύλλω, to beat, strike, batter or punish. Matth. 24. 49. Mark 15. 19. 1 Cor. 8. 12. Acts 23. 3. In the passive voice, **τύπ** $\eta\mu\iota\varsigma, \eta\mu\iota\varsigma$, to be beaten, smitten or punished. Acts 23. 3. **τύπος** κ, δ , properly it signifieth a mark, cut in or engraved, wrought in by knocking, it is taken properly. John 20. 25. Sometimes it signifieth a type or figure

of thing to come. 1 Cor. 10. 11. Also an image, likeness or form. Rom. 5. 14. Rom. 7. 44. Also an example or pattern. Phil. 3. 17. 1 Tim. 4. 12. 2 Thes. 3. 9. Also a short manner or a short collection of things or words. Acts 23. 25. **Ε** **Αντίτυπ** $\omega\theta, \kappa, \delta$, properly he which strikes back again like a smiths anvil, therefore it is taken for one that is stubborn and wilful. In the New Testament it is read onely in the Neuter gender, **νικ**. **Αντίτυπον** $\kappa, \tau\delta$, and signifieth a figure that answereth to another figure. 1 Pet. 3. 21. **Ε** **Εντυπώω** ω , to engrave, to imprint, to set a mark deeply in, it is read passively, 2 Cor. 3. 7. **Ε** **Εκδτυπώω** κ, δ , jealous. **Ε** **Υποτυπώω** ω , to represent to the eyes the form or shape of a thing, to shadow out, to resemble. **Υποτύπωσις** $\eta\varsigma, \eta$, an example or pattern. 1 Tim. 1. 6. Also an expresse form or likeness. 1 Tim. 1. 13. **τύμπελον** $\kappa, \tau\delta$, a drum. **Τυμπαρίζομαι**, to be stretched out like th parchment in a drum. Heb. 11. 35.

Τύραν $\omega\theta, \kappa, \delta$, a Tyrant or cruel Lord; in old times it was used in good part for a King, but now it is a name of reproach. In the N. Testament it is a proper name. Acts 19. 9. **Τυφλός** $\eta, \delta\acute{\nu}$, blind. Matth. 9. 27. Matth. 11. 5. Acts 13. 11. Also

of thing to come. 1 Cor. 10. 11. Also an image, likeness or form. Rom. 5. 14. Rom. 7. 44. Also an example or pattern. Phil. 3. 17. 1 Tim. 4. 12. 2 Thes. 3. 9. Also a short manner or a short collection of things or words. Acts 23. 25. **Ε** **Αντίτυπ** $\omega\theta, \kappa, \delta$, properly he which strikes back again like a smiths anvil, therefore it is taken for one that is stubborn and wilful. In the New Testament it is read onely in the Neuter gender, **νικ**. **Αντίτυπον** $\kappa, \tau\delta$, and signifieth a figure that answereth to another figure. 1 Pet. 3. 21. **Ε** **Εντυπώω** ω , to engrave, to imprint, to set a mark deeply in, it is read passively, 2 Cor. 3. 7. **Ε** **Εκδτυπώω** κ, δ , jealous. **Ε** **Υποτυπώω** ω , to represent to the eyes the form or shape of a thing, to shadow out, to resemble. **Υποτύπωσις** $\eta\varsigma, \eta$, an example or pattern. 1 Tim. 1. 6. Also an expresse form or likeness. 1 Tim. 1. 13. **τύμπελον** $\kappa, \tau\delta$, a drum. **Τυμπαρίζομαι**, to be stretched out like th parchment in a drum. Heb. 11. 35.

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Τυφλός $\eta, \delta\acute{\nu}$, blind. Matth. 9. 27. Matth. 11. 5. Acts 13. 11. Also

Also

Also one ignorant of spiritual things. Matth. 23. 16. Rom. 2. 19. Τυφλῶ ὤ, to make blind, to put out ones eyes. John 12.40. 2 Cor 4. 4. 1. John 2. 11.

Τύφω, to raise a smock. In the mean voice, τυφωμα, to smock. Matth. 12. 20. τυφῶ, ὤ, and τυφῶ, ὤ, smock, also a rising or puffing up of the minde, pride, disdain. Τύφω,

ὤ, to infest or trouble with smock, also to render insolent or proud, to lift up or exalt. In the passive voice, Τυφώμαι, to wax proud, to be puffed up, to swell against one. 1 Tim. 6. 4. 2 Tim. 3. 4. 1 Tim. 3. 6. Τυφῶν ὤν, ὤ, a tempestuous winde, a whirlwind. Τυφωτικός, ἡ, ὄν, boisterous stormy, turbulent. Acts 14.

Y.

Υψίλδς, that is slender y. It is the 20. letter, and in numbers is 400. it answereth to the Hebrew Kibbys, which is so called from an Hebrew word signifying to draw together, because it is pronounced with the mouth drawn together, it is a real greek letter originally.

Υάκινθος, ὤ, ὤ, ἡ, a kinde of pretious stone called an Hyacinth, it properly signifieth an Herb which some call the flower of the herb cowlet; others a purple-coloured violet. &c. Apoc. 21. 20. Υάκινθον, ἡ, ὄν, a violet or purple-colour. Apoc. 9. 17.

Υαλός, ὤ, ὤ, glasse. Apoc. 21. 21. Υάλινον, ἡ, ὄν, of or be-

longing to glasse, clear like glasse. Apoc. 4. 6.

Υβρίσσω, ἡ, wrong, despite, reproach, displeasure, hurt, violence. Acts 27. 10, 21. 2 Cor. 10. 12. Υβρίζω, to insult, to reproach. Luke 11. 45. Matth. 22. 6. Acts 14. 5. It is read passively. 1 Thes. 2. 2. Luke 18. 32. Υβρισματός, ὄν, a thing done in contempt or reproach, a taunt or check. Υβριστικός, ἡ, reproachful in words, spiteful. Rom. 1. 30. 1. Tim. 1. 13. C. υνβρίζω, to reproach, to insult against one. Hebrewes 10. 29.

Υγιής εἶ, ὤ, ἡ, and τὸ ὕγιος, sound, whole, healthsome, in good state and condition. John

5. 6, 14. By a Metaph. perfect, free from error. 2. 8. ὕγιος, to be sound whole, to be healthsome, in a good estate and condition. 3 John 2. 1 Tim. 6. 3. 1 Tim. 1. 10.

ὕγος, ὤ, ὄν, wet, rainy, liquid. (it is nearly related to ὕω, to rain) it signifies also that waxeth green that flourisheth. Luke 23. 31. ὕγος ἡπες, ἡ, moisture. ὕγαιος, to moisten. ὕγανος, ἡ, a moistening.

ὕδωρ, ὄν, τὸ, water. Luke 24. Matth. 3. 11. Mark 1. Luke 8. 25. In this last Scripture by a Synecdoch. of the water is put for the Sea. Matth. 27. 24. John 4. 7, Apoc. 22. 17. Matth. 14. 28. Apoc. 17. 15. Apoc. 1. 15. Apoc. 7. 17. Matth. 8. 32. Matth. 29. ὕδριας, ἡ, a water-pot of bucket. John 2. 6. C. ὕδρος, ὤ, ὄν, wanting water. Matth. 12. 43. 2 Pet. 2. 17. ὕδριας, ὤ, ὄν, want or scarcity of water.

ὕμνος, to sing, to celebrate. ὕμνος, the same. ὕμνος, ὤ, ὄν, a hymn or song. Ephes. 5. Colos. 3. 16. ὕμνέω, ὤ, ὄν, to sing an hymn or song. Acts 16. 25. Heb. 2. 12. Matth. 26. Ephes. 5. 19. In this Scripture you may take notice that the Apostle joyneth Psalms, hymns and songs together, here note this difference; an

hymn is a song wherby the praises of God are sung forth. A Psalm is a singing, where the voice is joyned with the Organ or other musical instruments. A song is a general word.

ὕδης, ὤ, ὄν, a son. Matth. 22. 42. Matth. 1. 1. Heb. 1. 1. Luk. 18. 31. Matth. 21. 9. Iudg. 7. 2. 2 Sam. 10. 11. John 3. 35. Mat. 8. 29. Luke 18. 38. Acts 7. 37. In which Scripture by the sons of Israel is meant the posterity of Israel, by an Hebrew metonymie &c. 1 Thes. 5. 5. John 12. 36. Luke 1. 16. In Gen. 29. 1. an inhabitant &c. Acts 7. 37. Gal. 4. 22. Matth. 4. 20. Matth. 8. 20. Matth. 17. 25. Matth. 11. 19. Luke 20. 34. 35. Luke 10. 6. Rom. 9. 7. Matth. 23. 14. John 17. 12. 2 Cor. 6. 18. The word ὕδης, is Sometimes attributed to the foal of an Ass, by an Heb. metaphor. Matth. 21. 5. See also Iohnah 4. 5.

ὕλη ἡς, ἡ, matter or the substance of which any thing is made, wood, timber, (from this greek word is derived the Latine word sylva, a wood.) James 3. 5. ὕληζομαι, to purvey and get wood. ὕλίζω, to purge from dregs, to refine, to strain through a cullender or strainer. C. διούλίζω, the same. Matth. 23. 24. C. ἄνυλος, ὤ, ὄν, without woods. C. ἄνυλος, ὤ, ὄν, void of matter or substance. ὕληεις

ῥαίης εντος, ὁ, woody, full of woods.

ῥπρς preposition, it governeth a genitive and an accusative case, when it is joyned with a Genitive case it signifieth for, viz. the end or scope of a thing. Iohn 6. 51. Ephes. 3. 13. Iohn 11. 4. 1 Cor. 5. 3. Sometimes by reason, of or for (and it signifieth the Impulsive cause.) 2 Thes. 1. 5. Sometimes upon, (when place is noted.) 1 Cor. 15. 29. Sometimes according. Phil. 2. 13. Sometimes it is as much as in the turn or place of another. Philem. 13. 2 Cor. 5. 10. Sometimes of or concerning. Matth. 12. 36. 2 Cor. 1. 6. 2 Cor. 8. 23, 24. Phil. 1. 7. Sometimes by, and serveth to swear. 1 Thes. 2. 1. Sometimes it signifieth to stand or be of ones side. Rom. 8. 31. Sometimes for the sake or cause. Rom. 1. 5. 2 Thes. 1. 12. Sometimes this preposition governeth an accusative case, and signifieth upon. 1 Cor. 4. 6. Also above, and followeth a Comparative degree. Luke 16. Psal. 19. Gal. 1. 14. It is also put absolutely and is rendered Superior or above. 2 Cor. 11. 23. This preposition is compared, and in the Comparative degree it maketh ῥπρς πρς, ὁ, higher in place or office, more excellent, greater; in the Superlative degree, ῥπρς τος, ὁ, the supream or highest,

by a Syncope, for ῥπρς τος is read ῥπρς τος, ὁ, a consular or to discharge the office of a consul. C. Ἀνδρπρς, a proconsul. Acts 13. 7, 8. Acts 19. 38. Ἀνδρπρς, be proconsul. Acts 18. 12.

ῥπρς, ὁ, sleep. Matth. 24. C. Ἐνύπνιον, τὸ, a drowse. Acts 2. 17. ῥπρς, ὁ, sleepie, drowsie. Prov. 23. C. Ἐνύπνιον, to drowse. Jude 8. Gen. 28. 12. Acts 17. C. Ἀρπύνη, ὁ, to sleep soundly. Luke 8. 23. C. Ἀρπύνη, ὁ, waking, without sleep. watchful: and from this word (by a pleonasm of the letter ρ) ariseth Ἀρπύνη, ὁ, watch, not to sleep. Heb. 17. It signifieth also to observe with an attentive minde. Διαρπύνη, ὁ, the same as ρπρς. Ἀρπύνη, ὁ, watching, abstaining from sleep. 2 Cor. 6. 5. 2 Cor. 11. 27. C. Ἐξυπνίζω, to awake to raise from sleep. Iohn 11. 11. Ἐξυπνίζω, ὁ, ὁ, ὁ, awakened. Acts 16. 27.

ῥπρς preposition, it governeth a genitive, a dative, and an accusative case; when it governeth a Genitive case it signifieth from or fro, and followeth verbs passives, neuters, and verbs mean. Rom. 12. 21. Acts 16. 4. In Luke 8. 20. It is understood, it also followeth verb active. In Apoc. 6. 8. Eccl. 1 Thes.

cf. 2. 14. 1 Cor. 10. 9. It signifieth in Luke 9. 8. When it governeth a Dative case, it signifieth under or subject, it governs an accusative case, it is rendered likewise under or subject to. Rom. 6. 15. under in another sense. 1. 49. 1 Cor. 10. 1 Colof. 3. Also in ones power. Mat. 23. Gal. 4. 2. 1 Pet. 5. 6. ῥπρς, and Σὺς, ὁ, ὁ, a swine, (of ὁ, the swine, to move, for swine with their snouts do dig the hills and green turles.) 1. 29. 12. 2 Pet. 2. 22. By metaph. an unchaste woman is called. Prov. 11. 22. So a man given to pleasures, from Horace calleth a Hog of Picurus's Heard.

ῥπρς, ὁ, Hyssope. Iohn 9. 29. Heb. 9. 19.

ῥπρς, ὁ, properly the last, in the Superlative degree, ῥπρς, the last of all, in the comparative is put, the Superlative; namely, ῥπρς is put for ῥπρς. 1 Tim. 4. 1. ῥπρς adverb, afterwards, after, at length. Mat. 2. Iohn 13. 36. Matth. 22. 7. Matth. 21. 37. ῥπρς, confusedly. Πρῶτον, or ῥπρς, preposition, to be inferiour, slower, later, to remain behinde, to be slower. 2 Cor. 11. 5. By

a metonymie of the efficient cause, to want or be lacking in. Merth. 19. 20. 1 Cor. 12. 24. In Heb. 12. 15. It signifieth to decay or fall from, &c. Luke 22. 35. Iohn 20. 3. Also to be lower, lesser, or of less reputation. 2 Cor. 12. 11. Also to be excluded or shut out through slowness. Heb. 4. 1. In the passive voice, ῥπρς, ὁ, to be destitute of, to want, or to be lacking, to be deficient. 1 Cor. 8. 8. Rom. 3. 23. Luke 15. 14. Phil. 4. 12. Heb. 11. 37. 2 Cor. 11. 8. ῥπρς, ὁ, a defect or want, a falling away or failing. Phil. 2. 30. Luke 21. 4. Sometimes absence. 1 Cor. 16. 17. Also the remainders. Colof. 1. 24. 1 Thes. 3. 10. ῥπρς, ὁ, extrem need and necessity, want, poverty. Phil. 4. 3. Mark 12. 44.

ῥπρς, ὁ, to weave, to wind thread, to build, to write. ῥπρς, the same. ῥπρς, ὁ, a web of cloath. ῥπρς, ὁ, a weaving, also a text or subject of discourse. ῥπρς, ὁ, a weaver. ῥπρς, ὁ, woven together. Iohn 19. 23. ῥπρς, ὁ, Height, brightness. Ephes. 3. 12. Luke 1. 78. James 1. 9. Ephes. 4. 8. ῥπρς, ὁ, to lift, hold, or take up, to praise, to advance. James 4. 10. Acts 5. 31. it is read passively. Iohn 3. 14. Luk. 18. 14. ῥπρς, ὁ, height, brightness. C. ῥπρς, ὁ, to

to lift or take up to the greatest height, or to exalt exceedingly. Phil. 2. 9. Ὑψιλός, ὁ, high, steep, lofty. Matth. 4. 8. By a metaphor, noble, excellent, glorious. Luke 16. 15. Rom. 12. 16. Also strong. Acts 13. 17. In the plural number Ὑψηλοὶ, οὖν, ὁ, the Heavens. Heb. 1. 3. Luke 2. 14. In the comparative degree, Ὑψηλότερος, higher, loftier, more noble or excellent. Heb. 7. 26. In the Superlative degree, Ὑψηλότατος, for which in the N. T. Ὑψιστος is used, the highest, the most noble or excellent. Luke 1. 32. Luke 6. 35. Acts

7. 48. Gen. 14. 18. Also ven. Matth. 21. 9. Ὑα, to rain. Exod. 1. (Instead of this word Ὑα is used in the N. T. Matth. 45. Luke 17. 29. James 5. 7. Ὑάδες, οὖν, αἱ, the Pleiades called from raining, because when they arise the Heavens went to rain. Πληθύνω, same, (now this comes from πλεόνω many, because there are many Stars in the heavens Taurus, some call them the seven Stars. John 38. 31. Ὑε, ὁ, Rain. Acts 14. 17. 28. 2. James 5. 18. James 5. Apoc. 11. 6.

Φ.

Φ, it is the 21. letter, and in numbers is 500. (it ariseth from the Hebrew Raphato,) and it answereth to our letter F. in sound.

Φάγω, (it is related to the Hebrew pe, also phe a mouth,) to eat, to feed, to devour. Apoc. 10. 10. Luke 4. 2. 2 Thes. 3. 8. John 6. 26. Matth. 14. 20. John 4. 31. 1 Cor. 11. 24. Mark 11. 14. Luke 17. 8. 1 Cor. 8. 13. Mark 14. 12. Ioh. 6. 51. Rom. 14. 23. Matth. 6. 31. 1 Cor. 8. 8. 1 Cor. 15. 32. Iohn 6. 53. Apoc. 19. 18. Mat. 19. 32. Iohn 6. 5. Iohn 18. 28.

Matth. 12. 4. Mark 6. 44. Mat. 8. 9. Luke 15. 23. In the middle voice Φάσσωμαι, to eat or feed. Luke 17. 8. 2 Kings 7. 4. Luke 14. 15. Apoc. 17. 16. Φάσσω, ὁ, a great eater, a glutton. Matth. 11. 19. C. Καταφάγω, to eat up, to devour or consume. Apoc. 10. 10. Luke 15. 30. C. Προσφάγω, to eat with bread. Προσφάγιον, οὖν, π, visuals, things which we eat with bread. Iohn 21. 5. C. Βαλαντοφάγος, οὖν, ὁ, that feedeth on Acorns. C. Ίχθυοφάγος, οὖν, ὁ, ἡ, that feedeth on fishes, also he or she that is eaten of fishes.

φαίω,

φαίω, to bring to light, to shew forth, to make manifest, neutrally to shine. Iohn 1. Apoc. 1. 16. Apoc. 21. 23. 2 Pet. 1. 19. In the active and passive voice, φαίνω, to appear, to be seen, to be manifest, to shine forth. Matth. 2. 13. Matth. 24. 27. Mark 14. 64. Phil. 2. 15. Matth. 24. Matth. 2. 7. Heb. 11. 3. 2 Pet. 4. 18. Matth. 1. 20. Mark 16. 9. Matth. 9. 33. Luke 11. Matth. 6. 18. Rom. 7. Apoc. 18. 23. 2 Cor. 3. 7. Iohn 6. 5. 16. Matth. 24. 30. Πνεῦμα, τὸ, a spirit, ghost, vision, a phantasm. Iob 20. C. Αναφαίνω, to shew or declare, to make manifest, in the passive voice, αναφαίνομαι, to appear, to be manifest or seen. Luke 19. Acts 21. 3. C. Διαφαίνω, to shew or declare fully. Διαφανής, ὁ, ἡ, clear, bright, shining. Apoc. 21. 21. C. Ἐμφανίζω, to represent. Ἐμφανής, ὁ, ἡ, that one seeth or receiveth plainly, clear, noble. Rom. 10. 20. Ἐμφανίζω, to make ones self known, to be manifest, to disclose ones self, to declare. Iohn 14. 21. Acts 24. 1. It is read passively with this signification, 2. to appear. Heb. 9. 24. Mat. 23. 53. C. Ἐπιφαίνω, to appear, to be manifest, to shine forth. Acts 27. 20. Luke 1. 9. It is read passively with

the same signification. Titus 2. 11. Ἐμφανής, ὁ, ἡ, illustrious, famous. Acts 2. 20. Ἐμφανία, αἱ, ἡ, an appearing, a presenting of himself before a company. 2 Thes. 2. 8. 1 Tim. 6. 14. 2 Tim. 4. 8. Φανός, οὖν, ὁ, a Torch, a firebrand. Iohn 18. 3. Φανερός, ὁ, ὁν, manifest, clear, evident, known. 1 Cor. 11. 19. Gal. 5. 19. Matth. 6. 4. Rom. 2. 28. Φανερόω, ὦν, to make evident, and apparent, to discover. 2 Cor. 2. 14. 1 Cor. 4. 5. Iohn 17. 6. Iohn 21. 1. Tit. 1. 3. Iohn 7. 4. Colos. 4. 4. In the passive voice, Φανερόμαι, ἔμαι, to be opened, declared or revealed, to be manifest and known. Ephes. 5. 13. 2 Cor. 3. 3. (It is read in the mean voice with an active signification. Namely, to lay open, to discover, to manifest. Ephes. 5. 13.) Heb. 9. 26. 2 Cor. 5. 11. Heb. 9. 8. 1 Tim. 3. 16. Mark 16. 12. Apoc. 15. 4. Iohn 9. 3. 2 Cor. 5. 10. 2 Cor. 11. 6. 2 Tim. 1. 10. Rom. 16. 26. Colos. 3. 4. Φανέρωσις, αἱ, ἡ, a declaration, a making of a thing clear. 1 Cor. 12. 7. 2 Cor. 4. 2. Φανερός, plainly, openly, (it is an Adverb.) Mark 1. 45. Iohn 7. 10. Φαντάζω, to cause to appear, or to be manifest, to declare, to shew, to disclose. In the passive voice, Φαντάζομαι, to appear, to imagine or conceive. Heb. 12. 21. Φαντασία, αἱ, ἡ, pomp, vaunting, brave-

bravery. Acts 25. 23. Φάντασμα πῶς, τὸ, a ghost, a spirit, a vision, a phantasmie. Matth. 14. 26. Mark. 6. 49. C. Ἀφανὴς εἶ, ὁ, ἡ, not manifest, obscure, dark, remote from our sight. Heb. 4. 13. Ἀφανίζω, to deform, to spoil the shape or fashion of a thing, to obscure, to make dark or dim. Matth. 6. 16. Also to corrupt; to destroy or mar. In the passive voice, Ἀφανίζομαι, to vanish away, to perish. James 4. 14. Acts 13. 41. Ἀφανισμός, ὁ, a abolishing, a decaying, a vanishing away. Heb. 8. 13. Ἀφαντός, ὁ, he which ceaseth to appear, that is drawn away from ones sight, (of a privative, and φαντός appearing.) Luke 24. 31. C. Ἰεροφάντης, ὁ, a Prelate, a Bishop, one that sheweth and teacheth holy things. C. Συκοφάντης, ὁ, a false accuser, a Sycophant, a bearer of tales, (of σύκος, figs, and φαίνω, to manifest.) For according to Plutarch, when the Athenians were forbidden to carry away or transport certain figs, those that did disclose such as gathered figs, and did accuse them, were called Sycophants, which word is now by a Synecdoche of the species used for any false accuser, or tale-bearer. Συκοφαντέω ὦ, to accuse or slander falsely, to deal deceitfully, to invent and forge false accusations and crimes.

Luke 19. 8. Luke 3. 14. C. Ὑπερήφανος, ὁ, ἡ, proud, arrogant, (hence ὑπερφανόμενος, it is a verb mean, and signifies to be higher, or above others. Luke 1. 51. 2 Tim. 3. 6. Luke 4. 6. In the Comparat. degree Ὑπερφανώτερος, more insolent. Ὑπερφανέω, to be insolent or proud, to carry himself proudly. In the neuter voice, Ὑπερφανέομαι, the same. Ὑπερφανία, ἡ, pride. Mark 7. 22. C. Ἀφανός, by Syncope for Ἀφανός, Adverb, suddenly, unlooked for. Ἀφανώς, Adverb, the same, (hence Ἀφανίδι, ὁ, ἡ, suddenly. Thes. 5. 3. Ἀφανιδώς, suddenly, (it is an Adverb) for the Adverb according to the manner of the Greeks the Adjective Ἀφανίδι is used, and that adverbially. Luke 21. 34. C. Ἐξάφνης, Adverb, suddenly, unlooked for, for the word Ἐξαπνός, is used, (according to the Poets) and also Ἐξάπιννα, Mark 9. 8.

Φάος, ὁ, τὸ, light, for the word φαός, is used by contraction Φῶς φωτός τὸ, light. Acts 22. 6, 9. Acts 26. 13. by metonymie of the effect, it is put for fire. Mark 14. 54. Luke 22. 54. Also a candle. Acts 29. By a Metaph. it is put for joy or gladness. Esth. 8. 16. God is often called the light. 1 John 1. 5. 1 Tim. 6. 16. John 8. 12. Also the Ministers of God

are so called. Luke 16. 8. Ephes. 5. 8. 1 John 1. 7. ὧς, a man, in the plural number, οἱ φῶτες, men, they (poetical words) φωτίζω, to give light, to enlighten. Luke 1. 9. 1 Cor. 4. 5. Ephes. 8. Apoc. 21. 23. Also to go forth into the light, to shine forth. 2 Tim. 1. 10. It is read passively, Apoc. 1. Heb. 6. 4. Heb. 10. 32. ὧς, ὁ, ἡ, light. 2 Cor. 4. 6. ὧς, ὁ, ἡ, clear, bright, Matth. 6. 22. Matth. 17. 2. ὧς, to shine. φῶς, ὁ, any thing that giveth light, a star. Phil. 2. 15. Apoc. 11. φάω and φάσκω, to be light, clear, to shine, to be day. Thes. 5. 14. C. Επιφάσκω, the same. Lu. 23. 54. In this Scripture you have a catachrestical use of the species. Thes. 28. 1. C. Καπεδός εἶ, ὁ, one that goeth with a sad and down countenance, Κατή-κατος, ὁ, ἡ, sadness, heaviness of heart, sorrow. James 1. 8. C. Βλασφημία, ὁ, ἡ, a vallic, vale. Luke 3. 5. ὧς, ὁ, ἡ, a stable, a stall, a manger. Luke 2. 7, 12. Luke 13. 15. C. Ἐκφρατίζω, to be driven from the manger, or stall.) Φῶς, ὁ, ὁν, vile, abject, wicked. John 3. 20. John 5. 29. Titus 2. 8. Iam.

3. 16. (Φλαῦρος, ὁ, ὁ, the same.)

Φάρμακον, ὁ, τὸ, medicine, poyson. It is an indifferent or mean word which is taken both in a good and bad sense, when it is taken in a good sense, some derive it of φέρω, to bring, and ἄκος medicine. When it is taken in an ill sense, they derive it of φέρω, to bring, and ἄχος, sadness. Φαρμακός, ὁ, ἡ, a forcerer, an enchantet, a poysoner. Apoc. 22. 51. φαρμακεία, ὁ, ἡ, the same. Apoc. 21. 8. Φαρμακεία, ὁ, ἡ, forcery or the art of poysoning. Gal. 5. 20. Apoc. 9. 21. Apoc. 18. 23.

Φάω, to say, to tell; for this word φημί is used, 1 Cor. 7. 29. Acts 19. 35. Rom. 3. 8. John 1. 23. Acts 26. 32. Φάσις, ὁ, ἡ, a report, rumour or noise. Acts 21. 31. φάσκω, to say, to affirm. Acts 24. 9. Acts 25. 19. Also to boast. Rom. 1. 22. Apoc. 2. 2. φήμι, ὁ, ἡ, bruit, a rumour, praise, good name. Matth. 9. 26. C. Βλάστημι, ὁ, ὁ, blasphemous, hurting anothers good name (of Βλάττω, to hurt, and φήμι, a good name.) 1 Tim. 1. 13. 2 Tim. 3. 2. Acts 6. 11. Βλασφημία, ὁ, ἡ, blasphemy, reproach, cursing. Matth. 12. 31. Matth. 15. 19. Matth. 26. 65. Mark 2. 7. Mark 3. 28. Βλασφημέω ὦ, to speak wickedly, to blaspheme, to curse.

to revile or reproach. *Matth.* 9.3. *James.* 2.7. *Tit.* 3. 2. *Luke* 23.39 *Mark* 15.29. *Matth.* 26. 65. *Apoc.* 16. 9, 11, 21. *Mark* 3.29. *Apoc.* 13.6. In the passive voice, *Βλασφημέομαι ἔμαι*, to be blasphemed, to be cursed or reviled *Rom.* 2. 24. *Rom.* 14. 16. 2 *Pet.* 2. 2. Also to be accused as a blasphemer. 1 *Cor.* 10.30. 1 *Cor.* 4.13. 1 *Pet.* 4.14. C. *Διαφημέω* ὦ, to spread abroad one's fame. *Matth.* 9. 31. *Διαφημίζω*, to publish or make common, to spread abroad. *Mark* 1.45. It is read passively. *Matth.* 28. 15. C. *Δύσφημι* ὦ, ὁ, ἡ, that useth ill speech, as railing, slandering cursing. *Δύσφημι* ας, ἡ, reproach, slander. 2 *Cor.* 6.8. C. *Εὐφημος* ὦ, ὁ, ἡ, honourable, that bringeth honour, of a good name or report. *Phil.* 4. 8. *Εὐμία* ας, ἡ, properly a good report, also an honourable naming, praise. 2 *Cor.* 6.8. *Εὐφημέω*, ὦ, to celebrate, to commend, to praise, to wish well to. C. *Πρόφημι*, to foretell. *Προφήτης*, ὦ, ὁ, a Prophet, he that telleth of things before they come to passe. *Acts* 3. 24. *John* 1.21. *Matth.* 1. 22. *Acts* 8. 30. *Acts* 3. 24. *Acts* 7. 42. *Acts* 2. 27. *Rom.* 11.3. *Apoc.* 18.20. Sometimes it signifieth an interpreter of the Prophets. 1 *Cor.* 14. 32. Also an heathen Poet is so called *Tit.* 1. 12. *Προφήτης* ἰδὲ, ἡ, she that telleth of

things before they come to passe. *Luke* 2.36. *Apoc.* 2. 2. *Προφητικὸς* ἡ, ὁ, belonging to a Prophet, or proceeded from the Apostles, as from messengers of God. *Rom.* 1. 26. 2 *Pet.* 1. 19. *Προφητεύω*, prophesie, to tell of things come. *Matthew* 11. 1. *Matth.* 15. 7. Also to interpret the Prophets. 1 *Cor.* 14. 1. Sometimes to hear the interpreters of the Prophets, 1 *Cor.* 11. 4. Also to write a song, wherein the praises of God sung. 2 *Chron.* 20. 37. Also *Προφησία*, as afore, *Acts* 19. *Acts* 2. 17. *Apoc.* 11. 3. *Matth.* 7.6. *Iude* 14. *Matth.* 7.22. *Matth.* 11.13. *Matth.* 26. 68. *Apoc.* 10.11. 1 *Pet.* 1.10. *Προφητεία*, ἡ, a prophesie, a revelation. *Matth.* 13. 14. Also an Exposition of the Scripture. 1 *Cor.* 13.8. C. *Ψευδοπροφήτης*, ὦ, ὁ, false prophet. *Matth.* 7.15. *Matth.* 11.2 *Pet.* 2.1. C. *Προσφάσις*, ἡ, a colour or pretence, an excuse. *Matth.* 23. 14. *John* 15. 2. *Phil.* 1.18. C. *Πρόσφατος*, ὦ, ὁ, properly that is newly killed (of *ῥῆς*, and the old verb *ῥάω*, to kill) by a Syncope, of the species it signifieth new fresh. *Heb.* 10. 20. hence the Adverb *Προσφάτως*, of late. *Acts* 18. 2.) C. *Ἀντιφηνίμι*, to contradict or gainsay. C. *Ἀποφηνίμι*, to denie. *Ἀπόφασις*, ἡ, a denying. C. *Κατάφασις*, ἡ, say or to affirm. *Κατάφασις*

ἡ, an affirmation. C. *Σύμψωμι*, to agree or assent unto. *Rom.* 7. 16.

Φέβομαι, to flee or shun; also to fear, to dread, hence *φόβος* ὦ, ὁ, fear. *Acts* 19. 17. *Luke* 8. 37. *Ephes.* 6. 5. *Rom.* 3. 7. *Rom.* 3. 18. *Acts* 9.31. 2 *Cor.* 7.1, 15. *Luk.* 7.16. 1 *Cor.* 2. 1. Sometimes it signifieth terrible, dread. 2 *Cor.* 5. 11. C. *Ἀφόβος* ὦ, ὁ, ἡ, void of fear, nothing afraid, or abashed, Bold. *Ἀφόβως* adverb, without fear, boldly. *Luke* 1. 74. *Phil.* 1. 14. *Iude* 12. C. *Ἐμφάβος* ὦ, ὁ, terrified, made afraid. *Acts* 10.4. *Acts* 29. 9. *Acts* 24. 26. *Φόβος* ὦ, ὁ, ἡ, due to be feared, terrible. *Heb.* 10. 27, 31. *Heb.* 12. 21. In the comparative degree, *φοβερώτερος*, more terrible. In the Superlative degree, *φοβερώτατος*, most of all to be feared, most terrible. *Φοβέω* ὦ, properly to discomfit, or put to flight; and by a metonymie of the cause, to fear, to make afraid, to put in fear. In the passive voice, *φοβέομαι ἔμαι*, to fear, to dread, to reverence, to be in fear of. 2 *Cor.* 11. 3. *Gal.* 4. 11. *Luke* 23.40. *Luke* 1. 13. *Acts* 27. 24. *Luke* 2. 10. 1 *Pet.* 2. 7. *Ephes.* 5. 33. *Rom.* 13.3. *Luke* 19. 21. *Luke* 22. 2. *Matth.* 14. 5. *Mark* 4. 41. *Heb.* 11. 23. *John* 12. 15. 1 *Pet.* 2. 17. *Matth.* 10. 28. *Apoc.* 14.7. *Matth.* 1. 20. *Apoc.*

15.4. *Heb.* 4. 1. 1 *Pet.* 3. 14. *Matth.* 10. 26. *Rom.* 13. 3. *Acts* 10. 2. 1 *John* 4. 18. *Heb.* 11. 27. *Mark* 5. 33. *Heb.* 13. 6. *Φόβητρον* ὦ, ὁ, ἡ, a thing that putteth in great fear, a scarecrow, a bug. *Luke* 21. 11. C. *Ἐκφοβέω* ὦ, ὁ, ἡ, put in great fear. *Mark* 9. 6. *Ἐκφοβέω* ὦ, to fear or make afraid, to put in great fear, (where note that *ὁ* with which the verb is compounded, stretcheth out the signification of the word.) 2 *Cor.* 10. 9.

Φέγγω ὦ, ὁ, ἡ, brightness, lustre, shining. *Matth.* 24. 29.

Φείδομαι, to pardon, to forgive, to forbear, to abstain. 1 *Cor.* 7. 28. *Prov.* 13. *Rom.* 8. 32. Also to speak sparingly. 2 *Cor.* 12. 6. 2 *Cor.* 13. 2. *Φειδύμενος* adverb, sparingly, sparingly, niggardly, thriftily. 2 *Cor.* 9. 6. C. *Ἀφειδία* ας, ἡ, not sparing. *Colos.* 2. 23. *Ἀφειδίας* ὦ, ὁ, he that spareth, not lavish. *φειδω* ὦ, ὁ, ἡ, thriftness, sparing, niggardship.

Φένω, to kill, to slay. *φόνος* ὦ, ὁ, murder, manslaughter. *Matth.* 15.19. *Mark* 15. 7. *Acts* 9. 1. *Heb.* 11. 37. *φονεύς* ὦ, ὁ, a murderer, a man-slayer. *Matth.* 22. 7. *Acts* 3. 14. *Acts* 7.52. *Acts* 28. 4. *φονεύω*, to kill, murder, or slay. *Matth.* 5. 21. *Matth.* 23. 35. *James* 5. 6. *Mark* 10.19. *Matth.* 23.31. C. *Ἀνδ'εφόνος* ὦ, ὁ, a man-slayer.

slayer. 1 Tim. 1. 9. It is the same as Ἀνθρωποκτόν & δ, John 8. 44.

Φέρω, to bring, to lead unto, or bring unto, to stretch out; to breed or bring forth, to bear or endure, in the second Epistle of John 10. Mark 7. 32. John 20. 27. Matth. 17. 17. Mark 12. 15. John 2. 8. John 15. 2, 8, 4. Heb. 1. 3. Mar. 2. 3. Acts 25. 7. Acts 12. 10. Luke 24. 1. Mark 4. 8. Heb. 12. 20. John 21. 18. Apoc. 21. 26. Mark 9. 17. Matth. 14. 11. Mark 9. 20. John 21. 10. Acts 5. 2. Rom. 9. 22. In the passive voice, φέρομαι, to be led, to be bent to, to run, to be driven, to be stretched out, to be brought unto, to rush. Heb. 6. 1. In Heb. 9. 16. It is rendered to come between, &c. 2 Pet. 1. 21. 1 Pet. 1. 13. Acts 2. 2. Acts 27. 17. Matth. 14. 11. Mark 6. 27. 2 Pet. 1. 18. φόρος & δ, tribute. And here take notice of the difference between τέλος and φόρος; τέλος is whatsoever, after a custom is paid in the name of the common-wealth, as tithes, customs, impost, tolls or subsidies, and these for wares, φόρος is such a tribute of money, which ariseth out of the goods of the people after their ability. Luke 20. 22. Luke 23. 2. Rom. 15. 6. C. Ὑπόφορος & δ, ἡ, subject to pay tribute. φόρον & τὸ, a market-place where

things were sold. Acts 28. 19. φορέω ᾧ, to bear long, to carry, to wear. Rom. 13. 4. Mar. 11. 8. 1 Cor. 15. 49. C. Ποταμοφόρητος & δ, that is carried by a river or flood. Apoc. 12. 15. φόρτος & δ, a burthen. Acts 27. 10. It is properly spoken of the burthen of a ship. φορτίον & τὸ, a burthen. Gal. 6. 5. Matth. 11. 30. Luke 11. 46. φορτίζω, to burden, charge, or load. Luke 11. 46. It is read passively. Matth. 11. 28. C. Ἀποφορτίζομαι, to lay aside its burthen. Acts 21. 3. C. Ἐυφορος & δ, ἡ, fertile, fruit-bearing. Ἐυφορέω ᾧ, to bear or bring forth fruits plentifully. Luke 12. 16. C. Θανατοφόρος & δ, that bringeth death. James 3. 8. C. Καρποφόρος & δ, that beareth or bringeth forth fruit. Acts 14. 17. Καρποφορέω ᾧ, to bring forth fruit. Mark 4. 28. Rom. 7. 5. It is read in the mean voice with the same signification. Colos. 1. 6. C. Πληροφορία & δ, ἡ, a full and perfect assurance or assent. Colos. 2. 2. 1 Thes. 1. 5. Heb. 6. 11. Heb. 10. 22. Πληροφροῦν ᾧ, to cause fully, to believe, to persuade perfectly. 2 Tim. 4. 5. In the passive voice, Πληροφροῦμαι ἔμαι, to be most sure of, to be fully and perfectly persuaded. Rom. 14. 5. Luke 1. 1. Rom. 4. 21. Πλήρωμα & τὸ, the loading of a ship. C. Ἀναφέρω, to draw or lead aside,

side, to carry on high, to offer. Matth. 17. 1. Heb. 13. 15. Heb. 7. 27. 1 Pet. 2. 24. 1 Pet. 5. James 2. 21. Heb. 9. 29. In this last Scripture it is properly to carry or bear away, is read passively. Luke 24. 1. C. Ἀποφέρω, to lead away by force, to pull or draw away. Mark 15. 1. Also to transport, to convey away. 1 Cor. 16. 3. Luke 16. 22. C. Διαφέρω, to surmount, to excel. 1 Cor. 15. 41. Luke 12. 7. Rom. 2. 18. Phil. 1. 10. Also to carry. Mark 11. 16. C. Διαφέρει, a verb impersonal, and signifieth, it cometh or its behoveful. Gal. 2. 6.) the passive voice of Διαφέρω is Διαφερόμαι, to be sowed or spread abroad. Acts 3. 49. To be dispersed or carried up and down, to be tossed to and fro. Acts 27. 27. Διαφόρος & δ, ἡ, Excellent, also divers, or that differeth. Rom. 12. 6. Heb. 9. 10. In the comparative degree, Διαφορώτερος, more excellent. Heb. 1. 4. Heb. 8. 6. C. Ἐισφέρω, to bring or carry in, to throw or cast in. Acts 17. 20. 1 Tim. 6. 7. Mar. 6. 13. Luke 5. 18, 19. In the passive voice, Ἐισφέρομαι, to be brought in, to be cast or poured in. C. Παρεισφέρω, to give or bestow. 2 Pet. 1. 5. C. Ἐκφέρω, to draw, to bring forth or out. Acts 5. 15. Heb. 6. 8. Acts 5. 9. Luke 15. 22. Acts 5. 16. 1 Tim. 6. 7. C. Ἐ-

πφέρω, to infer or bring in, to object. Phil. 4. 16. Rom. 3. 5. Acts 25. 18. Jude 9. It is read passively, and signifieth to be brought unto. Acts 19. 12. C. Κατφέρω, to bear or carry to, to shew or declare. Acts 26. 10. In which Scripture by Κατηνεγχεψήφον is meant, I have approved, or word for word I have brought in my voice or vote, its read passively, & signifieth to be snatched, to be overwhelmed. Acts 20. 9. Also to be pressed down or weighed down. Acts 20. 9. C. Παεσφέρω, to carry or bring from one place to another, to convey, to remove. Mark 14. 36. Luke 22. 42. C. Πσειφέρω, to carry about. Mark 6. 55. 2 Cor. 4. 10. In the passive voice, Πσειφέρομαι, to be carried about. Heb. 13. 9. Ephes. 4. 14. Jude 12. C. Προσφέρω, to offer, to present. Heb. 9. 7. Heb. 10. 1, 11. Matth. 5. 24. Heb. 5. 1. In Luke 12. 11. To carry or bring unto, &c. John 16. 2. Luke 23. 36. Heb. 8. 4. Heb. 11. 17. To bring unto. Mark 10. 13. Matth. 9. 2. This verb therefore signifieth to offer as a sacrifice, to present or proffer, to bring to, read more of it in Mark 10. 13. Luke 18. 15. Mar. 17. 16. Matth. 8. 4. Mark 1. 44. Luke 5. 14. Heb. 9. 14. Matth. 25. 20. Acts 8. 18. Acts 7. 42. Luke 23. 14. Matth. 2. 11. Matth. 4. 24. Matth. 8. 16. Matth.

Matth. 14. 35. Matth. 22. 19. John 19. 20. Heb. 8. 3. Heb. 5. 7. Heb. 10. 12. Mark 1. 44. In the passive voice, Προσφέρωμαι, to shew forth himself or carry himself towards. Heb. 12. 7. Also to be offered or presented, to be sacrificed, Heb. 9. 9. Heb. 10. 8. Also to be brought unto, as in the active. Matth. 12. 22. Matth. 18. 24. Matth. 19. 13. Acts 21. 26. Heb. 9. 28. It is read in the mean voice with an active signification. Heb. 11. 17. Προσφοράς, ας, ἡ, an offering, an oblation, a present. Rom. 15. 16. Heb. 10. 10, 14. Heb. 10. 5. C. Προφέρω, to bring or shew forth. Luke 6. 45. C. Συμφέρω, to be profitable, expedient, or useful. 1 Cor. 6. 12. John 16. 7. 1 Cor. 7. 35. 1 Cor. 10. 33. 1 Cor. 12. 7. Heb. 12. 10. Also to bear or carry together. Acts 19. 18. Συμφορέα, ἡ, loss, damage, Calamity. Wisd. 14. 21. C. Τελεσφορέω ᾧ, properly to pay tribute that is imposed on the goods of people after their ability. Rom. 13. 6. (of Τέλειω, to pay, and φόρος tribute:) also to bring forthfruit to perfection and maturity, (wherefore Thomas Beza compounds the word of Τέλειω for Τέλειος perfect, and φέρω, to bring forth.) Luke 8. 14. C. Τεσποφωρέω ᾧ, to suffer or bear with ones manners. Acts 13. 18. Dent. 1. 31. C. Ὑποφέρω, to

bear or suffer, to sustain. 1 Pet. 2. 19. 2 Tim. 3. 11. 1 Cor. 10. 13. C. φάσσομαι, the day star so called from bringing light. 2 Pet. 1. 19.

Φεύγω, to run away, to fly, to eschew, to avoid. John 10. 13. 1 Tim. 6. 11. Matth. 2. 13. Matth. 10. 23. 1 Cor. 6. 18. 1 Cor. 10. 14. Matth. 24. 15. Matth. 23. 33. James 4. 7. Job 10. 5. Apoc. 12. 6. Matth. 2. 33. Matth. 12. 25. Matth. 3. 8. Acts 27. 30. Exod. 14. 5. Acts 16. 17. φυγή, ἡ, flight, banishment. Matth. 24. 28. φυγὰς ἄνδρος, ὁ, ἡ, a fugitive, a vagabond, a banished man or woman; also a fugitive servant. φυγαδεύω, to banish, to cast out. φυγαδεύα, ας, ἡ, banishment. C. Ἀπφύγω, to escape, to fly away, to eschew. 2 Pet. 1. 4. 2. Pet. 2. 18, 20. Ἐκφυγῶ, to escape or fly away. Rom. 2. 3. Heb. 2. 3. Acts 16. 27. 2 Cor. 11. 33. 1 Thes. 5. 3. Luke 21. 36. C. Διαφεύγω, to escape, to fly away. Acts 27. 42. C. Καταφεύγω, to run to one for succour. Acts 14. 6. Heb. 6. 8.

Φηλόνης, α, ὁ, a cloak worn when it raineth. 2 Tim. 4. 19. some write the word φαιλόνης, α, ὁ, some φελόνης, α, ὁ, and other φελώνη, &c.

Φημι, to say or tell, see φέω.

Φθάνω, to come in, to come to ones cares, to come unto. Rom.

om. 9. 31. Matth. 12. 28. 1 Thes. 2. 16. 2 Cor. 20. 14. Thes. 4. 15. C. Προφθάνω, to come or goe before, to take fore, to prevent. Matth. 17.

Φηγίσσεται, to speak. Acts 18. 2. 2. Pet. 2. 16, 18. φθόγγος, α, ὁ, a sound. Rom. 10. 18. Cor. 14. 7. φθέγμα, τό, πῖ, word or saying. C. Ἀποφθέγμαι, to speak out or forth. Acts 26. 25. Acts 2. 4, 14. Ἀπόφθγμα, πος, πῖ, a brief and pithy speech, of some renowned personages, an Apophthegme. Ἀποφθέγσεται, to speak against.

Φθίω, and φθίω, also φθίνω, to corrupt or make feeble or weak, to loose, to break, to destroy, to punish. φθίσις, εως, ἡ, consuming of the body by long sickness, a consumption. φθισικός, α, ὁ, that hath a consumption. C. φθινοπωρινός, α, ὁ, withered rotten. (of φθίνω, to corrupt, and ὁπώρα, the harvest or harvest fruits.) Iude 12. φθίρω, to corrupt, to destroy, to weaken, to loose, to violate, or break. 1 Cor. 3. 17. 1 Cor. 15. 33. 1 Cor. 3. 17. φθάρτος, α, ὁ, corruptible. Rom. 1. 23. 1 Cor. 9. 25. 1 Pet. 1. 23. the verb active φθαίρω, to destroy or corrupt, is read again in Apoc. 19. 2. 2 Cor. 7. 2. It is read passively, 2 Cor. 11. 3. 1 Pet. 2. 12. Iude 10. Ephes. 4. 22. φθορά, ας, ἡ, corruption,

spoiling, depraving. 1 Cor. 15. 50. 2 Pet. 1. 4. 1 Cor. 15. 42. Gal. 6. 8. φθορεύς, ε, ὁ, a ravisher, an adulterer. C. Ἀφθαρτός, ο, ὁ, uncorruptible, immortal, Rom. 1. 23. 1 Tim. 1. 17. 1 Cor. 15. 52. 1 Pet. 1. 4. Ἀφθαρσία, ας, ἡ, immortality 1 Cor. 15. 42. Ephes. 6. 24. C. Διαφθείρω, to corrupt, to hurt or spoil, to destroy, to vitiate. Luke 12. 33. Apoc. 11. 18. It is read passively, 1 Tim. 6. 5. 2 Cor. 4. 16. Apoc. 8. 9. Διάφθορα, corruption, a spoiling or depraving. Acts 2. 27, 31. Acts 13. 34, 35. 36, 37. By a metonymie of the effect, a grave. Acts 13. 34. C. Ἀδιάφθορος, α, ὁ, ἡ, sound, whole, uncorrupted. Ἀδιάφθορία, ας, ἡ, uprightness, innocencie, honesty, when as one cannot be corrupted with money or entreaties. Tit. 2. 7. C. Καταφθείρω, to corrupt, to spoil, to destroy, to vitiate. 2 Tim. 3. 8. It is read passively, 2 Pet. 2. 12. C. Λαοφθόρεος, ο, the destruction of a people, λαοφθόρεος, ο, destroyed from a people. C. Οικοφθόρεος, ο, he that consumeth his substance wastefully. Οικοφθόρεω ᾧ, to destroy ones substance.

Φθόνος, α, ὁ, envie, hatred, (of φθείω, to destroy.) Matth. 27. 18. Rom. 2. 29. Gal. 5. 21. 1 Pet. 1. 1. Φθονέω, ᾧ, to envie, to have spite and grief at other,

Acts 2.26. Rom. 15. 10. Luke 15.29. Luke 15. 23, 32. Psal. 104. 35. C. Σώφρων, ον, ὁ, ἡ, of a sound minde, prudent, also wise, sober, continent. 1 Tim. 3. 2. Tit. 1. 8. Tit. 2. 5. Σωφρόνως Adverb, temperately. Tit. 2. 12. Σωφροσύνη, ἡ, a sound minde. Acts 26. 25. Also modesty. 1 Tim. 2. 9. Σωφρονέω ὦ, to be of a sound mind. 2 Cor. 5. 13. Mark 5. 15. Also to be temperate. Tit. 2. 6. Also to be wise, prudent or wary. 1 Pet. 4. 7. Σωφρονίζω, to teach to be wise, or to cause to be wise. Tit. 2. 4. Σωφρονισμός, ὁ, soundnesse of minde. 2 Tim. 1. 7. C. Καταφρονέω ὦ, to contemn, despise or set at naught. Rom. 2. 4. 1 Cor. 11. 22. 1 Tim. 4. 12. 1 Tim. 6. 2. 2 Pet. 2. 16. Matth. 6. 24. Heb. 12. 2. Καταφρονήτης, ὁ, a despiser or contemner. Acts 13. 41. C. Ὁμόφρων, ον, ὁ, ἡ, of one minde, agreeable (of ὁμός, ἡ, ὅν, like, and φρεν, a minde.) 1 Pet. 3. 8. C. Περειφρονέω ὦ, to despise or contemn. Tit. 2. 15. C. Παρεφρονέω ὦ, to deceive. 2 Cor. 11. 23. Παρεφροσύνη, ἡ, madnesse, foolishnesse. 2 Pet. 2. 16. G. Ὑπερφρονέω ὦ, to wax wise, beyond. Rom. 12. 3. C. Ὑψηλοφρονέω, to carrie aloft in minde, or to have an high minde. Rom. 11. 20. C. Φιλόφρων, ον, ὁ, ἡ, favourable, friendly, a companion. 1

Pet. 3. 8. Φιλοφρόνως, Adverb, gently, courteously. Acts 28. φιλοφρονέομαι ὑμῖν, to be courteously. C. Ταπεινόφρων, ον, ὁ, ἡ, the humble, low, ταπεινοφροσύνη, ἡ, humilitie, abasement of minde. In Col. 18. it is taken in an ill sense, where it is understood of pretence or colour of a foolish abasement of mind &c. Acts 20. 19.

Φριξίτης, ὁ, the frothing or foaming of the Sea or waves. Φείσασθαι, or φείσθαι, to tremble for fear, to be astonished. Luke 2. 19. φεικτός, ὁ, ὄν, due to be feared.

Φροντις, ἰδεις, ἡ, care, thought, study, paines, sorrow (of φρονέω, to care or regard, which comes of φρεν, the minde) φροντίζω, to take heed of, to be diligent about, to regard. Tit. 3. 8.

Φρυάττω, to roar or make noise like waters or like a Lion to murmur, to rage. Acts 4. 25.

Φρύζω, to roast, roast, bake, burn, parch, or dry. φρύσσω, and φρύττω the same. φρύζαντες, ὁ, ὄν, dry wood, easie to be burnt, a small twig of a tree. Acts 28. 3.

Φύλαξ, ἄκος, ὁ, ἡ, a keeper, a watchman. Acts 5. 23. Acts 12. 6, 19. φυλακίς, ἰδεις, ἡ, a woman-keeper. φυλακή, ἡ, properly a guard or watch. By a Syncope of the genus, a prison. Matth. 5. 25. Also the fourth

part of the night. Matth. 26. 75. For among warriors the watch was divided into four parts, because when some watchmen had watched their first, the second watch, and so the third, and the fourth came, the night being alwayes divided into four parts. Matth. 24.

The words are, in what sense or time. By a Metonymy of the subject &c. Also the word signifieth a watch or ward, by way of safety or preparation. Luke 2. 8. By a metonymy of the adjunct, the watchmen themselves. Acts 10.

φυλακίζω, to draw a man into prison. Acts 22. 19. φυλάσσω or φυλάττω, to keep guard, to observe, watch and mark diligently. Gal. 6. 13. Luke 21. Acts 16. 4. Acts 22. 20. Luke 2. 8. John 12. 25. John 7. 12, 2 Pet. 2. 5. Acts 7. 53. Tim. 6. 20. 1 Tim. 5. 21.

Matth. 24. In the passive and mean voice, φυλάσσομαι, to be ware or take heed. Luke 22. 15. 2 Tim. 4. 15. Acts 21. 35. Also to be kept. Acts 23. 35. Also to regard or keep. Matth. 19. 20. φυλακτῆρια, τὰ, scrolls of parchment having the Commandements written upon them, which the Pharisees wore about their heads and names. Matth. 23. 5. And this they did by the appointment of God. (Exod. 13. 16. Deut. 6. 8.) C. Γαζοφυλάκιον, ὁ, τὸ,

a jewel-house, a treasure, the Church treasure; (it is a word compounded of the Persian word γάζα, ἡ, tribute or wealth, and φυλακή, a keeping.) Mark 12. 41. John 8. 20. the keepers of this treasury are called, γαζοφύλακες, οἱ, C. Δεσμοφύλαξ, ἄκος, ὁ, a keeper of those that are bound, a goaler. Acts 16. 23, 27, 36.

Φυλή, ἡ, ὁ, ἡ, a tribe, (the people of Rome were divided into 35. of them. Matth. 19. 28. Acts 13. 21. James 1. 1. φυλὸν, ὁ, τὸ, a land or nation, hence) Συμφυλέτης, ὁ, of one tribe or kindred, of one nation. 1 Thes. 2. 14. C. Ἀλλόφυλος, ὁ, ὁ, ἡ, a stranger, one born in another place, one of another stock. Acts 10. 28. Also a Philistine. C. Δωδεκάφυλος, ὁ, ὁ, divided into 12 Tribes. Δωδεκάφυλον, ὁ, τὸ, 12 Tribes. Acts 26. 7.

Φύλλον, ὁ, τὸ, a leaf or blade. Matth. 21. 19. Matth. 24. 32. Mark 11. 13. Apoc. 22. 2.

Φύρω, and φυρώ, to mingle or mix together, φυράω ὦ, to mingle, to lay in water, to be steeped, φύμα, τὸ, a lump of clay. Rom. 9. 21. Also leaven kneaded in water. 1 Cor. 5. 6.

Φύσσει or φύσσει, a pair of bellows, φυσάω ὦ, to blow up. C. Ἐμφυσάω, to blow upon. John 20. 22. φυσώω ὦ, to puffle up

up, to make proud. 1 Cor. 8. 1. In the passive voice, φυσό-
μαι, to be puffed up, to swell up, to wax big, to swell for anger. 1 Cor. 13. 4. 1 Cor. 4. 6, 18, 19. Colos. 2. 18. 1 Cor. 5. 2. φυσίωσις εως, η, loftiness, pride. 2 Cor. 12. 20.
Φύω, to bring forth children or young, to beget, and also naturally to spring up, to bud, to become young, also to be found out by nature. It is read passively. Luke 8. 6. And Actively. Heb. 12. 15. φύσις εως, η, Nature. Rom. 2. 14. 1 Cor. 11. 14. Ephes. 2. 3. φυσικός η, δν, natural. Rom. 1. 26. φυσικῶς adverb, naturally. Jude 10. φυτὸς sown. C. Ἐμφυτός η, δ, η, grafted or planted in, deeply settled in. James 1. 21. C. Νεόφυτος η, δ, properly planted or sown of late, new begun. 1 Tim. 3. 6. C. Ἐκφύω, to branch out, to bud, to blossom. Matth. 24. 32. φυτὸν ἄν, τὸ, a plant of an herb, a tree, φυτεύω, to plant or set. 1 Cor. 9. 7. 1 Cor. 3. 7. Luke 17. 28. 1 Cor. 3. 6. Matth. 13. 13. It is read passively. Luke 13. 6. Luke 17. 6. φυτεία ας, η, a sowing or planting, also a plant. Matth. 13. 13. C. Συμφύομαι, to spring or bud forth together. Luke 8. 7. Σύμφυτος η, δ, η, planted together. Rom. 6. 5.

Φωλεός η, δ, a cave, a den or burrow, (of φῶς light,

and δάεω, to destroy.)

8. 20. Φωνή ης, η, a voice, φάω to speak. Matth. 3. 3. Matth. 17. 5. Matth. 27. Acts 12. 22. 2 Pet. 2. 16. a tongue or language. 1 Cor. 10. Sometimes a proph. Acts 13. 27. &c. Heb. 12. Sometimes weeping or wailing. Matth. 2. 18. Also a sound. 24. 31. 1 Cor. 14. 7. Apoc. 9. Sometimes a bruit or noise, a rumour. Acts 2. 6. φωνή to call; namely, with my own voice, not by another. Luke 11. 28. Also to name. John 13. Sometimes to invite. Luke 14. 12. Sometimes to cry. Luke 8. 8. Also to sing. Luke 13. 39. Matth. 26. 74. Also to call as afore. Matth. 20. 32. Luke 9. 18. John 4. 16. John 1. 4. Luke 16. 2, 24. Luke 23. 4. Acts 9. 41. Acts 10. 7, 18. is read passively. Mark 9. 3. Luke 19. 15. C. Αναφωνέω, to cry out, to call for aloud. Luke 1. 42. C. Προσφωνέω, to call unto or upon. Matth. 11. 16. Also to speak unto, or to talk with. Acts 22. 2. Luke 23. 20. C. Επιφωνέω ὦ, to cry together in signe of rejoycing or of displeasure, to crie unto. Acts 12. 22. Acts 22. 24. Luke 13. 21. C. Ἀφωνῶ, dumb, silent. Acts 8. 32. 1 Cor. 12. 2. 2 Pet. 2. 16. Ἀφωνία ας, η, silence. C. Κενοφωνία ας, η, clamour or cry about empty things.

1 Tim. 6. 20. C. Καινο-
ας, η, novelties, or new
2 Tim. 2. 16. C. Σύμ-
φ, sounding alike, also
same minde, agreeable.
7. 5. Σύμφωνον η, τὸ, the
as Σύμφωνος εως, η, a
nting or agreeing. 2 Cor.
3. Συμφωνία ας, η, a con-
of many voices and instru-
es in one. Luke 15. 25.
φωνέω ὦ, to agree in one
e; it is taken by a Metaph.
musick, for the word pro-
y is when out of divers voi-
there ariseth an excellent
monic: (and by the way we
note that there are onely
voices, for the eight is the
in a higher degree, where
first and second agree not
rally, but the first and

third, so the fifth and seventh.
Acts 15. 15. Matth. 18. 19.
Sometimes to make a bargain
or covenant. Matth. 20. 13.
Also verse 2. It is read passive-
ly, viz. with this signification
to agree or come together. Acts
5. 9. C. Ἀσύμφωνος η, δ, η,
without sound, also disagree-
ing: a Metaph. taken from
musick. Acts 28. 25. C. Ἀλεκ-
ποφωνία ας, η, the time of
the night when the Cock crow-
eth. Mark 13. 35.

Φῶρ φωτός ὁ, a thief, (of
φέρω to take away.) C. Ἀυτῶ-
φωρον η, τὸ, the theft it self,
and by a Synecdoche of the
species, the deed it self, or the
wickednes it self. John 8. 4.

Φῶς, a light, see φάος.

X.

Ξ, it is the 22. letter, and
in numbers is 600.

Χαίνω, to gape, cleave, or
asunder; according to A-
strophanes, to gape with the
mouth is a token of folly. Χάσ-
ατος, τὸ, a wide opening of
the mouth or of the earth. Luke
6. 26. Χλωός, ὁ, η, a Goose.
Χαίρω, to be glad or rejoyce.
John 11. 15. Matth. 18. 13.
Thes. 3. 9. The word in the
imperative mood is rendered,

Be safe, all hail, God save thee,
live ever and happy. Luke 1.
28. Matth. 27. 29. &c. Matth.
5. 12. Phil. 3. 1. Apoc. 19. 7.
in the second Epistle of Ioh. 10.
The Greeks use to send this
word Χαίρειν, (which is the
Infinitive mood of our verb)
at the beginning of their let-
ters. Acts 15. 23. Acts 23. 26.
James 1. 1. &c. Rom. 12. 15.
Colos. 2. 5. 2 Cor. 6. 10. Luk.
19. 37. Luke 13. 17. Acts 13.
48. Apoc.

48. Apoc. 11. 10. It is read passively with the same signification as at the beginning, viz. To be glad or rejoyce, in the third Epistle of Iohn 3. Acts 11. 23. Iohn 16. 20. 2 Cor. 7. 13. Iohn 14. 28. Iohn 20. 20. 1 Pet. 4. 13. 2 Cor. 7. 7. Phil. 1. 18. Iohn 16. 20. Luke 1. 14. Χαῖμα τῷ, τὸ, joy, gladness. Χαρά ας, ἡ, joy, gladness. Nehem. 8. 12. Matth. 2. 10. Iohn 3. 29. In which Scripture you have an Hellenisme, when as it is said they rejoyced with joy, it was the property of the Hebrew tongue so to express solid joy. Luke 8. 13. Luk. 10. 17. Luke 24. 41. Acts 12. 14. In which Scripture joy is put for Heaven (by a metonymic of the adjunct.) Matth. 25. 21. James 4. 9. Iohn 16. 20. Acts 13. 52. C. Συγχαίρειν, to rejoyce together, to be glad in ones behalf. Phil. 2. 17. 1 Cor. 12. 26. Luke 1. 58.

Χάλαζα ης, ἡ, hail. Apoc. 8. 7. Apoc. 11. 19. Apoc. 16. 21. It is reckoned amongst the displeasures, or rather stripes of God which he inflicts on us.

Χαλάω ὦ, to loose, to untie, to set at liberty, to bend or stretch out, to send, put or lay down or from. Mark 2. 4. Luke 5. 45. Acts 9. 25. Acts 27. 30. It is read passively, and is rendered to be let down. 2 Cor. 11. 33.

Χαλέπω, to hurt, to image, to offend. Χαλεπὴ σφώρα, to offend, testie, wayward, to be pleased, also danger. 2 Tim. 3. 1. Sometimes. Matth. 8. 28.

Χαλινὸς κ, ὁ, a bridle. 3. 3. Apoc. 14. 20. Χαλινῶ, to bridle, to rule, curb. Keep under with a bridle.

Χαλκὸς ε, ὁ, brass. 13. 1. Also brass money (metonymic of the matter). Mark 12. 41. Χαλκίον κ, τὸ, vessel of brass. Mark 7. 4. Χαλκῶ, χαλκῆν ἡ, χαλκῆν, made of brass, brass. Apoc. 9. 20. Χαλκαὺς ε, ὁ, one that worketh in brass, copper, a coppersmith. 2 Tim. 4. 14. Χαλκηδὼν βρος, ἡ, kinde of Onyx stone called chalcedony. Apoc. 21. 19.

Χαμαὶ adverb, on ground. Iohn 9. 6. Iohn 6. 6.

Χαρατῶ or Χαράτω, to carve images in stone, to engrave in mettall. Χάραγμα πς, τὸ, engraving or carving. Acts 17. 2. Also a character, note or mark. Apoc. 16. 2. Χαρακτὴς ης, ἡ, ὁ, a mark, signe, or seal, engraved, carved, or imprinted. Heb. 1. 3.

Χάραξ ακος, ὁ, a breast made to defend an army, bulwark. Luke 19. 43.

Χάρις ιτ, ἡ, grace, favour, or good will. 2 Cor. 14. 2 Cor. 12. 9. Iohn 16. 16.

Thes. 2. 8. Luke 1. 28. Sometimes Χάρις, which is the affirmative case of this our word is adverbially, and is rendered for the sake or cause. Luke 47. Ephes. 3. 1. &c. Sometimes χάρις signifieth the action of thanks or giving thanks. Cor. 10. 30. Sometimes it signifieth joy. 2 Cor. 1. 15. Phil. 7. Sometimes a benefit. Cor. 8. 4, 19. Also an Alms. Cor. 16. 3. Χαρίζομαι, it is verb mean, and signifieth to give liberally or freely, to forgive or remit. Acts 25. 16. Eph. 4. 32. Rom. 8. 32. Sometimes this verb is found in the passive formation, but with an active signification as afore. 2 Cor. 2. 10. Acts 27. 24. Gal. 3. 18. It is read in a passive signification, (viz.) to be given, granted, or bestowed. Phil. 1. 29. Acts 3. 14. 1 Cor. 12. Phil. 22. Χάρισμα

τῷ, τὸ, a gift, a reward or present. Rom. 6. 23. Rom. 11. 3. Χαριτῶ ὦ, to embrace, to follow with grace, favour, or good will; also to cause that one be accepted and liked of. Ephes. 1. 6. In the passive voice Χαριτῶμαι ὦμαι, to make proof of good will and favour, to be rewarded with favour and benefits; to obtain favour, &c. Luke 1. 28. C. Ἀχάρις ὁ, ἡ, unpleasant, unacceptable, unkinde, unthankful. Ἀχάρις, the same. Luk.

6. 35. 2 Tim. 3. 2. C. Ευχάρις, thankful, kinde, that remembreth a good turn. Col. 3. 15. Ευχαριστῶ ὁ, ἡ, one in whom favour and good will abideth, favourable, also thankful. Ευχαριστία ας, ἡ, a thankful remembrance of benefits or good turns. Ephes. 5. 4. Acts 13. 3. 1 Cor. 14. 16. 1 Thes. 3. 9. 2 Cor. 9. 12. 1 Tim. 2. 1. Ευχαριστῶ ὦ, to give thanks. Luke 18. 11. Iohn 11. 41. 1 Cor. 14. 17. Rom. 14. 6. 1 Thes. 2. 13. 1 Thes. 5. 18. 2 Thes. 1. 3. Ephes. 1. 16. Acts 27. 35. Matth. 26. 27. Mark 14. 23. Luke 22. 19. It is read passively. 2 Cor. 1. 11. And here note that the Supper of the Lord is called ευχαριστία, that is, a giving of thanks, (we spake of this word afore) and it is also called by another word which is Synonymous to this, (viz.) Ευλογία. 1 Cor. 10. 16. And this observation is from the end or final cause. Iohn 6. 23. C. Γλωσσολαγνέω ὦ, to flatter, to search after favour by the tongue. Prov. 28.

Χῆλ, τὸ, the lip. 1 Pet. 3. 10. Also a saying or speech by an Hebraisme. 1 Cor. 14. 21. Also a word. Matth 15. 8. Also a shore or bank. Heb. 11. 12. Gen. 41. 17.

Χεῖμα τῷ, τὸ, the winter, (of χέω to poure out, because it poureth down many showres.) Χειμῶν ὦν, ὁ, the same. Matth.

6. 35. 2 Tim. 3. 2. C. Ευχάρις, thankful, kinde, that remembreth a good turn. Col. 3. 15. Ευχαριστῶ ὁ, ἡ, one in whom favour and good will abideth, favourable, also thankful. Ευχαριστία ας, ἡ, a thankful remembrance of benefits or good turns. Ephes. 5. 4. Acts 13. 3. 1 Cor. 14. 16. 1 Thes. 3. 9. 2 Cor. 9. 12. 1 Tim. 2. 1. Ευχαριστῶ ὦ, to give thanks. Luke 18. 11. Iohn 11. 41. 1 Cor. 14. 17. Rom. 14. 6. 1 Thes. 2. 13. 1 Thes. 5. 18. 2 Thes. 1. 3. Ephes. 1. 16. Acts 27. 35. Matth. 26. 27. Mark 14. 23. Luke 22. 19. It is read passively. 2 Cor. 1. 11. And here note that the Supper of the Lord is called ευχαριστία, that is, a giving of thanks, (we spake of this word afore) and it is also called by another word which is Synonymous to this, (viz.) Ευλογία. 1 Cor. 10. 16. And this observation is from the end or final cause. Iohn 6. 23. C. Γλωσσολαγνέω ὦ, to flatter, to search after favour by the tongue. Prov. 28.

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Matth. 24. 20. 2 Tim. 4. 21. By a *Metaph.* a great tempest that is against one. Acts 27. 20. χειμᾶζω, to make abode in winter, to rest in winter time. Χειμᾶζομαι, to be tossed or troubled with a tempest. Acts 27. 18. C. Παροχειμᾶζω, to abide in winter or rest in winter time. 1 Cor 16. 6. Titus 3. 12. Acts 28. 11. Παπαχειμασία ας, ὅ, a wintering. Acts 27. 12.

Χεῖρ χειρὸς, ἡ, a hand. 1 Cor. 12. 15. Acts 28. 3. Philem 19. Matth. 9. 18. Acts 20. 34. Acts 12. 7. 1 Thes. 4. 11. Matth. 15. 20. Rom. 10. 21. The hand of the Lord is put for his favour or good will. Luke 1. 66. Sometimes power. Luke 1. 74. Sometimes it is put for a wicked effect of the minde, which is wrought out by the hand. Matth 5. 39. Sometimes by an Hebraismic Ἐν χειρὶ, that is, in the hand, is as much as by. Acts 7. 35. See also Isa. 20. 2. Psal. 77. 21. C. Ἀντίχειρ Θ, ὁ, the thumb of the hand. C. Ἀυτοχειρ Θ, ὁ, he that doth any things with his own hands. Acts 27. 19. C. Διαχειρίζομαι, to slay or kill. Acts 5. 30. Acts 26. 11. C. Ἐπχειρέω ὦ, to trie, to assay. Acts 9. 29. to set upon, to invade by guile, or deceit. Acts 26. 21. In Luke 1. 1. to endeavour. Also to try or assay as afore. Acts 19.

12. C. Προχειρίζομαι, to chide to designe, or appoint. Acts 22. 14. Acts 26. 16.

Χέω or χέω, to poure, to spill, to scatter. C. Ἐπιχέω, to poure in. Luke 10. 34. C. Ἐχέω, to pour out. Acts 2. 39. Rom. 3. 15. Acts 2. 17. C. Κατέχέω, to poure out or on. Matth 26. 7. Mark 14. 3. C. Συγχέω, to confound, to mingle together, to disturb or disorder. Acts 21. 27.

Χύω or χύνω, to poure, spill or scatter. C. Ἀναχύνω, to poure out largely, to spend exceedingly, to shew all the pleasure he can. Ἀναχύνω εως ἡ, a pouring out, a needlesse spending. 1 Pet. 4. 4. C. Ἐκχύνω or εκχύω, to pour out, to shed, it is read passively. Matth. 26. 28. Acts 10. 48. Rom. 5. 5. Luke 5. 37. C. Ἐκχύνωμαι, to overflow, to run over. Luke 6. 38. C. Συγχύνω or Συγχύω, to confound or mingle together, to disorder. Acts 9. 21. It is read passively. Acts 21. 31. Acts 19. 31. Acts 26. 10. Συγχυσις, εως, ἡ, confusion, disorder, dismaying. Acts 19. 29. C. Προσχύω, to poure on or upon. Πρόσχυσις εως, ὅ, pouring on or sprinkling. Heb. 11. 28. C. Αἱματεκχυσία, ας, ἡ, the effusion or pouring out of blood. Heb. 9. 22.

ΧόΘ ες, (of χέω to spill, to scatter, because it is scattered, earth, dust. Psal. 103. 14. Mark

6. 11. Apoc. 18. 19. 2 Tim. 16. 13. For χῆς is read ὁ χῆς, in the same signification. Psal. 7. 5. Psal. 44. 27. χῆς ε, ὁ, full of dust, dustie, earthy or earthly. 1 Cor. 15.

Χήρα, or, deprived, being destitute, in widow-hood. In the New testament, the feminine gender is onely read. viz.) χήρα a widow. Luke 2. 27. Mark 12. 42. Luke 21. 2. Acts 9. 39. Matth. 23. 14. 1 Tim. 5. 16. James 1. 27. Χίω, ὦ, to divide or take away, to deprive. χηρεύω, to be deprived, or destitute, to be in widow-hood. Χηρεία ας, ἡ, widow-hood.

Χθες, Adverb. yesterday. Acts 7. 28. Hebrews 3. 8.

Χθώνον Θ, ἡ, the earth, C. Παχχθώνον ε, ὁ, that is, under the ground. Phil. 2. 10.

Χίλιοι αι, α, a thousand. 2 Pet. 3. 8. Apoc. 14. 20. Apoc. 12. 6. Χιλιάς αδος, ἡ, the number of a thousand. Acts 4. 4. Apoc. 7. 4. Luke 14. 31. C. Δισχίλιοι, two thousand. C. Τρισχίλιοι, three thousand. Acts 2. 41. C. τετρακισχίλιοι, four thousand. Matth. 15. 38. C. Πεντακισχίλιοι five thousand. Matth. 14. 21. Matth. 16. 9, 10. Mark 8. 19. χιλιοσός ἡ, ὄν, the thousandth.

Χιτώνων Θ, ὁ, a coat or

jacket. Luke 2. 29. In this Scripture some take it for an inward garment, and this by reason of ἱμάτιον, a cloak, to which our word is opposed. It is also taken for an outward garment. Matthew 5. 40. John 19. 23. Luke 23. Luke 3. 11. Luke 9. 3.

Χιώνον Θ, ἡ, snow. (of χέω, to poure or scatter abroad.) Matth. 28. 3. (Νιφάς αδος ἡ, snow.)

Χλαμύς αδος ἡ, an habit for a man of war, a short cloak, a spanish cap. Matthew 27. 28.

Χλεύη ης, ἡ, laughter, a mocking, or scorning. (of χεῖλ Θ, ὁ, πὲ, the lip, because it is done by the lips.) Χλευάζω, to scoff, to mock, to hiss at, to deride. Acts 2. 13. Acts 17. 32.

Χλαίνο, to make warm. Χλιαρός, ας, ὄν, warm, lukewarm. Apoc. 3. 16.

Χλόα, and according to the Ionicks, χλόη, grasse. See more in Εοτάνη. It is also the proper name of a woman 1 Cor. 1. 11.

Χλωερός, and by crasis χλωρός, ας, ὄν, green, fresh. (of χλόν ης, ἡ, green grasse) Mark 6. 39. Also pale, Apoc. 6. 8.

Χοῖνιξ, ἰκος, ὁ, a kinde of measure. Apoc. 6. 6.

Χοῖρ Θ, ε, ὁ, ὅ, a swine, a hog, a sow. Luke 15. 16. Matth. 8. 30.

8. 30. by a Metaph. impure men, and prophane contempters of Religion are so called. Matth 7. 6.

Χολή, ἡ, gall Mat. 27. 34. Also bitter anger. Acts 8. 23.

Κολῶ ὤ, to disdain, to be angry or displeased at. Iohn 7. 23.

Χορὸς, ὁ, a dancing or tripping with the toe, a dance, where many dance together. Luke 15. 25. Χορεύω, to leap or skip. Χορεία, αἱ, ἡ, dancing or leaping. Χορευτὴς, ὁ, ἡ, a dancer. C. φιλόχορος, ὁ, ἡ, a lover of dances.

Χόρτος, ὁ, properly grass. Mark 4. 28. Also ripe hay. 1 Cor. 3. 12. Sometimes an hearb lames. 1. 10. 1 Pet. 1. 24. Also a flourishing or green ear of corn, Matth. 6. 30. It was a custom among the Hebrews to use the ears of corn parched, as appeareth from Levit. 2. 14. &c. Sometimes the blade in corn Mark 4. 28. Χερτάζω, to fill with any thing superfluously, to cram, to glut. Mat. 15. 33. Mark 8. 4. In the passive voice Χερτάζομαι, to be filled, to be satisfied, to be glutted, Phil. 4. 12. James 2. 16. Iohn 6. 26. Matth. 14. 20. Luke 16. 21. Lu. 6. 21. Mat. 5. 6. Χόρτισμα, τὸ, meat. Acts 7. 11.

Χρεία, αἱ, ἡ, necessity, need, urgent business. Luke, 10. 42.

Matth. 21. 3. Luke 15. 7 Cor. 12. 21. Matth 14. 16. 1 The. 5. 1 Heb. 5. 12. Sometimes it signifieth want or scarcity. Rom. 12. 14 Ephes. 4. 28. Sometimes it is rendered use. Ephes. 4. 29 C. Ἀχρεῖος εἶς, εἶς, unprofitable. Matth. 25. 30. Luke 17. 10. Ἀχρεῖω, ὤ, to render unprofitable. In the passive voice. Ἀχρεῖομαι, ὤμαι, to become unprofitable. Rom. 3. 12.

Χράω ὤ, to profit, to lend to give, to use. Luke 11. 5. In the passive, and mean voice Χράομαι, ὤμαι, properly to borrow, also to use. 1 Tim. 1. 1 Tim 5. 23 2 Cor 3. 12. 1 Cor. 7. 31. Acts 27. 17. 1 Cor. 9. 15. Cor. 9. 1. 21 Cor. 7. 12. 2 Cor. 10. Acts 27. 3. Χρησὶς εὖς, ὁ, ἡ, profitable. 2 Tim. 2. 1. χρηστός, ὁ, ἡ, profitable, all bountiful. Ephes. 4. 32. 1 Pet. 2. 3. Also good. Luke 5. 39. Sometimes honest. 1 Cor. 15. 33. Also easie or gentle. Mat. 11. 30. Χρηστὸν ὤ, τὸ, bountifullnesse, largenesse, favour, goodnesse. Rom. 2. 4. Χρηστὸς, ὁ, ἡ, the same. 1 Pet. 2. 3. χρηστεύομαι, to be bountiful, or liberal. 1 Cor 13. 4. C. Ἀχρεῖος, ὁ, ἡ, unprofitable. Phil. 11. C. Ἐυχρηστός, ὁ, ἡ, profitable, useful. 2 Tim. 2. 21. 2 Tim. 4. 11. Phil. 11. C. Ἀποχρεῖομαι, ὤμαι, to wear or spend by using, to use, to use ill, to abuse. Acts

Col. 3. 22. C. Καταχράομαι ὤμαι, to use ill or dishonestly, to abuse, to use in vain. 1 Cor. 7. 31. 1 Cor. 9. 18. C. Παρεχράομαι, ὤμαι, to abuse, also to despise, to set at naught. C. Συγχράομαι ὤμαι, to use one familiarly or kindly, to have fellowship, intercourse, or acquaintance with one. Iohn 4. 9.

Χρῆμα, τὸ, affairs, business, also money so called, because we ought to use it. Acts 4. 37. In the plural number, χρῆματα τὰ, riches, money. Luke 18. 24. Mark 10. 24. Acts 8. 20. Acts 24. 26. Χρηματίζω, to admonish from Heaven or by inspiration; also to be named. Heb. 12. 25. Rom. 7. 3. Acts 11. 26. In the passive voice, χρηματίζομαι, to be warned or admonished from Heaven or by inspiration. Heb. 8. 5. Luke 2. 26. Acts 10. 22. Heb. 11. 7. Matth. 2. 22. Χρηματισμός, ὁ, ἡ, an answer from Heaven or of God. Rom. 11. 4. C. Παρεχρημα adverb, forthwith, by and by, Matth. 21. 19. 30. Luke 1. 64. Luke 4. 19. Luke 5. 25. Luke 8. 44. 45. 55. Luke 13. 13. Luke 18. 43.

Χρῆ, It is a verb Impersonal, and signifieth, it becometh, it must, or it is expedient. James 3. 10.

Χρῆζω, to want, to need, to lack. Matth. 6. 32. Luke 11.

8. 1 Cor. 3. 1. Rom. 16. 2.

Χρίω, to annoint. Heb. 1. 9. Luke 4. 18. Acts 4. 27. Acts 10. 38. Heb. 1. 9. 2 Cor. 1. 21. Χρίσμα, τὸ, τὸ, annointing, also the holy spirit, by a metaphorical metonymic of the effect. 1 Iohn 2. 20. In which Scrip. by annointing is meant the holy spirit, as it will more clearly appear out of the 7. verse of this chapter, which Spirit is also called in Psal. 45. 8. And Heb. 1. 9. The oyle of gladness. Χρίσας εὖς, ὁ, ἡ, annointing. Exod. 25. 6. Χρίσας, ὁ, ἡ, annointed, Christ. Iohn 1. 42. It is the surname of our Lord Jesus, by which is held forth his threefold office, his prophetic office which he discharged in the state of humiliation, his priestly office which he underwent on earth by offering his soul and body for us upon the Altar of the cross, and also now by interceding for us in Heaven, his Kingly office which he first exerciseth in the state of Exaltation, guiding and ruling us by his word and spirit. And at length in the last day (which is called the day of Christ. Phil. 1. 10.) He will free us from our enemies, having utterly destroyed part of them, and part of them being thrust into hell, Heb. 3. 14. Sometimes the word Christ notes, Christ with the Church. 1 Cor. 12. 12, 13. Gal 3. 16. C. Ἀντιχρίστος, ὁ, ἡ,

υ, δ, Antichrist, an adversary to Christ. 1 John 2. 18, 22. 1 John 4. 3. in the second Epistle of John 7. C. Ψευδοχριστοι δι, false Christs, who dissemble themselves Christs Matth. 24. 24. Χριστιανός υ, δ, a Christian, a man professing Christ to be his Saviour and God. Acts 11. 26. Acts 26. 28. 1 Pet. 4. 16. C. Ἐπχρίω, to annoint with any liquor, to smear. John 9. 6. C. Ἐγχρίω, to annoint. Apoc. 3. 18.

Χρέεσθαι, τὸ, and according to the Atticks Χρέως ω, δ, a debt. C. Χρεωφειλέτης υ, δ, a debtor, (of Χρέως a debt, and ὀφειλέτης of ὀφείλω, to owe.) Luke 7. 41. Luke 16. 5. Matth. 6. 12.

Χρόνυ, υ, δ, time, the space of time in general, (but Χαιρός is an opportunity wherein we may act something. acts 2. 7.) Jude 18. Job 12. 12. Luke 4. 5. Luke 20. 9. John 5. 6. John 7. 33. Acts 15. 33. Rom. 16. 25. Χρονίζω, to delay, to stay, to make long a-coming Luke 12. 45. Luke 1. 21. Heb. 10. 37. C. Μακροχρόνι, υ, δ, η, long-lived, ancient, of many years. Ephes. 6. 3.

Χρυσός υ, δ, Gold. Matth. 2. 11. Χρυσίον υ, τὸ, Gold, money. Acts 3. 6. Χρύσε, υ, δ, υ, of Gold, Golden, rich, beautiful. Apoc. 14. 14. Heb. 9. 4. Apoc. 1. 12. Apoc. 17. 4. Apoc. 9. 20. Χρυσόμα

μαί, to be made rich, or gilded. Apoc. 17. 4. C. Χρυσός υ, δ, a kinde of jewel. (of Χρυσός gold, and Πέπλος υ, δ, a leek; it is therefore to be so called from its outward shape and likeness, to a leek.) Apoc. 21. 20.

Χρῶς χρῶτος, υ, δ, a body. Acts 19. 12. (Some derive it of Χρόα ας, η, colour.) Χρῶμα, τὸ, colour. Χρῶος υ, δ, and contracted, χρῆς, the skin. Χρῶς Χρῶτος υ, δ, the same. Now you may note here, that a body hath its name from colour, as from its proper adjunct.

Χωλός η, δν, lame, halting, feeble. Acts 3. 2. Matth. 11. 5. χολότης ητος, η, lameness. Χωλαίνω, to halt, to be lame. Χωλόω ω, to make lame.

Χῶρος υ, δ, the name of a winde. Acts 27. 12.

Χῶρος υ, δ, a place, a seat, or place to abide, also a field, a possession or inheritance, a farm. Χωρίον υ, τὸ, the same. Matth. 26. 36. John 4. 5. Acts 1. 19. Acts 4. 34. Χώρα ας, η, a field. Matth. 8. 28. Luke 12. 16. Luke 21. 21. Luke 15. 15. In this Scripture by field is meant Region or country. Jam. 5. 4. It is taken for a region or country. Matth. 2. 12. Matth. 4. 16. Matth. 8. 28. Mark 1. 5. Mark 8. 28. Χωρέω ω, to give place, to depart or be gone. Matth. 15. 17. Also to under-

stand. Matth. 19. 11. Also to comprehend. John 21. 25. Sometimes to stretch forth. 2 Cor. 3. 9. Also to take or receive. John 2. 6. Mark 2. 2. Also to have place or acceptance. John 8. 37. Also to receive or entertain. 2 Cor. 7. 2. Αποχωρέω ω, to depart. Matth. 7. 23. Acts 13. 13. C. Αποχωρέω ω, to go back, or of company, to go apart from another. Matth. 9. 24. Matth. 14. 13. Also to turn back. Matth. 2. 12. &c. Acts 19. C. Εκχωρέω ω, to depart or go out. Luke 21. 21. Συγχωρέω ω, to yield or grant. C. Υποχωρέω ω, to withdraw ones self apart from others, or to go out of company. Luke 5. 16. Luke 9. 10. C. Χώρα υ, δ, the country and about. Matth. 14. 35. Mark 1. 28. C. Ευρύχωρος υ,

δ, η, broad, spacious, large. Matth. 7. 13. C. Στενέχωρ υ, δ, η, narrow, strait. Στενωχρεία ας, η, straitness, narrowness. Rom. 2. 9. Στενωχρέομαι υμαι, to be straitned, or pressed together. 2 Cor. 4. 8.

Χωρίς adverb, without. Ioh. 15. 5. Rom. 3. 28. Ephes. 2. 12. Heb. 12. 14. Sometimes apart. John 20. 7. Also except. Matth. 14. 21. Χωρίζω, to separate, to pluck asunder. Mark 19. 6. Rom. 8. 35, 39. In the passive voice, Χωρίζομαι, to be separated or pulled asunder, also to depart. 1 Cor. 7. 15. Acts 1. 4. Heb. 7. 26. Philem. 15. 1 Cor. 7. 10, 11. Acts 18. 1. C. Αποχωρίζω, to separate. In the passive voice, Αποχωρίζομαι, to depart or be gone. Apoc. 6. 14. Acts 15. 39. Luke 9. 33.

Υ.

Υ, It is the 23. letter, and in numbers is 700. It is pronounced as Ps. Υάλλω, to sing, or play on a pipe or Harp. James 5. 13. Ephes. 5. 19. Rom. 15. 9. 1 Cor. 15. Υάλλω, is properly to touch, whence Euripides saith musicians do Υάλλειν χορὰς touch the strings. Υηλα-

φάω ω, to touch, see more in the theam ἀπὸ. Υαλμός υ, δ, a song or Hymn to God, properly a song sung to the Psalter or harp. Acts 13. 33. And here note the difference between ψαλμός, ωδὴ and ὕμνος, ωδὴ, it is a general word, and signifieth a singing, that is framed by an humane voice.

Ψαλμός is a singing to any instrument. Ύμνος is a song or hymne in the praise of God.

Ψάω, to wipe, to wipe off or away, also to happen or chance. Ψήω, to rub, to shave, also ψάω whence Ψάρα, αἰ, ἡ, a scab. Deut. 28. 27. C. Πιεψάω, to rub or to wipe off or away round about or every where. Πειψήματα, τὸ, uncleanness, filth. 1 Cor. 4. 13. In which Scripture the Apostle seemeth to allude to that place in Lament. 3. 45. It answereth, viz. our word Πειψήματα, to the word קִטְמָה. Theodorous termeth the word holy men; on whose heads the wickednesses of the people were wiped: that is to say, the enemies do so curse us, that they think us unworthy of the use of this life, and think by our utter rooting out, that God will be pleased and the world better, thus is that Scripture to be rendered. 1 Cor. 4. 13. Ψάω, to touch, to handle. C. Προσψάω, to touch. Luke 11. 46.

Ψεύδω, to deceive. In the mean voice, Ψεύδωμαι, to be disappointed. In the N. T. to lye. 1 Tim. 7. 2. 1 John 1. 6. James 3. 14. Apoc. 3. 9. Col. 3. 9. Matth. 5. 11. Acts 5. 4. Psal. 18. 49. Acts 5. 3. Heb. 6. 18. Ψεύσμα, τὸ, a lye. Rom. 3. 7. Ψεύτης, ὁ, a liar, a counterfeit; he that decei-

vetth others by his speech. 1 John 8. 44. Rom. 3. 4. Tit. 1. 12. Ψεύδης, ὁ, τὸ, a lye, a false tale. John 8. 44. 2 Thes. 2. 11. Apoc. 21. 27. Ephes. 4. 25. Ψεύδης, ὁ, ὁ, ἡ, a liar, deceitful, false. Acts 6. 13. Apoc. 21. 8. C. Ἀψεύδης, ὁ, ὁ, that cannot lye Tit. 1. 2.

Ψῆφος, ὁ, ἡ, a little stone. Apoc. 2. 17. In which Scripture by white stone is meant absolution. By a Metonymy of the adjunct it signifieth voice or suffrage; for formerly by stones they did comprehend their opinions or sentences and suffrages, and white stone noted absolution, black condemnation. Acts 26. 10. Ψηφίζω, to cast accounts, reckon. Luke 14. 28. Apoc. 13. 18. C. Συγκαταψηφίζω, to chuse by a common voice or consent Acts 1. 26. C. Συψηφίζω, to think or judge, reckon. Acts 19. 18. Acts 26. In which Scripture it is read passively, and is rendered to be chosen by a common consent.

Ψιθυρεῖς, ὁ, ὁ, a privie whispering in the ear. Ψιθυρεῖς, ὁ, ὁ, a whisperer. Rom. 16. 18. Ψιθυρισμός, ὁ, ὁ, whispering. 2 Cor. 12. 20. Ψιχρός, ὁ, ὁ, a little quantity of any thing, a crum. Matth. 15. 27.

Ψύχω, to cool or make cold, diminish, to vanish. Jerem. 2. Numb. 11. 32. In the past voice, Ψύχομαι, to wax cold, to begin to cease. Mat. 12. Ψυχμός, ὁ, ὁ, a refreshing. Ezech. 26. 5. Ψυχὴ ἡ, ἡ, the soul, it is the more noble part of man who consists of body and soul. Matth. 10. 28. 1 Thes. 5. 23. James 1. 21. Mat. 20. Matth. 6. 25. John 10. 39. By an Hebraic Synecdoche, it is put for person or man. Acts 2. 41. 7. 41. Rom. 13. 1. Acts 7. 37. Sometimes the will. Ezech. 6. 6. Phil. 1. 27. Also for unlawful desire. Psal. 27. 8. Also a body by a two-fold Synecdoche of the member, and of the whole. Levit. 16. 9. Psal. 105. 15. Also the inward man, or the renewed part of man. 1 Pet. 2. 11. Sometimes the heart. 1 Sam. 18. 1. Sometimes it is as much as I my self, by self, himself. Judges 16. 1. Jerem. 51. 14. Matth. 19. 2. Acts 2. 27. In which Scripture by soul is meant me. It is a property of the Hebrew speech, and is also a Synecdochical kinde of speaking, for only the body of Christ was in the grave. 2 Cor. 1. 23. Also the breath. Job 41. 12. Also the sensitive soul. Apoc. 8. 9. Ψυχμός, ὁ, ὁ, having life, living sensible, it is opposed to the renewed man. 1 Cor. 2. 14. It

is also opposed to one glorified. 1 Cor. 15. 44. Where a glorified body is called πνευματικόν, that is spiritual. C. Ἀψυχός, ὁ, ὁ, without a soul or life. 1 Cor. 14. 7. C. Ἐμψυχός, ὁ, ὁ, lively. C. Δίψυχός, ὁ, ὁ, of a double minde, that is, rash, unconstant. James 1. 8. James 4. 8. Ἐμψυχός, ὁ, ὁ, courageous, stout, valiant, of a stout minde. Ἐμψυχώω, ὁ, to be of a good heart or minde. Phil. 2. 19. C. Ἰσόψυχός, ὁ, ὁ, endued with the same minde. Phil. 2. 20. C. Ὀλιγόψυχός, ὁ, ὁ, faint-hearted, cowardish. 1 Thes. 5. 14. C. Σύμψυχός, ὁ, ὁ, of one minde, heart, and will, of one consent. Phil. 2. 2. C. Ἀποψύχω, to be astonished, to be faint in heart, to be of no power. Luke 21. 26. C. Ἀναψύχω, to cool, to make cold; by a metaphor to comfort or refresh. 2 Tim. 1. 16. Ἀναψυχῆς, ὁ, ὁ, a cooling or refreshing. Acts 3. 19. C. Εκψύχω, to breath out ones soul or spirit, to fetch the last breath. Acts 5. 5. Acts 12. 23. C. Καταψύχω, to cool or make cold. Luke 16. 24. Ψυχός, ὁ, τὸ, cold. John 18. 18. Acts 28. 2. 2 Cor. 11. 27. Ψυχρός, ὁ, ὁ, cold. Matth. 10. 42. Acts 3. 15.

Ψωμός, ὁ, ὁ, a little mouthful or morsel, (of Ψάω, to cut.) Ψάμιον, ὁ, τὸ, the same. John 13. 26. John 27. 30. Ψωμίζω,

μίζω, properly to thrust into the mouth meat that is cut, as mothers do to Infants. Also by a Synecdoche of the species,

to nourish, to feed, to suckle. Rom. 12. 20. 1 Cor. 13. 3. *Ψάχω*, to rub together. Luke 6. 1.

Ω.

Ω It is the last and 24. letter, in numbers 800. It is made up of two little oos as its form sheweth, whence it is called great ω.

Ω, It is an Adverb of crying out; it is joyned to a Vocative case, and according to the Atticks to a Nominative. Rom. 2. 1. Rom. 9. 20. Luke 9. 41. Luke 18. 13. Acts 18. 14. Rom. 11. 33. Ephes. 5. 33. It is omitted though seldome. 2 Cor. 6. 11.

Ωδιν ἰνΘ, ἦ, the grief or pain of one bringing forth, see οδύν.

Ωδέω, to thrust out with violence, to drive away. Psal. 118. 13. C. Ἀποδομαίμαι, to thrust back, to put or turn away, to thrust out, to cast out of or away, (it is a verb mean.) Acts 13. 46. Rom. 13. 12. Acts 7. 27. Rom. 11. 1. Acts 7. 39. 1 Tim. 1. 19. C. Ἐξωδέω, to cast out, to reject, to drive out or away, to thrust out. Joel 2. 20. Jerem. 24. 9. Acts 7. 45. Acts 27. 39. It is read passively, in Jerem.

49. 35. Jerem. 16. 14. C. Ἐπωδέω ὦ, to thrust violently to drive forward. C. Βοώτης ὦ, an heardsman, (of Βῶς C. an Ox, and ὠτης ὦ, ὦ, a driver.)

Ωμοῦ ὦ, ὦ, the shoulder. Matth. 22. 4. Luke 15. 5. Κατωμίζω, to lift upon his shoulders. Ωμός ὦ, ὦ, raw fresh, green, this adjective is distinguished from the substantive ὠμος, a shoulder only in the accent.

Ωρέομαι ἔμαι, to buy, to purchase. Acts 7. 16. Ὀφώνιος ὦ, ὦ, a buyer of meat, a carer, hence Ὀφώνιον ὦ, τὸ, all manner of meats for a meal. oftentimes it is put for corn, which was distributed to the souldiers every moneth, and hence by a Synecdoche of the species, it is put for wages. Rom. 6. 23. In which words there is also a Metaph. C. Τελαώνης ὦ, ὦ, a publican, that is, a farmer that hath taken in hand the common revenues of the King or people, and what he gathereth over and above goeth

eth to his own profit. Matthew 10. 3. Matthew 18.

Luke 7. 29. Τελαώνιον ὦ, τὸ,

house that is to receive

le, the custome house. Mat.

9. Mark 2. 14. C. Ἀρχιτε-

νης ὦ, ὦ, the prince of the

publicanes or a chief Publi-

ane. Luke 19 2.

Ὀν, ὦ, τὸ, an egge. Luke

11. 12.

Ὀν ὦ, τὸ, the upper part of an

house. See the Exposition of

ἔμα in Acts 1. 13. C. Ὑπερῶ-

ν ὦ, ὦ, he that is in the chief

part or upper part of the house

ὑπερῶν ὦ, τὸ, a place where-

men do sup, a chamber in

the upper part of the house.

Acts 1. 13. Acts 9. 37, 39. Acts

20. 8.

Ὀγ, an hour. (it seemeth

to be so called of ἰρίζω, to

define, or terminat, because it

sets limits to time) Matth. 20.

6. Sometimes it is put for

time. Iohn 16. 2 Philem. 15.

Sometimes it signifieth a day.

Mark 6. 35. Sometimes an age.

1 Iohn 2 18. Sometimes immi-

nent danger or suffering; a fa-

tal hour. Iohn 12. 27. Some-

times a moment. Luke 12. 12.

Luke 24. 33. Matth. 9. 22.

Sometimes an appointed time

or set hour. Luke 22. 14. Some-

times the third part of the

day Mark 15. 25. C. Ἡμιώριον

ὦ, τὸ, half an hour. Apoc. 8. 1.

Ὀραῖον, δια, ὄρον, specious,

fair, large. Matth. 23. 27. Acts

3. 2. this Adjective is deri-
ved of. Ὀρα, ας, ἦ, beauty, faire-
nesse. C. Ἀυθωρε, in the same
houre.

Ὀρα, ας, ἦ, care, diligence.

C. θυρωρός, ὦ, ὦ, ἦ, a porter or

keeper of a gate. Iohn 10. 3.

C. Ολιγωρέω ὦ, to neglect, to

have little regard. Heb. 12 5.

Ὀρύομαι, to roar like a lion

1 Pet. 5. 8.

Ως, it is an adverb of si-

militude, and signifieth as, e-

ven as. Matth. 6. 10. Some-

times it sheweth forth the ef-

ficient cause. 1 Pet. 1. 19. Some-

times the certainty and truth of

a thing. Iohn 1. 14. Sometimes

the adjunct time. Luke 4. 25.

Sometimes it is rendered when.

Luke 3. 23. also so that. Gal.

6. 10. also when. In Rom. 15.

24. Sometimes that. Rom. 1. 9.

Sometimes as if, or in a man-

ner. Luke 8. 42. Acts 1. 15.

Sometimes about. Iohn 1. 40.

C. Καθώς (of Κατὰ and ὡς,) as,

even as. Ephes. 5. 11. 1

Thes. 4. 6. 1 Cor. 13. 12. It is

also a distributive, & is rende-

red like or according to. Πῶς

it is an interrogative, and is

rendered, How. Matth. 22.

45. without an interrogation,

it is inclitical, as Μήπως, by

no means. Gal. 2. 2. 1 Thes. 3.

5. Gal. 2. 1. Sometimes for

πῶς ὡς is used, signifying how.

Luke 23. 55. Εἰπως, if by any

means. Acts 27. 12. Rom. 11.

14.

14. Phil. 3. 11. ἔπω, not as yet.
John 20. 17. ἔδ᾽ ἔπω, the same.
John. 7. 39.

Ὁφελῶ ὧ, to help, to aid, to profit, or to be useful. John 6. 36. Matth. 27. 24. John 12. 19. 1 Cor. 14. 6. Gal. 5. 2. Heb. 4. 2. In the passive voice, Ὁφείλωμαι ἔμαι, to be profitable, or to profit. 1 Cor. 13. 13. Mat. 16. 26. Matth. 15. 5. Mark 5. 26. Also to receive or get profit. Heb. 13. 9. Ὁφείλιμος ἔ, ὁ, ἡ, profitable. 1 Tim. 4. 8. Tit. 1. 8. C. Ἀνωφελὴς ἐσθ, ὁ, ἡ, unprofitable. Tit. 3. 9. Ἀνωφελὲς ἐσθ, τὸ, unprofitableness. Heb. 7. 18. Ὁφέλεια, ας, ἡ, profit, commodity, furtherance. Rom. 3. 1. Jude 16.

Ὁψ, ὠπός, beholding or viewing, sight, presence, also the countenance or visage. C. Μέτωπον ἔ, τὸ, the forehead. Apoc. 7. 3. C. Μύωψ, one that shutteth his eyes. Μυωπίζω, to see nothing afar-off. 2 Pet. 1. 9. C. Μάλωψ ὠπος ὁ, the mark or print of a stripe or blow remaining in the flesh. (of μῶλος ἔ, ὁ, a fighting, and ὠψ the face) 1 Pet. 2. 24. C. Σκυδρωπός ἔ, ὁ, of a sad countenance, unpleasant, fowre. Mat. 6. 16. (it is compounded of Σκυδρός, unpleasant, and ὠψ a countenance) Σκυδρωπάζω, to be of a sad countenance, to draw the brows together. C. Ἰδρωψ ὠπθ, ὁ, water between the skin and the flesh,

(it is compounded of Ἰδωρ water, and ὠψ, the countenance) a dropsie. Ἰδρωπικός, ἔ, ὁ, that hath the dropsie. Luke 12. C. Ὑπώπιον ἔ, τὸ, a mark or spot under the eye, made with a siroak. Ὑπωπιάζω, to be beat with stripes, and by Metaph. to bring under by force. 1 Cor. 9. 27. Also to vex to trouble or hinder. Luke 18. 5. C. Ἐνώπιον, before or in presence, as it were in one sight. Luke 1. 6, 15, 19, 75. Gen. 17. 2. It is also a form of swearing. John 16. 19. Gal. 1. 20. So in the same sense though otherwise. Rom. 1. 9. Phil. 1. 8. &c. Iud. 20. 23. Luke 12. 6. 9. C. Κατενώπιον, in the sight or presence. 2 Cor. 2. 17. 2 Cor. 12. 19. Ephes. 1. 4. Colos. 1. 22. Jude 24. C. Πρόσωπον ἔ, τὸ, the face. Matth. 6. 16, 17. Matth. 26. 30, 67. Sometimes a person. 2 Cor. 1. 11. Sometimes the adherences and circumstances of a person which come to our eyes. 1 Sam. 16. 7. Also sight or beholding. Matth. 11. 10. 1 Thes. 2. 17. Mark 1. 2. Acts 25. 16. Gal. 2. 11. Mark 1. 2. Luke 1. 76. Luke 9. 52. 2 Thes. 1. 9. Apoc. 6. 16. In which Scrip. by face to face is meant in presence, (it is a properly of the Heb. tongue.) See Gen. 32. and the last verse, & so in other words. In 1 Cor. 13. 12. and 2 John 12. &c. 2 Cor. 4. 6. 2 Cor. 8. 24. Gal. 2. 11. Some-

Sometimes. Πρόσωπον, signifies an outside or superficies. Luke 21. 35. and is attributed to heaven. Matth. 16. 3. Also the Hearb and its flower. James 1. 11. C. Ἐυπροσωπῶ ὧ, appear goodly to see, or in appearance. Gal. 6. 12. the words are, who desire to

appear beautiful in the flesh; that is, who are willing to please and get the favour of men, urging the necessity of circumcising, which some did eagerly defend, such men fear not, or regard God; but are onely Ἀνθρώποις ἡδυσταί, that is, pleasers of men.

Μόνῳ Θεῷ δόξα.

Glory to God alone.

FINIS.